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Girls School at Ahmednuggur -

Vishwanáth, Pandit - pay Rs 10. per month -
Balubai Bhagajee, (female) " 5. "
Ashánú Náglu, " " 5. "
Sitá Bájujee " " 4. "
Sitá Parasurám " " 4. "

About half of the pupils in this school are supported by their parents, except a little clothing given. No tuition fees are paid.

- Station School -

Shetibá Phakirá Gáyakawád (teacher) pay Rs 10.
Bábájee Rámjee Gáyakawád (assist.) " 6.

Bible women -

Gamabai Khistin (widow) pay Rs 15. per mo. Supported by Ladies Soc. Eng.
Rádhá Gyánobá (assist.) " 4½. " " " "
Subábai Bhagajee (widow) 6. " " by Ladies Soc. Cleveland, O. (Mrs. Severance) (through the Board)
Ahilobai Yesoba (widow) 5. "
Rádhá Dipájee (widow) 5. "

In Dr. Clark's circular of Feb. 1. 1870 asking statistics. Item no. 2 asks the number of persons "brought under the immediate influence of the gospel" during the year. Should we include in this (heathen persons) who have heard the gospel preached once or several times, or only those who attend regularly in schools, or on the Sabbath? Different persons understand it differently.

Statistics of the Churches.

No. 1.

Names of the Churches.	No. of Members, January 1st.	Received on Profession in 187	Received from other Churches.	Dismissed to other Churches.	Excommunicated or name erased.	Died in 187	No. of Members, December 31st.	Baptized Children, January 1st.	Baptized in 187.	Came from other Churches.	Went to other Churches.	Received to Communion.	Died in 187	No. of Baptized Children December 31st.
Bombay	40	2		3	7		32	21	1		6			16
Ahmednuggur	161	19	11	18	16	5	152	144	3	11	9	6	1	142
Seroor	26		4	8		2	19	25	2	5	11			21
Kolgáo	25	3		5	1		22	25			5			20
Ráhuri	15		2	3	1		13	23	4	2			2	27
Gahu	17		2		3		16	25						25
Rendal	19		1	3	1		16	23			1		2	20
Wámbori	14						14	23						23
Shingave, Náyakí	17						17	16						16
Sátral	18	1	1	1			19	13	1	2	3			13
Khokar	32		3			1	34	88	1			1		88
Páinchegáo	18						18	17						17
Belápur	8						8	10					1	9
Chálde	35	3	3	4			37	29	6		4	2	1	28
Dedgáo	39	2	3		3		41	35	6	2				43
Shingave, Zukáis	25		1	1			25	18	2	1			2	19
Sonai	35	1	1				37	11	3					14
Newáse	14			3		1	10	8			1			7
Soni	10	1	2				13	4	2			1		5
Sátárá	31	2	2	1	1		33	18	1			1		18
Sholapoor	29	3		2			30	21	4		1			24
Totals	621	37	36	47	33	9	605	599	36	23	41	11	9	597

Statistics of the Churches.

No. 2.

Names of the Churches.	Monthly Day of Worship.	Year of Organization.	Pastor, when installed.	Members. Men.	Members. Women.	No. of Villages in which Christians reside.	No. of Members who can read.	Contributions in 187. Rupees.	Annas.	Pies.	No. of Schools.	No. of Baptized Pupils.	No. of Pupils.	Pastor's Name, & when ordained.
Bombay	18 100.	1827	1870	17	15	8	27	545			1	15	25	Vishnu Bhaskar Karmarkar 1860
Ahmednuggur	75.	1832	1870	72	80	18	110	570			3	76	120	Ramkrishna V. Modak, 1854
Seroor	35.	1855	1871	10	9	4	13	58						Rasam Malamadje 1863
Rolgaw	15	1857	1867	11	11	5	16	66			1	3	12	Gangaram L. Wagchawre 1867
Rahuri	16.	1861	1867	8	5	2	12	112			1		18	Waniram Ohol 1867
Gahu	14.	1858	1867	11	5	5	11	45			2	6	19	Vithu Bhambal 1867
Pendal	14.	1860	1867	7	9	6	11	35						Jayaram Barse 1867
Wambori		1860		11	3	1	6	17						
Shingave, Nayaki		1855		9	8	6	5	11						
Satral		1860		11	7	10	10	24						
Khokar		1855		22	13	14	22	59			2	12	20	
Panchegaw	14.	1858	1867	11	7	3	11	32						Sayaji Rathawad 1867
Belapoor		1861		6	2	3	4	1			1	2	11	
Chahde	14.	1856	1867	20	17	6	21	63			2	34	42	Lakshaman Salave 1867
Sedgaw	14.	1858	1867	24	20	6	19	80			2	6	21	Mahipatrao Ankaipagar 1867
Shingave, Zukai		1860		15	10	2	11	24			1	3	10	
Sonai	14.	1861	1868	26	11	6	18	65			3	7	42	Haibá Gayakawad 1868
Nevase		1861		6	4	4	6	18						
Loni		1856		7	6	3	9	12			1		15	
Satara		1855		16	17	6	24	61			3	8	56	
Sholapoor		1864		15	14	2	26	25			2	14	34	
Totals				333	272	125	396	1923			25	186	445	

Note. It will be seen that all but the first three were ordained when installed over the church with which they are now connected.

A few of these Returns were not received when I sent off my Report a week ago, & I was compelled to keep this another week to make it complete. It was meant to accompany the Report sent last week

L. P. Bissell

Ahmed Muzzin
3d Feb. 1872

Tables Lieu 1871
Mohammedan Highways
Rec'd March 12/72

2

Estimates –

Appropriations for Satara Mission for 1860

Allowances	Mr. Munger	1200	
"	Mrs. Graves	600	
"	Mr. Wood	1680	3,480
Buildings	Rent. Mrs. Graves	240	
"	" Mr. Wood at Hills	125	
"	Repairs at Satara	150	
"	Care of Chapel	48	563
Native Agency.	Rughoba Catechist	108	
	Ravaji "	132	
	Pundit	100	340
Traveling & Tours			300
Books & Printing			100
Incidentals			50
		Rupees	4.833

Order received from home April 12th to reduce this sum by about $190 = Rs. 380. in making out our estimate for 1861.

Drop	Mr. Munger's allowance	1200	
do	from Mr. Wood's do	480	1680
do	Rent Mr. Wood at Hills	125	
"	Pundit	75	
"	Traveling & Tours	100	
"	Printing	50	
"	Repairs at Satara	30	380
		Rupees	2060

4833
2060
2773

Estimates for Salaries for 1861

Allowance			
"	Mrs. Graves	600	
"	Mr. Wood	1200	1800
Buildings	Rent Mrs. Graves	240	~~408~~
"	Repairs at Satara	120	
"	Care of Chapel	48	408
Native Agency	Rughoba Catechist	108	
	Ravaji " "	132	
	Pundir	25	265
Traveling & Tents			200
Books			50
Incidentals			50
		Rupees.	2773

We have added this year (1860)

1 Catechist Hirsba @ 7 rs.	84	
To support his children at school	24	
Christian School Teacher Damaji	60	168
	Rupees.	2941

I have the promise from a young English Officer in the Army of funds for the support of Hirsba & his family viz Rs. 9 per month. & I depend upon funds to be raised from other friends of the Cause in India to support the Christian school.

Satara June 1. 1860

Wm Wood

P.S. The above Estimates make no provision for contingent expenses which may arise from supplying Satara with an additional Missionary, as Salary & traveling expenses or house at the Hills for a few weeks change in the hot season.

W. W.

Rev. R. Anderson D.D.

Dear Bro. You will see from the above we have asked Rs. 2941 for 1861. not taking into account any contingent expenses which may arise from an additional laborer to this field.

Satara July 5. 1860 Wm Wood

Batana Mission

Rec'd Aug 23. 1860.

Copied

Resolutions

Mearathi Mission.

Estimates for the Bombay Station for 1862.

C. Harding. Salary &c. — ~~Rs~~ 2.340.

Native agency.

R. V. Modak. Pastor — 960.

Namaji — Helper. 240 — 1200

Education. — Schools — 160

Buildings Repairs &c.

Taxes & Repairs. Byculla 200

Chapel repairs & current exp.s — 150

Rent of house for Namaji 72

Ramoshi 72 — 494

Income Tax for C. H. 72. for R. V. Modak 38. — 110

Traveling Expenses — 250

Printing Dnyanodaya — 600

Medical attendance & medicines — 250

Library — 30

Postage — 26

~~Rs 5.350~~

~~Rs~~ 5.460

Bombay June 12. 1861

C. Harding.

The following resolution was passed in regard to the estimates by the Ahmednuggur Branch now in session at Ahmednuggur

Resolved, That in approval of the estimates of the Bombay Branch for expenditure in 1862 amounting to 5350 Rupees, but would suggest that Mr. Harding insert an additional item for Books & Printing - and also an item for the amount of his income tax

D. Ballantine
Sec'y of Ahmednuggur Branch

Ahmednuggur
June 22 1861

Rec'd Sep. 4. 1861
Copied
Approved
July 16.

The Satara Branch approve the closed Estimates.

Satara
June 24. 1861

Approved
Sec'y of Satara Branch

In accordance with the above resolution I have inserted the additional item for Income Tax which was accidentally omitted

C. H. Harding.

Bombay
8th July 1861

Estimates of the Satara Branch of the Marathi Mission for 1862

Allowances	Mrs. Graves	Salary				600	
"	Mr. Wood	do	80 x 12	960			
"	"	Conveyance	25 x 12	300		1260	
"	Mr. Dean	Salary	120 x 12	1440			
"	"	2 Children	15 x 2 x 12	480			
"	"	1 Child	10 x 12				
"	"	Conveyance	25 x 12	300		2220	4080
Native Agency	Haripant	Salary	50 x 12	600			
"		House rent	10 x 12	120	720		
"	Ravaji	Salary	11 x 12	132			
"		House rent		6	138		
"	Rughoba	Salary	9 x 12	108			
"		House rent		6	114		
"	Hirobba	Salary	7 x 12	84			
"		House rent		6			
"		Support children at school	24		114	1086	
"	Pandit					120	1206
Education	Teacher	Boys School	7 x 12			84	
"	"	Girls "	5 x 12		60		
"	Sundries	" "	5 x 12		60	120	204
Rent & Repairs	Mrs. Graves	House at Hills				240	
	Mr. Wood's	House " do for use of the mission				200 *	
	" do	" " Satara				50	
	Mr. Deans	" " do				200 *	
		Chapels " do				50	
		Grant for Chapels				48	
		Income Tax on Houses in Satara	24				
		do " " Hills	6-11			30-11	818 11
Travelling & Tours	Mr. Wood & Catechists					200	
	Mr. Dean	Tours		150			
	"	Mission business		70			
	"	For Lizetta		40			
	Haripant	Tours		50		310	510
Books & Printing							50
Incidentals							50
Physician							100
Income Tax	Mr. Wood		50-6				
	Mr. Dean		88-12				
	Mrs. Graves		24-				
	Haripant		28-12				191 14
						Rupees	7210 9

Satara June 14. 1861

W. Wood
Sec. & Treasurer

Note. Mr. Wood's house at the Hills & Mr. Deans house at Satara are thatched houses. Both will need thatching after the rains. Sec. & Treasurer
Rs. 2-50. are required for each house, and this sum will keep them in repair for two years.

The following resolution was passed in regard to these estimates by the Ahmednuggur Branch now in session at Ahmednuggur:

Resolved, That we approve of the estimates of the Satara Branch for expenditure in 1862 amounting to Rs. 7200.. 9 as. with the exception that we should prefer that the charge for repairs on Mr. Wood's house at the Hills should come under the head of "travelling perhaps".

T. Ballantine
Secretary
Ahmednuggur Branch

Ahmednuggur
June 22nd 1861

Rec'd Sep. 4.
Copied.
Rec'd July 1.

I approve of the above Resolution

Bombay 24th June 1861. C. Bardesi

I have no objection to changing the item for repairs on Mr Wood's house at the Hills to that of "travelling for health".

Wm Wood
Secy. Satara Branch

Estimates for the Bombay Branch of the Mahratta Mission for 1863

H. W. Ballantine. Salary 136 X 12 = 1632.				
Conveyance 28½ X 12 = 342			Rs 1.974.	0.0
less 42			less 42	
			1.932.	
C. Harding. Salary 120 X 12 = 1440.				
2 children 30 X 12 =	360			
Conveyance 25 X 12 =	300		2.100.	0.0
Native agency / Pastor 80 X 12 =	960			
Catechist 20 X 12	240		1.200.	0.0
Education / Common Schools	150			
Pandits	240		390.	0.0
Repairs. Taxes &c —				
Ordinary repairs & Taxes	240			
Ramoshi — 6 X 12 =	72			
Chapel. - current Expenses -	150			
Extra repairs on Bungalow at Byculla	1.000		1.462.	0.0
Income Tax —			200.	0.0
Rents			360.	0.0
Traveling & Tours 300. Tents 75			375.	0.0
Dnyanodaya —			450	0.0
Medical Attendance & Medicines			250	0.0
Sundries. - Postage - Gov^t Stamps &c			100	0.0
		Rs	8.861	0.0
			42	
			8.819	

Bombay July 23. 1862

C. Harding.

These estimates have been approved by the Shoalwater Branch

T. Ballantine

Shoalwater
July 25. 1862

I approve these estimates

W. H. Dean

Victoria July 28. 1862

Shoalwater Inspection 1863.
Rec'd Sep. 29, 1862.
Copied
Pack &c. Jan 2, 1863.

Estimates of expenditure for 1863	Ahmedabad N.B	Bhingar	L.B.	Scott & Kalyan L.B	N.D. Robson	J.B.J. Wardlaw	W.D.B. Hastings	W.D.B Wright	Total	
Salaries	1440		1440		1380	1380	1380		7020	
All. for children	360		960		600	600	360		2880	
" for converts	300		300		300	300	300		1500	
Income Tax	81		90		82	70	70		393	
Carries					84	60	89		233	
Total	2181		2790		2446	2410	2199			12,026
Bruce										1,810
Amount	480		12		10	11	1	1	515 ✓	13,836
Guard	48	72	72		48	48	48	48	384 ✓	
Repairs	100	30	125		300	50	95	135	835 ✓	
New out houses								350	350 ✓	
Total	628	102	209		358	109	144	534		2,084
Chapels	162		45	72	160	18	48		505 ✓	
New chapels	525				1000 less 500	400	450		2375 ✓	~~2,880~~
Native pastors	360			360					720 ✓	2,380
" assistants	1374			754	711	864	740		4443 ✓	
Houses for do.				200			280		480	5,643
School for Catechists			1187 250						1437 ✓	
School for girls	655								655 ✓	
Common schools	303		132	153	574	894	613		2669 ✓	
Pandits					60		40		100 ✓	4,861
Preaching tours	200			185	175	175	260		995	
Travelling	50		30		60	25	75		260	
Do. for health						200	300		500	
Tents				25	35	30	20		130	1,885
Medicines & medical atten.	250			10	25	30	30		385	
Printing & Sunyano. dongar	1200								1200	
Incidentals	360			10	10	10	10		400	
	8248	102	4663	1769	5614	5205	5229	534		Rs. 31,364
									1810 500	1,310
										32,674

The enclosed estimates for the expenditure of the Ahmednuggur Branch of the Mission in 1863, were prepared and approved by this Branch at its meeting now in Session in Ahmednuggur, and are now sent to the other Branches of the Mission for their approval.

T. Ballantine
Sec y.

Ahmednuggur
July 19th 1862

Rec'd Sept. 10th 1862.

Copied

Rec'd Jan. 2. 1863.

Sup'd

S. C. Fenn

C. Harding

I approve of these estimates of the Ahmednuggur Branch of the Mission for 1863.
Satara July 21, 1862

Bombay July 25th 1862 — C. Gardner

Estimates of the Satara Branch of the Marathi Mission for 1863.

Allowances	Mrs. Graves - Salary 50.×12 =			600 -	✓				
	Mr. Dean - " 120.×12 =	1440	-						
	Two children 15.×2×12 =	360	-						
	one child 10.×12 =	120	-						
	Conveyance 25.×12 =	300	-	2220 -	✓	2820	-		
Income Tax	Mr. Dean At four per cent			88 12	✓	1,740		Munger	
						70		"	
	Mrs. Graves " " " "			24 -	✓				
	Houses Two at Satara 12.×2 =	24	-	70	✓				
	At Mahableshwer	6 11		30 11	✓				
	Ramkrishnapunt - At four per cent			28 12	✗	172 3			
Rent & Repairs	Two houses at Satara 50.+50. =			100 -	✓				
	Mrs. Graves at Mahableshwer 20.×12 =			240 -	✓	340	-	✓	
Native Pastor	Ramkrishnapunt 50.+10. = 60.×12 = (salary + house rent)					720	-	✓	
Native Assistants	- Ravaji Salary and house rent (11.+1.)×12 =			144 -					
	Raghoba " " " " (9.+1.)×12 =			120 -					
	Hiroba " " " " (7.+1.)×12 =	96	-						
	" Children in Satara at School 2.×12 =	24	-						
	" Son in Ahmednuggur " " 2.½×12	30	-	150 -		414	-	✓	
School	For Girls Teachers Salary 6.×12 =			72 -					
	Other expenses for the school 5.×12			60 -		132	-	✓	
Pandit	Two and half months					50	-	✓	
Tour & Traveling by	members of Mission, Native Pastor & Assistants					293	-	✓	
Chapels	Guard for large chapel 4.×12 =			48 -	✓				
	Repairs " " "			55 -	✓				
	" small "			15 -	✓	118	-	✓	
Books & Printing						50	-	✓	
Physician	"					100	-	✓	
Incidentals						50	-	✓	
				Total Rupees		5,259	½	annas	
	Satara July 11. 1862.			add		1.740			
				"		70			
						7.069	3		
				S. C. Dean	ded	29	3		
						7.040			

I approve of the above Estimates of the Satara Branch for 1863. —

Bombay 25th July 1862 C. F. Harding

These estimates have been approved by the Ahmednuggur Branch

S. Ballantine
Secy.

Estimates of the
Satara Branch of the
Marathi Mission
for 1863.

Proceedings Mission 1863.
Rec'd Sep. 29, 1862

Copied

Ack'd Jan. 2, 1863.

Estimates of Expenditure 1864	Ahmednagar H.B	Ahmednagar L.B.	Sewar L.B.	Rahuri A.D.	Rahuri I.D.T.	Rahuri W.D.B.	Rahuri Pupils	Nasik N.J.B	Total	
Salaries	1440	1440		1440	1380	1380		1380	8460	
Rewards for children	360	960		600	600	360			2880	
	1800	1400		2040	1980	1740			11340	
Rewards for encouragement	300	300		300	300	300		300	1800	
Income Tax	60	70		61	53	53		41	338	
Contingencies				84	65	94		60	303	
	2160	2770		2485	2398	2187		1781		13,781
Furniture	480	12		10	11	1	1		515	
Stationery	132	84		60	60	60	60		456	
Repairs	150	140		100	150	150	225		915	
Furniture (Pupils)							495		495	
	762	236		170	221	211	781			2381
Chapels	162	54	78	122	28	86			530	
New chapels	200			200	525	375			1300	1830
Native pastors	420		420						840	
" assistants	1164		726	735	1020	1351			4996	
Houses for do.	175		100	160		80			515	6351
Rent for Catech.		1170							1170	
Rent for girls	765								765	
Common schools	231	160	446	511	1092	571			3011	
Pandits				60		40		120	220	3166
Preachers' tours	200		160	125	175	235		75	970	
Travelling					25	75		50	150	
Do. for health	150	125		300	100	200			875	
Rents			10	20		20			50	2045
Medical att.	250			25	50	50		10		385
Printing & Bibles	1200									1200
Incidentals	*360		10	12	10	10		10		412
Totals	8199	4515	1950	4925	5644	5491	781	2046	= Rs.	33,551

These "Incidentals" are made up of Periodicals Rs 60, Postage Rs 100, Discount Rs 100, Transportation Rs 50. Incidentals 50.

branch of Maharattas Ammunition 1864

Recd. Sep. 26. 1863

Accts Ghas as

Copied

Estimates of expenditure
for the Ahmednuggur Branch
for 1864

I approve the Estimates of the Ahmednuggur Branch as set out on the previous page for 1864.

Satara July 25th 1863 S. C. Dean

Sholapur July 31. 1863 C. Harding.

Estimates for the Bombay Branch of the Mahratta Mission, for 1864.

Salary & Allowances			
H. M. Ballantine	136 × 12 =	1632	
Conveyance	25 × 12 =	300	1932.
Native Agency			
Pastor R. V. Modak	(80 + 30) × 12 =	1320	
Catechist	20 × 12 =	240	1560.
Education			
Schools		150	
Pundit	20 × 12	240	390.
Repairs & Taxes			
Laying Tiles & Dammering		90	
Tax on House at Byculla		60	
Weed Tax		42	
Water Tax		48	
Ordinary Repairs		50	
Guard for House	6 × 12 =	72	
Income Tax		80	
Filling Tank in compound		100	542.
Current-Expenses of Chapel			150.
Printing Dnyanodaya			500.
Medical Attendance & Medicines (200 + 50)			250.
Traveling — To Mission meeting		100	
For Health		50	150.
Postage & Govt. Stamps (50 + 20)			70.
Incidentals			30.
			Rs. 5574.

H. M. Ballantine.

Ahmednuggur, July 25th 1863.

Approved by the Ahmednuggur Brand
N. Ballantine
Sec.

Ahmednuggur
July 25. 1863

Approved.
C. Harding.

Sholapur
July 27. 1863.

Approved, excepting the estimate for Native Pastor's Salary. I see no reason why the salary fixed at our last mission meeting should be increased ten rupees per month.

S. C. Dean

Satara July 31. 1863.

Rec'd. Sept. 26. 1863.
Copied Oct 30
Copied.

for 1864.

Estimates of the Satara Branch of the Marathi Mission for 1864.

		Rs.	A.	Rs.	A.	Rs.	A.
Salaries	Mr. Munger 120.×12 =	1440	"				
	Conveyance 25.×12 =	300	"	1740	"		
	Mrs. Graves 50.×12 =			600	"		
	Mr. Dean 120.×12 =	1440	"				
	Four children (15.+15.+10.+10.)×12 = 50.×12 =	600	"				
	Conveyance 25.×12	300	"	2340	"	4680	"
Income Tax	On Mr. Dean's & Mrs. Graves' salaries at three per cent			88	3		
	" two houses 12.×2 =			24	"		
	" Native Pastor's salary			21	9	133	12
Rent & Repairs	Land rent of the two houses			10	8		
	New chuppar to one house			200	"		
	Repairs to the other house & out houses			75	"		
	Mrs. Graves house rent at Mahableshwar 20.×12 =			240	"	525	8
Native Agency	Pastor = Hariphant (50.+10.)×12 =			720	"		
	Three catechists (12.+11.+10.)×12 = 33.×12 =			396	"	1116	"
Education	Ragu at the Ahmednuggur school 3.×12 =			36	"		
	Girls school at Satara Teacher's salary 6.×12 =	72	"				
	other expenses 5⅚×12 =	70	"	142	"		
	Pundit = 2½ months			50	"	228	"
Preaching Tours	Mr. Dean			125	"		
	Mr. Munger			85	"		
	Native assistants			60	"	270	"
Traveling	on Mission business & for health - Native helpers			45	"		
	Mr. Munger			50	"		
	Mr. Dean & family to Mission meeting			65	"		
	" " " " Mahableshwar			40	"		
	Chuppar house at Hills for two years rent			200	"	400	"
Chapels	Guard 4.×12 =			48	"		
	Repairs on both -			30	"	78	"
Books & Printing						50	"
Physician						100	"
Incidentals	mostly for discount on checks -					50	"
	Total					7631	4

Satara July 28th 1863

S. C. Dean

S. B. Munger.

Approved by the Ahmednuggur Brand
N. Ballantine
Sec.

Ahmednuggur
July 25. 1863

Approved.
C. Harding.

Sholapur
July 27. 1863.

Approved, excepting the estimate for Native Pastor's Salary. I see no reason why the salary fixed at our last mission meeting should be increased ten rupees per month.

S. C. Dean

Satara July 31. 1863.

for 1864.

Rec'd. Sep. 26. 1863.

Rs 30

Copied.

Estimates of the Satara Branch of the Marathi Mission for 1864.

		Rs.	A.	Rs.	A.	Rs.	A.
Salaries	Mr. Munger - 120.X12 =	1440	"				
	Conveyance 25.X12 =	300	"	1740	"		
	Mrs. Graves 50.X12 =			600	"		
	Mr. Dean - 120.X12 =	1440	"				
	Four children - (15+15+10+10)X12 = 50.X12 =	600	"				
	Conveyance - 25.X12	300	"	2340	"	4680	"
Income Tax	On Mr. Dean's & Mrs. Graves' salaries at three per cent			88	3		
	" two houses 12.X2 =			24	"		
	" Native Pastor's salary			21	9	133	12
Rent & Repairs	Land rent of the two houses			10	8		
	New chuppar to one house			200	"		
	Repairs to the other house & out houses			75	"		
	Mrs. Graves house rent at Mahableshwar 20.X12 =			240	"	525	8
Native Agency	Pastor - Haripunt (50.+10.)X12 =			720	"		
	Three catechists (12.+11.+10.)X12 = 33.X12 =			396	"	1116	"
Education	Ragu at the Ahmednuggur school 3.X12 =			36	"		
	Girls school at Satara Teacher's salary 6.X12 =	72	"				
	other expenses 5⅚X12 =	70	"	142	"		
	Pundit - 2½ months			50	"	228	"
Preaching Tours	Mr. Dean			125	"		
	Mr. Munger			85	"		
	Native assistants			60	"	270	"
Traveling	on Mission business & for health - Native helpers			45	"		
	Mr. Munger			50	"		
	Mr. Dean & family to Mission Meeting			65	"		
	" " " " Mahableshwar			40	"		
	Chuppar house at Hills for two years rent			200	"	400	"
Chapels	Guard 4.X12 =			48	"		
	Repairs on both -			30	"	78	"
Books & Printing						50	"
Physician						100	"
Incidentals	Mostly for discount on checks -					50	"
	Total					7631	4

Satara July 25th 1863

S. C. Dean

S. B. Munger.

I approve the Estimates for the Satara Branch as made out on the previous page for 1864.

Sholapur July 31, 1863. C. H Harding

Approved by the Ahmednuggur Branch

Ahmednuggur

Aug 3, 1863

C. Ballantine

for 1864

Rec'd. Sep. 26. 1863.

Aug 30

Copied

Estimate of expenditure of the Satara Branch for 1864 :

Estimates for the Sholapur Branch of the Marathi Mission for 1864.

Salary & Allowances			
C. Harding	120×12 =	1440.	
Two Children	30×12 =	360	
Conveyance	25×12	300	2.100
Native Agency			
Luximon Row. Salary & house rent (18+2)×12 = 240			
Two Catechists do do 9+9=18×12		216	456.
Education.			
Three Schools. 7+8+9 = 24×12 =		288	
Pundit		25	313.
House Rent	30×12 =		360.
Night-guard	5×12 =		60.
Income Tax			60.
Traveling. 100 Tours 75.			175.
Medical Attendance			100.
Postage 20. Exchange 30.			50.
Incidentals. Repairs & seats for Chapel &c.			100
			3774.

Sholapur July 1863. C. Harding.

These estimates of the Sholapore Branch for 1864, amounting to Rps. 3774 are approved by the Ahmednuggur Branch

N. Ballantine, Secy.

Ahmednuggur
Aug. 5, 1863

Approved

Satara Aug. 7, 1863 : G. G. Dean

for 1864.
Recd. Rps. 26. 1863.
Copied
Copied

These estimates of the Tola pore Branch for 1864, amounting to Rps. 3774 are approved by the Ahmedunggur Branch

N. Ballantine, Secy.

Ahmedunggur
Aug. 5, 1863

Approved

Satara Aug. 7, 1863 — G. A. Dean

for 1864.
Rec.d Sep. 26. 1863.
Resp. Adpr 30
Copied

Estimates for 1865	Ballantine 60 N.D.	Hogan S.N.	Abbott 120 S.S.	Jordan 120 T.S.J.	Barker W.O.B.	Bonnie N.J.B.	Chapin W.H.C.	General Exp.	Total	
Salaries	1440	1440	1440	1380	1080	1380	1440		9600	
Allce for children	540 (8)	360 (2)	720 (4)	720 (4)	360 (2)	180 (1)			2880	
" for conveyance	300	300	300	300	300	300	300		2100	
	2280	2100	2460	2400	1740	1860	1740			
Income Tax &c.	60	54	61	52	52	47	42		368	
Premiums			84	60	90	106			340	15,288
Native Pastors	420	420				276			1116	
" Catechists	1218	702	908	1032	261	747			4868	5,984
School for Catechists		1220							1220	
School for girls	900								900	
Common Schools	231	576	366	1050	344	393			2960	
Pundits		60	50		144	200	200		654	5,734
Insurance, land tax &c.	480		9	11	1	1			502	
Grants	192	84	60	84	60	60			540	
Repairs	100	100	50	425	240	375			1290	
Chapels	122	132	132	68	366	297			1117	
New buildings					175				175	3,624
Dams	200	175	100	165	150	200	100		1090	
Dents		10	15	10	25	20			80	
Travelling for Mission		25	40	40	30	80			215	
Travelling for health	150		300		150	50			650	2,035
Printing & Books & transportation								1075		1,075
Medical attendance & medicine	250		30	50	50	25				405
Incidentals	50	20	10	10	10	10	10	240 ×		360
Total	6653,	5678,	4675,	5457,	3888,	4747,	2092,	1315	=	34,505

× This includes Discount, Postage &c.

N.D.

Bombay	Satara			Total, Satara	Sholapur	Total	
N.W.R.	S.M.M.	S.C.R.	Mrs. G.		C.R.		
1800	1440	1440	600	3480	1440	16,320	
		x 120 720		720	540	4.140	
420	300	300		600	300	3,420	
	1740	2460	600		2,280		
102		59		59	60	589	
						340	24,809
1417						2533	
360	144	264		408	517	6153	8,686
						1220	
		180		180		1080	
300		72		72	331	3663	
160	45	20		65	25	✓ 904	6,867
108		11	240	251		861	
96					60	696	
200	25	35		60	50	1600	
150		62		62		✓ 1329	
					200	375	4861
		125		125	150	1365	
					10	90	
140	50	125		175	40	570	
150		50		50	300	✓ 1150	3175
900		55		55	36		2066
40		100		100	100		✓ 645
50		50		50	47		507
6393 Bom.	2004	3668	840	6,512 Sat.	4,206 Sho.	Total, Rs.	51,616

Rec'd Aug. 23. 1864.
Ack'd May 12.
Copied

Abstract of the expenses of the Vizianagram Branch of the American Marathi Mission for 1864.

	N.D.	S.N.	W.W.C.	Seron	S.D. Rahoon	N.D.D. Simpha	S.D.J. Mudaly	N.J.D. Ashtan	Total	
Salaries	1440..	890.5.2	890.5.0		1440.. ..	1105.. ..	1380.. ..	1380.. .	8525.10.2	
Allowance for children	471..	222.9.3			836.8..	285.. ..	585.. ..	172.8..	2572.9.3	
80. for conveyance	300..	135.7.6	2..		300..	300..	300..	300..	1637.7.6	
Income Tax	61.3..				46.3..	52.3..	52.3..	58.13..	270.9.0	
Carriers					84.. ..	51.1.6	49.3..	64.12.9	249.1.3	13,255.5.2
Native Agency										
Pastors	599.11..			420.. ..				276.. ..	1295.11.0	
Catechists	1308.2..			657.3..	696.2.9	304.6..	1030.4.9	666.5.0	4662.7.6	5958.2.6
Education										
School for Catechists		2717.4.3							2717.4.3	
School for Girls	1438.1.9								1438.1.9	
Common Schools	360.5.6	119.5.6		324.6.6	524.7.0	249.2.0	904.5.9	375.0.9	2857.1.0	
Schools on special funds	148.12.0				9.14.0	49.14.0	35.1.6	42.12.0	286.5.6	
Pundits			36..		19.11.0	39..		92.. ..	186.11.0	7485.7.6
Buildings										
Rent, taxes, &c	494.8..				9.. ..	1.4.3	11.. .	1.2..	516.14.3	
Guards	174..	52.. ..		2.4..	60..	30..	84..	60..	462.4.0	
Repairs	183.2.9	152.13.3			179.12.9	144.15.9	111.11.6	192.7.3	964.15.3	
Chapels	191.12.0	31.14.6		117.4.3	315.5.0	30.15.9	15.0.0	25.3.6	727.7.0	
New Chapels	321.14.0				842.6.0		328.5.6	157.1.0	1649.10.6	
New buildings						748.10.0			748.10.0	5069.13.0
Items										
Travelling on Miss. acct	104.. ..	131.11.9	17.3..	78.1.0	49.0.0	85.15.3	26.5.9	127.0.6	619.5.3	
" for health		17.9.0		8.13.6	74.8.3	48.6.6	85.0.6	125.9.3	359.15.0	
"	210.12..				57.7.6	67.10.0	159.11.6		489.9.0	
" of N. Nagm & W.W.C.		262.4.6							262.4.6	1731.1.9
Printing & Books	743.14..	13.6.0					3.12.0	1.8.	762.8..	
Transportation of do.	43.3.6								43.3.6	805.11.6
Medicines & med. att.	54.4.			21.9..	29.3..	2.8.	59.8.2	10..	177.0.2	
Incidentals	155.11.0	8.12..		6.9.	1.13..	6.14.	9.12.3	0.2..	189.9.3	366.9.5
Rps.	8804.4.6	4755.6.8	945.8.0	1636.2.3	5569.5.3	3602.14.0	5230.5.2	4128.5.0	= Rps.	34,672.2.10

N. Ballantine
Treas.

13

Winnedumgan Bravo Mission

1864.

Mch. 22/65

Duplicate.

Ack'd May 12.

Estimated Expenditure of the Marathi Mission, 1866.

I	Salaries & Allowances, viz.	A. Abbot	2.436	
		A. Ballantine	2.160	
		A. J. Bruce	2.050	
		S. C. Dean	2.850	
		S. B. Fairbank	2.530	
		C. Harding	2.340	
		A. Hazen	2.160	
		S. B. Munger	1.800	
		W. Wood	2.260	
		Mrs. Chapin,	840	
		Mrs. Graves,	600	22.026
II	Native Agency,	Four (4) Pastors 1500 + 540 + 540 + 420	3.000	
		Catechists 1 in Bombay	420	
		10 at Ahmednuggur	1.674	
		9 at Rahuri	1.009	
		4 at Pimpalne	439	
		7 at Khokar	784	
		7 at Wadale (2 licentes)	1.168	
		5 at Sewur & Kolgaum	630	
		2 at Sholapoor	537	
		2 at Satara	276	
		2 at Bhuinj,	300	7.237	10.237
49		Carried up			32.263

Rec'd Sept. 19. 1865.

Copied

Estimated Expenditure of the Marratha Mission. 1867.

I Salaries.	Mr. Abbott. 3 children. Satara	Rs 2.580	0	0	
	Mr. Bissell. 4 children. Ahmd.r	2.760	"	"	
	Mr. Bruce. 2 ch. & carriers. Rahuri	2.424	"	"	
	Mr. Dean 6 ch. & carrier. Bhuinj	3.156	"	"	
	Mr Fairbank 4 ch. & carrier.	2.718	"	"	
	Mr. Harding 3 children. Sholapur	2.580	"	"	
	Mr Hazen 2 children Ahm.d	2.400	"	"	
	Mr Munger Bombay	2.700	"	"	
	Mr Wood	2.040	"	"	Rs 23.358 0 0
Conveyance is included in all the above.					
II Native Agency	Four Pastors. 1500 + 540 + 540 + 420.	3000	"	"	
	Catechists. 1 in Bombay	540	"	"	
	8 at Ahmednuggur &c.	1260	"	"	
	5 at Sewoor & Kolgaum	612	"	"	
	8 at Rahuri	978	"	"	
	3 at Pimpalas	282	"	"	
	8 at Khokar	960	"	"	
	9 at Wadále	1452	"	"	
	2 at Satara	324	"	"	
	3 at Bhuinj	516	"	"	
	1 at Sholapur	390	"	"	10.314 " "
III Education	Catechists School	1.654	"	"	
	Girls School	1.033	"	"	
	Carried Forward.	Rs 2.687			33.672

III Education ct.		Brought forward	Rs 2.687.0	33.672.
4	Common Schools at Ahmednuggur		585 -	
4	"	Seroor & Kolgaum	453 -	
4	"	Rahuri & "Station school"	738 -	
1	"	Pimplas	114 -	
6	"	Khokar	633 -	
10	"	Wadale & "Station sch"	1230 -	
1	"	Satara & "Station" "	432 -	
1	"	Bhuinj & "Station"	504 -	
2	"	Sholapur & "Station" do	624 -	
Pandits	Bombay 80. Ahmednuggur 120 = 200			
	Mr Bruce 100 + Mr A. 80 + Mr D 10 + C.M. 10 =		200 400 -	8.400.
IV. Buildings.	Bombay. Taxes & Rents. 577.7.0			
	Grounds 132 + repairs 90 + Chapels 246 = 468		1.045 7	
	Ahmedr. Rents & taxes 527 + grounds 252 + rps 340 + Chapels 308 =		1.427 0	
	Seroor Chapels 178 + Rahuri repairs 134 + Chapels 154 =		466 .	
	Pimplas House 200 + grounds 60 + Chapel 10 -		270 "	
	Khokar - gen. 105 + rps 150 + Chapels 44. =		299 -	
	Wadale 191 + rps 290 + Chapels 43 =		524 -	
	Satara 91.4 + rps 345 + Chapels 105		541 4	
	Bhuinj 82.5 + rps 150 + Chapel 12		244 5	
	Sholapur 72 + rps 100 + Chapel 10		182 0	
	New Buildings at Ahmednuggur viz		300 0	5.299
	Carried forward.			Rs 47.371

Brought forward Rs 47.371.

V Tours & Traveling — Preaching Tours.

A.H. 308 + L.B. 100 + W.W. 365. = 773 0

H.J.B. 315 + S.B.F. 145 + C.H. 170 = 630

A.A. 80 + S.C.D. 97. Tours Total. 177 / 1.580.

Traveling on Mission account. viz. S.B.M. 100

H.J.B. 50 + S.B.F. 20 + C.H. 75 145

A.A. 100 + S.C.D. 85 + W.W. removal 250 (to Satara) = 435 680.

Traveling for Health. S.B.M. 50 + A.H. 450 = 500

H.J.B. 50 + W.W. 50 + S.B.F. 550 = 650

A.A. 150 + S.C.D. 198 = 348 1.498. 3.758

VI Printing & Books. Dnyanodaya 900 + Report 250 1.150 -

Books & tracts purchase of 250 + printing 500 750 -

Colportage & Depository 156 + Transportation 85. 241 2.141

VII Medicines & Medical attendance. Bombay 125 -

Ahmedr 270 + Serooor 30 305

Rahuri 40 + Wadále 40 + Sholapur 100 180 -

Satara 60 + Bhuinj. 50 110 720.

VIII Incidentals. Bombay 45. + Ahmed & Treasury 175 = 220

Rahuri 10. Wadále 10 + Sholapur 15 35

Satara 30 + Bhuinj 40. 70 325.

Rs 54.315.

J. Hazen

Estimates for 1867.

Recd Sep. 22. 1866.

Copied Ack^d Oct. 24/66

American Marathi Mission

Estimates for 1868.

I Salaries & allowances viz.

S. B. Munger	personal	Rs 175		
	Conveyance	40		
	Taxes on do.	5	2.640	
		12 x 220		
A. Hazen	personal	145		
	2 Children	30		
	Conveyance	25	2.400	
		12 x 200		
L. Bissell	personal	145		
	4 Children	60		
	Conveyance	25	2.760	
		12 x 230		
W. Wood	personal 145			
	Conveyance 25	170 x 12	2.040	
A. J. Bruce	personal	140		
	2 Children	30		
	Conveyance	25		
	Carriers	6		
		12 x 201	2.412	
S. B. Fairbank	personal	140		
	5 Children	75		
	Conveyance	25	246 x 12	2.952
	Carrier	6		
new { Rev. N. Atkinson	personal	145	2.040	
	Conveyance	25		
		170 x 12		
Rev. S. Wills	personal	145	2.040	
	Conveyance	25		
		170 x 12		
C. Harding	personal	125		
	4 Children	60		
	Conveyance	25	2.520	
		210 x 12		
A. Abbott	personal	145		
	2 Children	30		
	Conveyance	25	2.400	24.204
		200 x 12		

II Native Agency viz.

Bombay	Shâhu Daji	100 x 12	1200	
	Dajiba Jagannath	60 x 12	720	
	Forward		Rs 1920	Rs 24.204 0 0

		Forward Rs	1920 - -	24.204 0 0	
II	Ahmednuggur	Pastor Vishnupant 50 x 12	600 - -		
		Five (5) Helpers. (1 a Licentiate)	696 - -		
	Serur & Kolgaum.	Pastor Siddba 50 x 12	600 - -		
		Five (5) Helpers. (2 licentiates)	774 - -		
	Rahuri.	Pastor Ramkrishnapant 75 x 12	900 - -		
		3 candidates for pastors	576 -		
		7 Helpers. 690	690		
	Khokar,	Pastor Kassaubhai. 40 x 12	480 - -		
		9 Helpers. (one a licentiate)	1.104 - -		
	Wadale.	Eight (8) (three licentiates)	1.368 - -		
	Sholapur.	two (2) helpers. (one a licent.)	522 - -		
	Satara & Bhuinj.	(5) five helpers.	864 - -	11.094 - -	
III	Education.	Normal School			
		Pay of two Teachers.	648		
		Support of students	750		
		Clothing	250		
		Stationery 60 Incidentals 20	80		
		Repairs & Rents	75	1.803 - -	
	Primary School,	Station school.	300		
		Teacher's pay	126	426 - -	
	Girls School.	Pay of Teachers	498		
		Monitors	72		
		Support of pupils	240		
		Clothing	250		
		Miscel 26 repairs 25 -	51	1111	
				3.340	35.298

	Forward		3.340	35.298
III Ab^t Six common schools, Teachers pay		828		
Miscel. expenses		21		
Teaching women		96	945	
Sirur & Kolgaum 4 Teachers			528	
Rahuri & Pimpalas Station School		300		
Seven Schools, Teachers		846	1146	
Khokar Four Schools. Teachers & expenses			519	
Wadale. Station School		300		
Teacher, Monitors &c.		207		
9 other schools. Expenses		1038	1545	
Sholapur, Station School		300		
Three teachers		426	726	
Satara Station School		300		
Five Teachers		642	942	9.691
Pundits. Ahmed 360 + Bombay 80 + Rahuri 80 + Satara 100				620

IV Buildings.

	Taxes	Rents	Grants.	Repairs		
Bombay	542.7	35.	132.	100	989.7	
Secular Agent				180		
Ahmednuggur 3k.	23	504	180	350	1177	
Secular Agent.				120		
Rahuri.	13		60	570	643	
Khokar	9		60	290	359	
Wadale	11		84	500	595	
Sholapur			72	90	162	
Satara & Bhuing	17.9.		252	150.	419.9	4345
	616	539	840	2350		

New Buildings. Preaching places in Ahmednuggur 600
Teachers & School House at Walki 350 + 100 = 450
Mr. Fonses for station school at Rahuri 330
New Chapel at Kawathe. (Wadale) 175 + at Satara Kolwadi 75. = 250 1630

Forward	5.975	45.609

Rec'd Sept. 3. 1867.

	Forward	Rs 5.975.	45.609
IV Chapels, repairs, care of & lights			
Bombay 100 + 60 + 50 =	210.		
Ahmednuggur 3 chs.	224		
Serur & Kolgaum	127		
Rahuri & Khokar districts 16 chapels	311		
Wadale 88 + Sholapur 25	113		
Satara 110 + for lamps 36 + Mahabl^r 25 =	171	1.156	7.209
Sexton & care of Burial grounds		78	
V Tours & Traveling, viz.			

	Tours: Missionary	Tours: assisting	Tents	Travel: Health	Travel: Mission business		
S. B. Munger				175	100	275	
A. Hazen	100	100	10	50	100	360	
W. Wood	150		15	150	50	365	
L. Bissell	125	250	25		50	450	
N. J. Bruce	75	250	70	200	75	670	
S. B. Fairbank	125	80	45		80	330	
C. Harding	50	25		100	50	225	
A. Abbott	75	25		60	130	290	
	700	730	165	735	635		
Repairs of Sanitarium at Mahableshwar						570	3.535
VI Books & Printing, viz. Report 125 + Dnyanodaya 900						1.025	
printing other books.						1.250	
Purchase of Books & G. gazette						250	
Colporteurs Ah^d 108 + Sholapur 72 + Satara 72						252	
Transportation.						100.	2.877
VII Medical Attendance & Medicines viz							
Bombay 125 + Ahmed^r 325						450	
Serur & K. 30 + Rahuri & K 40.						70	680
Wadale 50 + Sholapur 50 + Satara 60						160	
VIII Incidentals viz. (postage & inland exchange)							
Bombay 60 + Ahmed^r 131						191	
Rahuri & 40 + Wadale 10						50	
Sholapur 20 + Satara 50						70	
Revenue stamps, Foreign Bills. (exch)						50	
Bank postage 8 + stationery 6.						14	
Telegrams.						15.	390
Total for 1868							Rs. 60.300.

Copied

Estimate, 17

Expenses of the Marathi Mission, for 1869.

I Salaries & Allowances		
Bombay, Extra, to any one coming here	Rs 660	
Rev. L. Bissell, 5 children, & conveyance.	2.940	
Rev. W. H. Athinson, & conveyance	2.040	
Rev. S. B. Fairbank, 5 children, conv. & carriers	2.964	
Rev. H. J. Bruce, 2 do. do. do.	2.424	
Rev. A. Abbott, 2. do. do.	2,400	
Rev. W. Wood. & conveyance.	2,040	
Rev. A. Hazen 2 children & conveyance	2.400	17.868
II. Native Agency		
Pastor R. V. Modak, Evangelist.	900.	
Pastor of 2d Ch. Ahmednuggur, Vishnupant, 600		
" Serur, Sidoba B. Misal, 600		
" Khokar, Kasam Mahamad, 480		
" Rahuri, Wamaji Ohol, 216		
" Gahu, Vithoba Bhambal, 180		
" Kéndal Jayaram Barse 180		
" Panchegav, Sayaji Rátwad 180		
" Chande Luxuman Sálam, 180		
" Dedgav. Mahipati Anakaikagan 180,		
" Kolgav, Gangaram Waghchoure 204		
3.000		
Less by contributions from the churches for support of the above Pastors, expected 1.590	1.410	
(forward	Rs 2,318	17.868.

II Native Agency. brought forward.		Rs 2.310	17.868
Five (5) Licentiates, (38 + 30 + 17 + 15 + 15, per month)		1.380	
Five (5) Catechists, (1 at Bombay)		1.428.	
One Editor & preacher, Bombay		1.200	
Twenty five (25) Bible Readers.		2.790	
General expenses of removals		144	9.252
III Education viz.			
Expenses of Theological Class.		100	
Normal School at Ahmednuggur grant for support of children 1000			
One Teacher	204	1.204	
Girls' School Ahmednuggur		1.100	
Station Schools. Ahmednuggur (grant 300 + teacher 132)	432		
Madale & Khokar (1½) (grant 444 + teacher 132)	576		
Rahuri, (as Ahmed.)	432		
Sholapoor, (do.)	432.		
Satara, (gr. 300 + teacher 156)	456	2,328	
Common Schools, thirty six (36) Teachers		4.176	
Expenses of the above schools (in all)		240	
Expenses for teaching women.		144	
Pandits.		420	9.722
IV Buildings, Rents, taxes & repairs, on Houses & out houses for Missionaries' residence.			36.842

	Brought forward.	Rs	36.842
IV	Bombay. taxes, guards, rents repairs.	1.029	
	(If the press premises are sold tax will be less than this.)		
	Ahmednuggur. two Mission houses and a third rented by the Mn	1.105	
	Wadale 296 & Khikar 271.	567	
	Rahuri. (new roof required 631 + water course in garden 50)	805	
	Satara, (2 houses, one of which is leased at present. New roof needed)	639	
	Bhuinj. (new roof required)	482	
	Sholapoor,	222	
	Twenty (20) Chapels & preaching places	1.261	
	Sexton, & expenses of burial ground at Ahmednuggur	78	
	New building, Expense of changing grass roofs to tiles at Ahmed	600	
	a assistants House at Sholapoor	125	6.913
V	Tours & Travel.		
	Preaching Tours 1.210 & Tents 85.	1.295	
	Travel, on Mission business	525	
	Travel for Health, 540		
	Repairs at Mahableshwar 200	740	2.560
VI	Books & Printing		1.967
VII	Medical Attendance & Medicines		685
VIII	Incidentals, postage, stamps & inland exchange		330
		Rs	49.297

A. Hazen.

for 1869.

Rec'd Sept. 14. 1868.

The Mahratta Mission.
Estimates for 1869.

1. Salary & Allowances.

	Rs.	
A. Abbott - personal	145.	
2 Children	30.	
Conveyance	25.	
12 X 200.		2400.
S. B. Fairbank - personal	140.	
5 Children	75.	
Conveyance	25.	
Carrier	7.	
12 X 247.		2964.
A. Hazen - personal	145.	
2 Children	30.	
Conveyance	25.	
12 X 200.		2400.
W. Wood - personal	145.	
Conveyance	25.	
12 X 170.		2040
L. Bissell - personal	145.	
5 Children	75.	
Conveyance	25.	
12 X 245.		2940.
H. J. Bruce - personal	140.	
2 Children	30.	
conveyance	25.	
Carrier	7.	
12 X 202.		2424.
		15168.

Brought over Rs		15,168.	
W. H. Atkinson - personal 145.			
Conveyance 25.			
12 X 170.		2040.	
Extra for Bombay 55. X 12		660.	17,868.
11. Native Agency.			
Bombay - Shahu Dajee (editor of the Dnyanodaya) 100. X 12	1200.		
Catechist - Dájeba Jagannáth 60. X 12	720.	1920.	
Ahmednuggur -			
Pastor - Vishnupant 45. + 5. Rent.	600.		
Licentiate - Dhondaba Wágh. 14. + 1.	180.		
Catechists - Rámjee Zamb. 18. per mo.			
Vithaldás Chábuk. 11. + 1			
Apájee - Jem 9. + ½			
Raghobá Powar 10. + 1			
Dájeram - Loni 9. + ½			
Removals 2.			
62. X 12	744.	1524.	
Seroor & Kolgaum.			
Pastor - S. B. Misál 45. + 5.	600.		
Gangárám Wágh. 15. + 2.	204.		
	804.		
Bible Readers - Dhondu Sapkál 10. + 1			
Chimajee Uzgare 12.			
Ambájee Gonájee 9. + ½			
Removals 2.			
34½. X 12	414.	1218	
		4662.	17,868.

(Native Agency continued.)

Rahuri & Pimpalas - Brought over Rs 4662. 17,868.

Pastors - R. V. Modak 75.

Wanaji Ahol 16.+2.

Vithobá Bhámbal 14+1.

Jairám Bárse 14.+1.

123.X12 1476.

Bible Readers -

Shivarám 9.+½

Haribá 9.+½

Mohanaji 8.+½

Phakirabá 6.+½

Bhowaníbá 7.+½

Náráyáji 7.+½

Removals 1.

50.X12 600. 2076.

Wadále & Khokar -

Pastors - Kásam Mahomed 35.+5.

Sáyaji Rátowal 14.+1

Laxamon Sálave 14.+1

Mahipatráv Anak. 14.+1

Hari Gaikowád 14.+1 1200

100.X12

Licentiate - Máhrutráv 33.+5. 456.

Catechists - Thamaji 12.+1.

Sidobá Hiwále 10.+1 288.

24.X12 1944. 6738. 17,868.

(Native Agency, continued)

Bible Readers -	Brot over	Rs 1944.	6738.	17,868.
Laxaman Shelake	11.+1			
Harkobá	10.+1			
Ráyajee	10.+1			
Sakharám Bhára.	10.+1			
Mahádubá	9.+½			
Bahiroba	6.+½			
Zhádabá	7.+½			
Bhawánbá	6+½			
Shivarám	6.			
Removals	3.			
	84.×12	1008.	2952.	
Satara -				
Licentiate - Vithal Makásare	17.×12.	204.		
Catechist - Ráwajee	15.+2.	204.		
Bible Readers - Hirobá	12.+1			
Mahádubá	4.			
Removals	2.	228.	636.	
	19.×12			
Sholapoor				
Licentiate - Laxamanráo	25.+5.	360.		
Bible Reader - Trimbakráo	10.+1	132		
Removals 2. ×12		24.	516.	
Deduct one half the amount of			10,842.	
the salaries of settled Pastors (See Rev. 17)			1590.	9252.
				27,120.

III. Education -		Brought over Rs ~~27,130.~~	27,120.
Ahmednuggur -			
Normal School		1000.	
Girls School.			
Krishnárav, teacher	32.		
Jizubá "	9.+½		
2 Monitors	6.		
	47½.×12	570.	
Board & clothing		490.	
Incidentals		50.	1110.
Station School.	25. per mo.		
Pándu, teacher	9.+½		
Julisirám, asst.	1½.		432.
	36.×12		
Common Schools.			
Bhiwajee	15.+2		
Hari Vidhate	10.		
Hari Gyánobá	8.+½		
Chimaju Chakru	12.+1		
Jáiram, & Anand	11.		
Teacher in Shendi	8.½		
do Sadar Bázár	8.½		
Teacher in place of Theol. Student	10.+1		
Teaching women	6.		
Removals	2.		
Dugadobá Yádhav	15.+2	1350.	
	112½.×12		
		3892.	27,120.

(Education, continued)

Serool & Kolgaum - Brot over Rs		3892.	27.120.
Common Schools - Ramaji 9.+½			
Abaji Wágchoure 11.+1			
Removals 1.			
22½.×12 - 270.		270.	
Rahuri & Pimpalas -			
Station School	25.		
Sonáji teacher 10.+1			
36.×12	432.		
Com. Schools -			
Ahilaji	10.+1		
Vyankobá	10.+1		
Yesobá	10.+1		
Dagadobá	9.+½		
Bhawánibá	8.+½		
Bábáji Dáji	6.		
Incidentals	3.		
	62.×12	744.	1176.
Wadále & Khokar -			
Station School -	25.		
Students for do. from Khokar Dist.	12.		
Shetibá, teacher -	10.+1		
Com. Schools -	48.×12.	576.	
Jairam -	11.+1		
Sakharám	10.+1		
Punáji	9+½		
Vithobá Gaik.	10.+1		
Kashobá	9.+½		
	53.	576.	5338. 27.120.

(Education, continued)

Brought over	Rs 53.	Rs 576.	5338.	27,120.
Shivarám	9.+½			
Yétyabái	9.+½			
Chandrabhán	8.+½			
Laxamon Bhára.	8.+½			
Dájeebá —	8.+½			
Bápu Senáje	8.+½			
Haribá Thorat	8.+½			
Stationery { Khokar Dist.	1½.			
Stationery { Wadale "	3.			
Removals { Khokar Dist.	1.			
Removals { Wadale	1½.			
	121½ x 12			
Satara.		1458.	2034.	
Station School —	25.			
Ainje, teacher	12.+1.			
	38. x 12	456.		
Com. Schools —				
Bábáje, Bhoving	8.			
Kashibai —	8.			
Ramabai	5.			
Stationery & removals	4.	300.	756.	
	25. x 12			
Sholapoor.				
Station School	25.			
Teacher —	10.+1			
	36. x 12	432.		
Com. Schools —				
Vithu Náráyan	10.+1			
Vithu Dehade	12.+1			
	24.	432.	8128.	27,120.

(Education, continued)

Brought over Rs 24.		432.	8128.	27.120.
Deorav	8+½			
Teacher in Sadar Bázár	12.			
Teaching women	6.			
Removals	3.			
	12 X 53½.	642	1074.	
Expenses of Theol. Class			100.	
Pundits - Ahmednggm	240.			
Rahuri	40.			
Satára	50.			
Sholapoor	50.			
Wadále	40.		420.	9722.

IV. Buildings, Rents & Repairs.

	Taxes	Rents	Guard	Repairs	
Ahmedr Mission house	23.	12.	60.	24. 150.	
Brick house		12.	60.	100.	1105.
Rented house		480.	84.	100.	
Bombay	542.	35.	132.	320.	1029.
Satara	8.		156.	100. ordinary reps. 375. new roof	639.
Bhuing	11.		96.	50. ordinary reps. 325. new roof	482.
Sholapoor			72.	150. 50. ord. reps.	222
Rahuri & Pimpla	14.		60.	631. new roof - 50. water course	805.
Wadále & Khokar	23.		60. 60.	200. 200.	567.
		newáse	24.		
Rooms of Students & girls in sch. at Ahmedr					100.
Changing thatch to tiled roofs in Ahmedr					500.
New House at Rumbhari, Shol. Dist.					125.
					5574. 36,842.

(Buildings &c continued)

Chapels.	care of & Guards.	Repairs.	Brot over Rs 5574.	36,842.
Bombay	60.	100.		
Ahmednuggur 1st	60.	50.		
" " 2d	48.	25.		
Loni	24.			
		24. rent of preaching place.		
Seroor	48.	25.		
Kolgaum	12.	12.		
Rahuri		40.		
Pimpleus	36.	15.		
Khokar	36.	100.		
Wambori	48.	12.		
Gahu	36.	4.		
		7.		
Kendal	18.	18.		
Wadale	12.	25.		
Sholapoor	24.	125.		
		100. new belfry		
Satara	72.	20.		
Mahableshwar		25.		
Sexton of burial ground at Ahmed	78.			
	612. + 727.		1339.	6913.

V. Tours & Traveling –

	Missionary –	Assistants.	Health	Mission		
A. Abbott	75.	25.		100.	200.	
	rent – 10.	170 Khokar				
S. B. Fairbank	100.	100	300.	50.	730.	
A. Hazen	100.	25.	50.	150.	325.	
W. Wood	150.		150.	50.	350.	
	rent – 25.					
L. Bissell	100	150.		50.	325.	
	rent – 50.					
H. Y. Bruce	75.	90.	40.	75.	330.	2360.
W. H. Atkinson	50.			50.	100.	2360. 43755.

Brought over		Rs 2360.	43,755.
Sanatorium at Mahableshwar		200.	2560.
VI. Books & Printing.			
Report for 1868	125.		
Dnyanodaya for 1869	800.		
Other books, printing	500.		
Purchase of books & paper	250.		
Colportage, Ahr. 84. Shol. 72. Sat. 192.	36.		
Transportation of books	100.		1967.
VII. Medicines & Medical attendance.			
Bombay	100.		
Ahmednuggur	275.		
Seroor 20. Rahuri 40.	60.		
Wadale 50. Satara 100.	150.		
Sholapoor	100.		685.
VIII. Incidentals -			
Bombay 50. Bank postage 10	60.		
Ahmedr W. Wood 20. L. Bissell 25. W. H. Atkinson 5.	50.		
Rahuri 10. + exchange 25.	35.		
Wadale 10. + exchange 25.	35.		
Sholapoor 60. Satara 25.	85.		
Revenue Stamps 50. telegrams 15.	65.		330.
Total		Rs 49,297.	

Rec'd. Sept. 22.

Rec'd. Sept. 22.

Marathi Mission — Abstract

I.	Allowances of Missionaries.			
	Bombay, Rev. A. Hazen, 1 child, conveyance,		2880	
	Rev. C. Harding, 1 child, conv		2880	
	Ahmednuggur, Rev. L. Bissell, 5 children, conv.		2940	
	Rev. C. W. Park, conv.		2040	
	Rahuri, Rev. H. J. Bruce, 3 children, conv. carrier,		2604	
	Wadale, Rev. W. H. Atkinson, 2 children, conv. carrier,		2424	
	Satara, Rev. Wm Wood, conv.		2040	
	Bhuinj, Rev. S. R. Wells, 1 child, conv. carrier		2232	
	Shodapur, Rev. S. B. Fairbank, 3 children, conv.		2580	
	Rev. R. Winsor, conv.		2040	
	Income tax on above		250	24910
II.	Native Agency.			
	Pastor Khodak, Ahmednuggur,	600		
	" Karmakar, Bombay	792		
	" Kesambhai, Sirur,	480		
	8 rural pastors	810	2682	
	3 Licentiates, 804, 3 Catechists 1344,	2148		
	Theol. class (5 members) Extra Expenses	986		
	20 Bible readers (men) & removals	2376		
	12 Bible women, cart hire &c	768		
	Editor of Dnyanodaya	1200		
	Income tax on some of the above	35	7513	10,195
III.	Education.			
	Students in Ahmednuggur Normal School	600		
	Cost of Girls' School, Ahmednuggur	846		
	6 Station Schools,	1560		
	Teachers (7 in Stat^n Sch^s 966; 25 common 3108)	4074	7,080	
	Pandits,		1000	808
IV.	Buildings.			
	Houses for missionaries — Rents,	539		
	Guards 816, Taxes 385, Repairs 2860 =	4061		
	Secular agents	180	4780	
	Chapels, Guards 468, Repairs 377	845		
	Special Grant for pastor's houses	250	1095	587
	Forward		—	49,06

ti mates for the year 1872.

	Forward			49,060
V.	Tours & Travelling.			
	Tours by Missionaries 625, Tents, 75, Assistants, 420 =	1120		
	Travelling on Mission business, 850, for health 990	1840		0
	Repairs at Mahabaleshwar, 850, Rental health stat^n 300 =	1150		4,110
VI.	Books & printing.			
	Report for 871, 100. Other books & printing, 300	400		
	Dnyanodaya 800, Transportation 100	900		
	Purchase of books & papers, 250, Stationery at Ahmed^d - 15	265		1565
VII.	Medical Attendance & medicines			855
VIII	Incidentals, Postage, Exch. Stamps, Telegrams &c			280
	Total -			53,870

IV	Buildings (Another statement)	Houses	chapels		
	Bombay -	773	120	893	
	Ahmednagar (3 houses, 1 rented)	1541	262	1803	
	Rahuri & Khokar, 2,	455. 10.	180	635 10	
	Wadale,	373	12	385	
	Satara & Bhuinj 2	1184. 11.	122	1306 11	
	Sholapur,	322.	149	471	
	Sanitarium at Mahabaleshwar -			130 11	5825
	Special grant			250	250
					5875 — —

V. Tours & Travelling (Another Statement.

	Tents.	Tours	Assistants Tours	Health.	Mission Business		
Fairbank	25	100	45	—	120	295	
Hazen	—	—	—	250	125	375	
Wood	10	25	—	50	100	185	
Bissell	10	75	200	250	50	585	
Harding	—	25	50	150	100	325	
Bruce	—	100	75	200	100	475	
Atkinson	10	100	10	40	75	235	
Wells	10	50	15	50	75	200	
Park	10	100	25	—	50	185	
Winter	—	50	—	—	50	100	2960
	75	625	420	990	850		

Abstract.

Allowances	24.90
Native Agency	10.19
Education	8.08
Buildings	5.87
Tours & Travel	4.11
Books & Printing	1.56
Medical Attend^ce & Medicines	85
Incidentals	28
	Rs 55.87

A. M.

Rec'd Sept. 18, 1871

Constitution of the Marāthī Mission of the A.B.C.F.M.

Section I. Government of the Mission.

Article 1. This Mission shall be called the Marāthī Mission of the A.B.C.F.M.

The portion of the ~~Branch~~ at Bombay shall be called "the ~~American Mission in~~ Bombay ~~or the Bombay~~ Branch of the Marathi ~~American~~ Mission."

The portion ~~Branch~~ at Ahmednuggur & in the surrounding region shall be called ~~"the American Mission in~~ Ahmednuggur", or ~~simply~~ Branch of the Marathi ~~Ahmednuggur~~ Mission."

The portion ~~Branch~~ at Satara shall be called "the ~~American Mission in Satara", or simply~~ "the Satara ~~Mission"~~ Branch of the Marathi Mission.

Article 2. The proceedings of the Mission shall be governed by the votes of the majority of its members, expressed either in a stated meeting of the Mission, or in a special meeting regularly called, (or by circular when a meeting cannot be conveniently held)

Article 3. The Rules & Regulations of the

Board, & decisions of the Prudential Committee are of paramount authority to any resolution of the Mission. In case of doubt as to the meaning of any law, resolution or decision of the Board or Prudential Committee, the opinion of the majority of the members of the Mission shall be decisive as to the meaning, until reference can be made to the Prudential Committee.

Art. 4. Each Branch ~~Mission~~ shall have the right to regulate its own internal policy & carry on its operations independently, provided it do not contravene the action of the Mission, or incur expenses so as to exceed the allowances to said Branch.

Art. 5. The Marathi Mission shall have power to determine the location of its members & also to transfer Native assistants from one Branch to another; but each Branch Mission shall have the locating & general control of the native assistants within its own limits.

Sect. II. Meetings of the Mission.

Art. 1. The Annual Meeting of the

Mission shall be held in October, commencing on the third Tuesday of the month.

Art. 2. Should any two members wish a special meeting, they shall prefer their request to the Secretary in writing, who shall submit the same to the mission; & should a majority of the members think such meeting to be expedient, it shall be held at such time & place as the Mission shall determine.

Art. 3. A prominent object of the annual meeting shall be to promote the spiritual improvement of the members of the mission, native assistants & other christians as far as possible. For this purpose such religious services, social & public, shall be held as circumstances seem to justify, & the sacrament of the Lord's Supper shall be administered at some time during the meeting.

Sect. III. Officers of the Mission.

Art. 1. The officers of the Mission shall be a Secretary, Treasurer, & Financial Committee, who shall be chosen at the annual meeting. Each Branch shall also have its own Secretary & Treasurer.

Art. 2. It shall be the duty of the Secretary to conduct all correspondence of the Mission with the Prudential Committee (not connected with the Treasury) & all other correspondence of a general nature not otherwise provided for. He shall forward annually to the Prudential Committee a statistical report of the Mission, in time for Annual Report of PC, it being understood that for this purpose each member of the Mission shall furnish the statistics of his own district at the close of the year. He shall also make a faithful record of all decisions of the Mission, ~~whether in a meeting or by circular~~, & preserve all public letters received from the Prudential Committee & from other sources, as well as copies of all letters which he writes in the name or on behalf of the Mission, & all records or public documents of the Mission not belonging to the Treasury.

Art. 3. It shall be the duty of the Treasurer to take charge of the funds of the Mission & dispose of them according to the instructions of the mission. ~~At the end of the year, he~~ He shall prepare semiannually, an account of the Mission with the Treasurer of the Board, showing receipts and disbursements of the Mission, which, after being audited by

the Financial Committee, he shall forward to the Mission House. He shall conduct all necessary correspondence connected with his department, - shall preserve all letters received & copies of all letters written on the financial affairs of the Mission, & furnish them at the call of the Mission or Financial Committee. His official letters, except mere acknowledgements of letters & receipts, shall not be forwarded till approved by the Mission or Financial Committee.

Art. 4. Each Branch ~~Mission~~ shall have a Treasurer, whose duty it shall be to take charge of the funds of the Branch & dispose of them according to the instructions of the Branch. He shall keep an account of all donations received for Mission purposes, it being understood that other members of that Branch receiving donations shall report the same to him without delay. He shall furnish each member of the Branch, a copy of his account with the Treasurer, & an account of the Treasurer for the Financial Committee, semi-annually. (At the end of the year he shall prepare an account of the Branch with the Treasurer of the Mission ~~Board~~, which after being audited by the Financial Committee he shall forward

[Secretary of the Mission] & the Mission House. He shall ~~conduct all~~ [account & the trans-] ~~ne-~~ [actions of the Mission semi-annually,] [conduct all ne-] cessary correspondence ~~of the Branch~~ connected with his department, - ~~shall~~ preserve all letters received & copies of all letters written on the financial affairs of the Branch, & furnish them at the call of the Branch or Financial Committee. (His official letters - except mere acknowledgments of letters & receipts - shall not be forwarded till approved by the Branch or Financial Committee.)

Art. 5. It shall be the duty of the Financial Committee to examine & audit the accounts of the Treasurer of the Mission, the accounts of the Treasurers of the different Branches, & the individual accounts of the members of the Mission.

Sect. IV. Salaries & Allowances.

Art. 1. The salary of a married missionary shall be,
In Bombay, Rupees 136 per month.
In the Cities of the Deccan, Rupees 120 per month.
In the Rural Districts, Rupees 115 per month.

The salary of an unmarried missionary shall be
In Bombay Rs 90 per month.
In the Deccan Rs 80 per month.

The salary of a single female shall be
In Bombay Rs 50 per month.

In the Deccan Rs 41 per month -

If not boarding in another family

In Bombay Rs 55 per month.

In the Deccan Rs 45 per month.

The Salaries of widowers & widows may be increased by a sum not exceeding Rs 20 per month, if in the opinion of the mission circumstances require it.

<u>Art. 2.</u> In addition to Salary, members of the Mission shall be entitled to the following allowances (1.) In Bombay

For each child Rs 15 per month

In the Deccan

For two children, Rs 15. per month each -

For any more than two, Rs 10 per month each.

(2.) Conveyance. Rs 25 per month. If however an individual does not keep a conveyance he is entitled only to his actual expenses for the same, - the amount not to exceed Rs 25 per month.

(3) House rent & repairs, the amount to be determined by the Branch to which the Missionary belongs - but the rent not to exceed Rs 100 per month in Bombay & Rs 40 per month in the Deccan without a

special vote of the Mission. The expense of House-Guard not to exceed Rs 8 per month in Bombay, & Rs 4 per month in the Deccan.

(4.) The expense of Pandit & Moonshee – the amount to be determined by the Branch to which the missionary belongs, but not to exceed Rs 20 per month.

(5.) Necessary extra expenses incurred on tours & journies authorized by the Mission. Also 12 annas a day for extra conveyance, if required, when on such tours & journies & when separated from one's family by reason of sickness.

(6.) Necessary expenses of conveying supplies to missionaries residing in the rural districts.

(7.) Necessary expenses for medicines & medical attendance – the amount to be determined by the Branch

(8.) All taxes imposed by Government.

<u>Art. 3.</u> The salary of a missionary shall commence at the time of his arrival in the Marathi country.

<u>Art. 4</u> Personal allowances shall be regarded as due at the commencement of each

month; & all expenses sanctioned by the mission shall be due at the regular time for disbursing the same.

Art. 5. ~~The mission shall have authority to make temporary appropriations of money to aid its members in cases of emergency not contemplated in this system of allowances.~~

Art. ~~6~~ 5. No change shall be made in this system of allowances without the consent of the Prudential Committee previously obtained.

Sect. V. Native Churches & Pastors.

Art. 1. Separate churches shall be organized as each Branch ~~mission~~ may determine, at all places where a sufficient number of native christians can be collected for the purpose of divine worship regularly on the Sabbath, & for performing the necessary duties of a church of Christ; and the discipline & government of each church shall be carried on by itself independently of the others.

Art. 2. A native Pastor shall be ordained over each church, as soon as a suitable person approved & called by the church can be obtained,

and when a pastor can not be obtained, the church shall be placed under the care of a native assistant.

Art. 3. The missionary in charge of any station or district shall have the supervision of the native pastors in that district, & he shall act as pastor of the churches in his district which are without a native pastor, till one can be obtained. If there be more than one missionary stationed in a district, the mission shall decide in regard to the superintendence of the church or churches in that district.

Art. 4. Each Branch shall make arrangements for an ecclesiastical union of the native churches connected with it as soon as circumstances will allow.

Art. 5. The articles of faith & covenant agreed upon by this mission shall be the basis on which native churches shall be formed.

By Laws.

1. The daily sessions of the mission shall be opened & closed with prayer.

2. One half of the members of the mission shall constitute a quorum for business

3. The financial year shall commence with the 1st of January. The accounts of the members of the mission shall be made out semi-annually to the 30th of June & the 31st of December, & forwarded to the Treasurer within one month from these dates.

4. Each Branch shall prepare the estimates of its expenses for the succeeding year & send them for the approval of the mission in the month of June.

5. Each member of the Mission shall send to the Secretary at the close of the year a statistical report of the additions to the churches in his district, by letter or profession – the dismissions, excommunications, deaths, baptisms, marriages & other changes accuring during the year.

6 Donations received by members for specific mission objects shall not be expended for those objects

without a special vote of the Branch.

7. Manuscripts prepared by members of the mission with a view to publication shall be regarded as the property of the Mission & shall be presented to the mission or to a committee appointed by the mission for approval before publication.

8. The Editor of the Dnyanodaya shall be appointed at each annual meeting for the succeeding year.

Salomon
Pub. Com.

Ann. 7. Feb. 24 –

Constitution
of the Marathi Mission of the A. B. C. F. M.

Section I. The Mission.

Art. 1 This Mission shall be called, "The Marathi Mission of the A. B. C. F. M.", or "The American Mission in Western India."

Art. 2. The proceedings of the Mission shall be governed by the votes of the majority of members present in a stated meeting of the Mission or in a special meeting regularly called.

Art. 3. The Mission shall determine the location and duties of its members; appoint native helpers and assign them to their stations; and regulate all mission expenditure.

Art. 4. The rules and regulations of the Board and decisions of the Prudential Committee are of paramount authority to any resolution of the Mission. In case of doubt as to the meaning of any law, resolution or decision of the Board or Prudential Committee, the opinion of the majority of the members of the Mission shall be decisive as to the meaning, until reference can be made to the Prudential Committee.

Section II. Meetings.

Art. 1. There shall be two stated meetings of the Mission in each year, the one commencing on the 3d Tuesday of July, and the other on the 3d Tuesday of October.

Art. 2. A prominent object of the meeting in October shall be to promote the spiritual improvement of the members of the Mission, native assistants and other Christians, as far as possible. For this purpose such religious services, social and public, shall be held, as circumstances seem to justify, and the sacrament of the Lord's supper shall be administered at some time during the meeting.

Art. 3. Should any two members wish a special meeting they shall prefer their request to the Secretary in writing who shall submit the same to the Mission, and should a majority of the members think such meeting to be expedient, it shall be held at such time and place as the Mission shall determine.

Section III. Officers.

Art. 1. The Officers of the Mission shall be a Secretary, Treasurer, and Financial Committee of three, who shall be chosen at the meeting in October.

Art. 2. It shall be the duty of the Secretary to

conduct all correspondence of the Mission with the Prudential Committee not connected with the Treasury, and all other correspondence of a general nature not otherwise provided for. He shall forward annually to the Prudential Committee a statistical report of the Mission. He shall also make a faithful record of all decisions of the Mission, and preserve all public letters received from the Prudential Committee and from other sources, as well as copies of the letters which he writes in the name or on behalf of the Mission, and all records or public documents of the Mission not belonging to the Treasury.

Art. 3. It shall be the duty of the Treasurer to take charge of the funds and dispose of them according to the instructions of the Mission. He shall prepare semi-annually an account of the Mission with the Treasurer of the Board, which after being audited by the Financial Committee, he shall forward to the Missionary House. He shall conduct all necessary correspondence connected with his department, shall preserve all letters received and copies of all letters written on the financial affairs of the Mission and furnish them at the call of the Mission or Financial Committee. His official letters, except acknowledgements of letters and receipts, shall not be forwarded, till approved by the Mission or Financial Committee.

Art. 4. If found necessary, Assistant Treasurers may be appointed to facilitate the distribution of funds. They shall account to the Treasurer of the Mission at least once a month, for the funds passing through their hands.

Art. 5. It shall be the duty of the Financial Committee to examine and audit the accounts of each member of the Mission and of the Treasurer.

Section IV. Native Churches and Pastors.

Art. 1. Separate churches shall be organized as the Mission may determine, at all places where a sufficient number of native Christians can be collected for the purpose of divine worship regularly on the Sabbath, and for performing the necessary duties of a church of Christ. These churches shall be formed on the basis of the articles of faith and covenant agreed upon by the Mission.

Art. 2. The Missionary in charge of a district shall have the supervision of the native pastors in that district, and shall act as pastor of such churches as are without a native pastor. If there be more than one Missionary stationed in a district, the Mission shall decide in regard to the superintendence of the church or churches in that district.

By Laws.

1. Each session of the Mission shall be opened and closed with prayer.

2. A majority of the members of the Mission shall constitute a quorum for business.

3. The Financial year shall commence with the 1st of January. The accounts of the members of the Mission shall be made out semiannually to the 30th of June and 31st of December, and forwarded to the Treasurer within fifteen days from these dates.

4. Each member shall prepare an estimate of the expenses of the operations under his care for the succeeding year, and present it for the consideration of the Mission at the meeting in July. The Treasurer shall present at the same time an estimate for the other expenses of the Mission, and from these the Mission shall make up its Estimates to be forwarded to the Missionary House.

5. On receipt of the list of appropriations from the Prudential Committee, the Treasurer after deducting the personal allowances, shall apportion the remaining appropriations according to the Estimates, and inform each member of the amount of appropriations to be expended by him.

6. Each member shall expend the funds placed at his disposal in accordance with the appropriations,

and shall keep rigidly within the sum total for his district, but may transfer appropriations, if he find it necessary, from one department of his ordinary expenses to another.

Note. By "ordinary expenses" are meant those for repairs, schools, assistants, tours, and travelling on Mission business.

7. Each member of the Mission shall keep a record of the additions to the churches in his district, by letter or profession, the dismissions, excommunications, deaths, baptisms, marriages, and other changes; and report the same quarterly to the Secretary, and also furnish a summary at the close of the year.

8. Donations received by members shall be forthwith reported to the Treasurer; and those for specific mission objects shall not be expended without a special vote of the Mission

9. Manuscripts prepared by members of the Mission with a view to publication, shall be regarded as the property of the Mission, and shall be presented to the Mission, or to a committee appointed by the Mission, for approval before publication.

10. The Editor of the Dnyanodaya shall be appointed at the meeting in October for the succeeding year.

Regulations.

I. Salary and allowances.

1. The salary of a married missionary shall be as follows;

In Bombay, 150 Rps. per month.

In the cities of the Deccan, 120 Rps. per month.

In the rural districts, 115 Rps. per month.

The salary of an unmarried missionary shall be,

In Bombay, 100 Rps. per month.

In the Deccan, 80 Rps. per month.

The salary of a single female shall be,

In Bombay, 55 Rps. per month.

In the Deccan, 41 Rps. per month.

If not boarding in another family,

In Bombay, 61 Rps. per month.

In the Deccan, 45 Rps. per month.

New

The salaries of widowers and widows may be increased by a sum not exceeding Rs. 20 per month, if in the opinion of the Mission circumstances require it.

2. In addition to salary, members of the Mission shall be entitled to the following allowances;

(1) For each child 15 Rps. per month. 10 for any more than 2

(2) Conveyances; In Bombay 35 Rps. per month.

In the Deccan 25 Rps. per month. 20 rupees

If however an individual does not keep a conveyance

he is entitled only to his actual expenses for the same, the amount not to exceed the regular allowance.

New (3) Necessary expenses of conveying supplies to the Missionaries residing in the rural districts.

New (4) All taxes imposed by Government.

(5) House rent and repairs, the rent not to exceed 100 Rps. per month in Bombay and 40 Rps. per month in the Deccan, without a special vote of the Mission. The expense of house guard not to exceed 8 Rps. per month in Bombay and 4 5 Rps. per month in the Deccan.

(6) The expense of Pundit and Moonshee; not to exceed 20 Rps. per month.

(7) Necessary extra expenses incurred on tours and journeys and when separated from one's family by reason of sickness.

New (8) Necessary expenses for medicines and medical attendance; the amount to be determined by the mission.

3. The salary of a Missionary shall commence at the time of his arrival in the Marathi country.

4. Personal allowances shall be regarded as due at the commencement of each month, and all expenses sanctioned by the Mission shall be due at the regular time of disbursing the same.

5. No change shall be made in this system of allowances without the consent of the Prudential Committee previously obtained

II. Order of accounts.

In preparing estimates and in making up accounts of expenditure, the following order shall be observed.

I. Salary;

Allowances 1. for children.

2. for conveyance.

3. taxes.

4. carriers.

II. Native Agency. 1. Pastors.

2. Catechists.

III. Education. 1. School for Catechists – higher boys schools.

2. Girls' schools.

3. Common schools.

4. Pundits.

IV. Buildings. 1. House rent.

2. House guards.

3. Taxes on houses &c.

4. Repairs (a) on Mission houses

(b) on other buildings

5. Chapels

6. New buildings.

V. Tours & Travelling; Preaching tours (a) by the Missionary

(b) by assistants

Tents.

Travelling on mission business.

" for health.

VI. Printing and Books.

Expenses of transportation of books

VII. Medicines and Medical attendance

VIII. Incidentals.

Rec'd Aug. 23, 1867.
Ack'd May 12.

✓ Pd. Cal

Meeting of the Mahratta Mission in June 1860.

According to a Resolution proposed in a Circular issued at Ahmednuggur June 1st and agreed to by the brethren, a meeting of the Mahratta Mission was held at Ahmednuggur on the 20th of June, which was attended by the following brethren viz. Abbott, Ballantine, Barker, Bissell, Fairbank & Wanding. Mr. Abbott was appointed chairman of the meeting. Mr. Ballantine was elected Secretary and Mr. Wanding Treasurer of the Mission.

The following resolutions were passed at different sessions.

1. That a Committee consisting of three persons be appointed to draw up a Constitution and Bye-Laws for the Mahratta Mission, and report to the Mission at its next meeting in October.

Messrs. Bissell Wanding and Ward were chosen this Committee.

(As a temporary arrangement until a Constitution is adopted, the following resolutions were passed).

2. That the Branch of the Mahratta Mission at Bombay be known by the name of the American Mission at Bombay & the Bombay American Mission, that the Branch ~~at~~ of the Mission at Ahmednuggur be called the American Mission at Ahmednuggur or simply the Ahmednuggur Mission, and the

Branch of the Mission at Satara be called the American Mission at Satara or simply the Satara Mission -

3. That the accounts of the different Branches of the Mission for the present year be kept distinct as heretofore.

4. That a Financial Committee be appointed consisting of four members to audit the accounts of the different members of the Mission, and that the Committee consist of one member from Bombay one from Satara and two from Ahmedunggur.

Messrs Harding Wood Bissell & Ballantine were chosen the Financial Committee.

5. That the accounts of all the members of the Mahratta Mission be made out semi-annually to the end of June and December.

6. That the Salary of Ramajee native assistant at Bombay be 20 Rps. per month from Jan 1. 1861.

7. That Ramkrishna Pant be allowed a sum not exceeding 20 Rps. per month for house rent in Bombay, if he leaves his present residence.

8. That the estimates of expenses of the Bombay Mission for 1861 presented by Mr. Harding be approved.

9. That the estimates of expenses of the Satara Mission for 1861 presented by Mr. Wood be approved.

10. That the estimates of expenses of the Ahmednuggur Mission for 1861 be approved.

Adjourned June 29th to meet at Ahmednuggur

on the 9th of October next, simultaneously with the meeting of the Board -

W. Ballantine
Sec'y.

June 1860.

Rec'd Aug. 18.

Pub. Ad

Meeting of the Ahmednuggur Mission
in June 1860.

The Ahmednuggur Branch Mission met at Ahmednuggur on June 20th at 12 M. Present Messrs. Abbott, Ballantine, Barker, Bissell, Fairbank and Harding. Mr. Fairbank was appointed Chairman and Mr. Ballantine Clerk of the meeting.

The following resolutions were passed at different sessions.

1. That the organization and the rules of the Ahmednuggur Mission as existing hitherto, be continued for the present, except where they are superseded by arrangements made by the Mahratta Mission

2. That the Treasurer be authorized to pay to Mr. Harding the sum of 75 Rps. on account of the salary of Mr. Shinka Daood from January to May inclusive.

3. That the Treasurer be authorized to pay to Mr. Harding the net cost of the Dnyanodaya for this year minus 200 Rps. paid by the Bombay Mission

4. That the salary of Rev. Nadoba Baporjee and Rev. Vishwasprasad Bhaskar, Native Pastors, be 30 Rps. per month each, including house rent at 5 Rps., from the first of January next.

5. That Wasnajee and Vithoba, now in the school for Catechists, be put in the class of native

assistants on a pay of 4 Rps. per mensem each while attending school and 5 Rps. when employed in the villages from the first of February last, and that they be put under the charge of Mr. Abbott.

6. That Luxmon native assistant at Khokhan be put under Mr. Abbott's care for a year for employment at Rahoree or Gahoo.

7. That Krishnaja, native assistant at Dohay be dismissed from the service of the Mission from the close of the present month, his conduct for some time past having been unbecoming the character of a Catechist.

8. That Dhondoba Mussal native assistant and Bhikaja teacher at Kiwara be allowed to leave the service of the Mission with papers of recommendation, if they should be disposed to do so during the present year.

9. That Luxmon of Agadgaon be employed as a colporteur under Mr. Ballantine on a pay of 2½ annas per day while engaged in labor, from the first of July.

10 That Namaja of Kundal be employed as a Catechist under the care of Mr. Abbott on a pay of 2½ annas per day while engaged in labor.

11. That Yeshee daughter of Ahiba native assistant be employed as a teacher at Kolgaon on a pay of 2 Rps. per month, and Miraee daughter of Ramdass native assistant, be employed as teacher at Kundee on a pay of 3 Rps. per month.

12. That Phoolbai, the widow of Mr. Shaik Daood, be employed to teach the women on the Mission premises at Shimanuggen from the 1st of July and that she receive 3 Rps. per month.

13. That the pay of the following native assistants and teachers be fixed as follows from the first of January next,

Shahoorow	Salary	18 + 2 Rs. rent	Manoohar	Salary	22 + 3 rent
Cossimthaw	"	18 + 2 "	Sawalyaram	"	14 + 1 "
Narayan	"	10 + 1 "	Soodamja	"	12 + 1
Krishna Sahu	"	8 + 1/2	Bhimaja	"	5
Gungaram (Lmen)		5	Shewak (Nambroom)		10 + 1
Neshipatter		8 + 1/.	Luxmon (Chanday)		8 + 1/.
Dhummaja		6 + 1/.	Sayaja (Khokan)		6 + 1/.
Bapoo (Rooce)		6 + 1/.	Seedoba (Madale)		7 + 1/.
Tyambroo (Bhenda)		6 + 1/.	Shiowran (Sonegaum)		6 + 1/.
Seeram (Khoosungaum)		5 + 1/4	Bhilaja (Kundal)		6 + 1/.
Abaja (Seroon)		6 + 1/.			

14. That the expenditure of the following sums for special repairs of houses this year be authorized.

Mission premises	in Shimanuggen	Rps. 30
Do.	in Seroon	300
Do.	in Khokan	100
Do.	in Madaley	75

15. That 160 Rps. be expended in procuring a preaching place and house for native assistant in Sonay.

16. That a statement of the wants of the Mission in reference to the building of chapels at different places in this district, be prepared by the Secretary for publication in the Guardian and that 20 copies of the No. in which the statement is published be taken by the Mission for distribution.

17. That we approve of a church being organized at Kendal to be under the care of Shilyajee.

18. That we approve of a church being organized at Wambrooee to be under the care of Sherwah.

19. That the school boys in Mr. Abbott's compound be required to work in the garden half an hour each day, and that six shillings be allowed for the purchase of tools for their use.

20. That the following estimates of expense for 1861 be sent to the Prudential Committee, the first list comprising what we think necessary for carrying on our operations efficiently, and the second list exhibiting the estimates reduced as required by the Prudential Committee according to Dr. Anderson's letter of Feb. 16th 1860.

			Reduced List
Salaries and allowances.			
N. B.	2280		
A. P.	2280		
L. B.	2400		
W. A. B.	1980		
J. C. S	1980		
J. D. F.	1980		
Miss F.	732	13,632 ✓	13,632.
Costs for village stations.		240 ✓	240
Houses and repairs	1115		
Guards for houses	336	1,451 ✓	1066
Chapels & preaching places			
On sexton & fire guards	252		
Repairs of chapels	145		
Lights for do.	41	438 ✓	302
Carried over -		15,761	15,240

Brot forward		15,961 ✓	15240
New Chapels (7 places)		1660 ✓	—
Assistants' houses (8 ")		620 ✓	—
Cost of house at Nuwara		24 ✓	—
Salaries of Pastors			
Ismiphant	45 × 12 = 540		
Vishwaspant	30 × 12 = 360		
Tidoba	30 × 12 = 360	1260 ✓	1260
Native assistants			
8 under R. B.	90¾ × 12 = 1089		
8 under A. A.	58¾ × 12 = 705		
7 " S.B.F.	71 × 12 = 852		
7 " N. D. B	50 × 12 = 600		
4 " I. C. D	24½ × 12 = 294		
3 " L. B.	31 × 12 = 372		
Moving expenses	50		
17 new assistants	1020	4982 ✓	4004
School teachers.			
8 under R. B.	56 × 12 = 672		
7 under N. D. B.	32½ × 12 = 390		
6 under S. B. F.	37½ × 12 = 450		
1 under A. A.	6½ × 12 = 75		
2 under I. C. D.	7¼ × 12 = 87		
3 under L. B.	14½ × 12 = 174		
Moving expenses &c.	25	1876 ✓	1876
School for catechists			
Support of boys	65 × 12 = 780		
Miscellaneous expenses	25	805 ✓	805
Carried over		26,988	23185

Brot over		26,988	23,185
School for girls			
Support of girls 12×12=144			
" of 2 monitors 2×2×12 = 48			
Clothing from Mistfula fund	100		
Miscellaneous expenses	25	317 ✓	317
Pandits		240 ✓	120 ✓
Teaching tours		1150 ✓	800 ✓
Travelling for health		300 ✓	200 ✓
Travelling on Mission business		230 ✓	230
Rents		260 ✓	60
Medical attendance & medicines		485 ✓	250 ✓
Printing	500		
Stenography	200	700 ✓	400
Miscellaneous			
Periodicals	60 ✓		
Postage	100 ✓		
Transportation	50 ✓		
Discount on Bills	100 ✓		
Incidentals	50 ✓	360	360
		31,030	25,922
Deduct further			1,411
			Rs. 24,511

Note. This sum of Rs. 1411 is deducted from the whole amount of the reduced estimates to bring them down to the sum fixed by the Prudential Committee and unless this sum can be obtained from America or from funds in this country it will be necessary for us to reduce our own salaries or dismiss some more of our native assistants or teachers.

Mr. Fairbanks read a Report which he had prepared on the subject of the relation of the Mission to the American Tract Society, and the publications of the Mission which had been authorized and those which are suitable to be authorized by that Society; which Report was accepted.

The school for girls was examined on Thursday June 21st and the School for Catechists on Monday June 25th. The Mission also examined 20 candidates for admission to the school for Catechists, of whom 14 were found eligible, but in consequence of the want of funds only two were received at the present time.

The Mission having received a request from the Second Church Ahmednuggur to ordain Vishnoopunt as their Pastor, on Tuesday June 26, the members of the Mission met and examined Vishnoopunt with reference to his fitness for the Pastoral Office. Rev. Nimsport Ramchundur Pastor of the First Church Ahmednuggur, and Rev. Isaac Bapooje Pastor of the Church at Seroor, were invited to sit with us during this examination. Mr. Fairbanks conducted the examination in reference to the Christian experience of the candidate and his motives in engaging in the work of the gospel ministry. Mr. Bissell and Mr. Abbott conducted the examination in reference to doctrinal theology; Mr. Nimsport in reference to Church Government & Church ordinances and Mr. Ballantine in reference to Sacred & Ecclesiastical History. At 4½ P.M. Vishnoopunt preached a sermon

on the subject of Justification by Faith from the text Rom. 5.1 previously assigned him. The chairman having voted to sustain his examination as satisfactory, proceeded to ordain him as Pastor over the Second Church on Wednesday afternoon June 27th.

Prayer meetings in English were held every day while the meeting continued at 9 A.M. and prayer meetings in Mahratta at 12 M. The sacrament of the Lord's supper was administered on Sabbath afternoon June 24 about 200 native communicants being present

Adjourned on Friday June 29th.

N. Ballantine
Chairman
Pro tem

Rec'd Aug. 18.
Estimates, 1861. Copied
Arthur
Clerk
Mark 11

Ahmednuggur
July 4. 1860

Minutes of the Meeting of the Marathi Mission, held at Ahmednuggur in the month of October, 1860.

The Marathi Mission met at the chapel of the Ahmednuggur First Church at 4 P.M. on the 9th of October 1860 & continued its sessions till the 31st of October continuously, excepting the time when the Ahmednuggur Branch Mission was in session. Messrs Abbott, Ballantine, Barker, Bissell, Dean, Fairbank & Ward were present through the meeting. Mr Harding only was absent, being providentially detained at Bombay. Mr Ballantine was appointed chairman & Mr Fairbank clerk of the meeting.

The daily sessions were uniformly commenced by a prayer meeting, which continued for three quarters of an hour, at which the families of the mission were present.

Three days, viz Oct 11th, 12th & 13th were devoted to public exercises in connection with the Native Christians. And the sacrament of the Lord's supper was celebrated in the afternoon of the Sabbath, the 14 of October.

In the course of the meeting the following resolutions were passed.

1 The Committee appointed at the meeting in

June to draft a Constitution & By Laws reported, & their report was accepted. The Constitution & By Laws were then discussed article by article & adopted in the form, of which a copy is appended.

2. Resolved That the Constitution & By Laws go into effect at once, excepting the part relating to salaries & allowances; & that this part go into effect from Jan. 1st, 1861, if approved by the Prudential Committee.

3. That 100 Copies of the Constitution & By Laws be printed for the use of the members of the mission.

4. That the Income Tax assessed by Government upon the Native Pastors & Assistants be paid by the Mission.

5. That Mr. Dean be stationed at Satara.

6. That, in view of the urgent need of additional missionary labor at Ahmednuggur, Mr. Bissell remove from Seroor to Ahmednuggur about the first of March next, to take charge of the school for catechists, & assist in the instruction of the native assistants preparing to be pastors.

7 That the Secretary, in his letter to the Prudential Committee, accompanying the minutes of this meeting, represent the necessity of additional missionaries to sustain our operations on their present scale, & the impracticability of occupying Sholapur unless additional help be obtained.

8. That Haripant be employed at Satara, for one year, under the care of Mr. Dean, & that he be allowed Fifty Rupees per month while absent from Ahmednuggur, in consideration of his additional expenses.

9. That Tabāji Bārase be employed as teacher at Satara on pay of seven rupees per month.

10. That Lakshman Sālē be employed at Sholāpūr under the charge of Mr Harding till the 1st of April next & that he be allowed one month's pay extra for his additional expenses.

11. That the Secy. prepare a Report of the Marāthī Mission for 1860, from the reports of the members & that 600 copies be printed.

12. That Mr Barker be allowed to purchase a tent at an expense not exceeding 240 Rs for use in the Khokar District.

13. That Mr Abbott be allowed to expend Rs 210 for a well at Rāhūri.

14. That Mr Barker be allowed to build a chapel at Khokar according to the plan he has presented at an expense not exceeding Rs 400.

15. That Mr Abbott be permitted to build a chapel at Kendal at an expense of Rs 200.

16. That we approve of the purchase of the Govt.

court-room at Kolgāv for the purpose of a chapel & a native assistant's residence, at an expense not exceeding Rs 320.

17. That Mr Barker be permitted to build a chapel at Khirzade, at an expense not exceeding Rs 140.

18. That Mr Dean be allowed to spend the coming hot season at Mahābaleshwar.

19. That Mr Abbott's family be allowed to spend the coming hot season at Mahabaleshwar for the benefit of their health.

20. That Miss. Farrar be allowed to visit Mahābaleshwar or Bombay during the next hot season for the benefit of her health.

21. That four copies of the ~~Constitution of the Church~~ Marāthi translation of the Constitution of the Churches presented by Mr Ballantine be prepared & circulated among the members of the mission for remarks.

22. That a copy of the Directory of Rel.s Worship & Christian rites presented by Mr Ballantine be circulated in the mission for remarks.

23. That the officers of the mission for the year 1861 be the same as those appointed at the meeting in June.

24. That Mr Ballantine be editor of the Gnyanodaya for the year 1861.

The minutes were approved & ordered to be sent to the Prudential Committee.

Ahmednuggur Nov. 1. 1860. S. B. Fairbank, Clerk.

Mem. all Mss. & proofs

Rec.d Dec. 27.

Meeting of the Ahmednuggur Branch Mission in October 1860.

The Ahmednuggur Branch of the Maharatta Mission met in Ahmednuggur on Saturday Oct. 20th at 10 A.M. All the brethren present, viz. Messrs. Abbott Ballantine Barker, Bissell, Dean and Fairbank. It devolved on the Mission to act as Chairman.

The following resolutions were passed at different sessions.

1. That the different portions of the Ahmednuggur Mission be denominated districts, (instead of fields).

2. That Gossinthan be employed during the months of November & December in the Kolgaum district under Mr. Bissell, and during the months of January, February & March in the Khokhar district under Mr. Barker.

3. That Shamnaja be employed in touring in the Khokhar district under the charge of Mr. Barker until the 1st of April next.

4. That Vithoba of Wambooree be employed as Catechist at Devalale under Mr. Abbott until the 1st of April next.

5. That Nunneram be employed as Catechist at Loni under the charge of Mr. Ballantine until the 1st of April next.

6. That the following assistants and teachers in the Wadala district be located as follows;

Sakharam at Sonai,
Mahipatrao at Dedgaon,
Sidoba at Kirwara
Tyambaba at Chande
Lakshman Salve at Wadala

7. That Bhimaji be employed as teacher at Bhokar in the Khokar district under Mr. Barker on a pay of 5 Rs. per month from the 1st of November.

8. That Ramboba Wivale be employed as teacher at Bhinde under Mr. Fairbanks on a pay of 4 Rps. per month, from the first of November.

9. That Santoba Awathade be employed as teacher at Mhalas Pimpalgaon under Mr. Fairbanks on a pay of 5 Rps. per month from the 1st of November.

10. That Dajiba be employed as teacher & catechist at Kankroe under Mr. Ballantine on a pay of 5 Rs. per month from the 1st of December next.

11. That Sonaji of Bhendapur be employed as teacher at Bhendapur Pathray under Mr. Barker on a pay of 4 Rs. per month from the 1st of November.

12. That Chandrabhan be employed as teacher at Khosporee under Mr. Fairbanks on a pay of 4 Rps. per month from the 1st of November

13. That Chimnaji of Khokar be employed as teacher of the small boys' school in Nuggur on a pay of 4 Rps. per month from the 1st of January next.

14. That the pay of Hurkoba, Catechist at Panchgaon, be 6 Rs. per month from the 1st of January next

15. That Hiraji of Kolhar be employed as Catechist

under Mr. Parker on a pay of 2½ annas a day while engaged in labor.

16. That Govinda of Kungur be employed as a Catechist under Mr. Wolfe on a pay of 2½ annas a day while engaged in labor, and that this commence from the 1st of last month (Sept.)

17. That Gungaram teacher at Zum be dismissed from the service of the Mission on account of immoral conduct.

18. That we approve of dismissing Imaja of Wambrem from the school for Catechists, on account of immoral conduct.

19. That these seven persons be received into the school for Catechists on the 1st of January next, viz. Bhogaja of Panchegaum, Dajaba son of Sukharam, Rahmant son of Yamunaban, Pandro of Wambrem, Sawalyaram of Panchegaum, Dipaja of Chopulgaum, Rapor of Khirasgaum.

20. That the class of assistants pursuing their studies preparatory to becoming Pastors, meet for study at Ahmednuggur on the 1st of April next.

21. That Sovdanja & Sawalyaram teachers, be allowed to pursue their studies with the class of native assistants preparing to be pastors, provided that proper arrangements can be made for performing their duties in the schools under their charge during their absence in attending these studies with the class.

22. That we approve of a church being organized at Satral in Mr. Parker's district, and that it

be placed under the charge of Mohunajee Native Assistant.

23. That we approve of a church being organized at Bhawanee Wadgaum in Mr. Barker's district.

24. That we approve of a church being organized at Nirgave Dorhase in Mr. Fairbank's district.

25. That each Missionary send to the Secretary of this Branch, monthly returns of the admissions and other changes in the church or churches under his care.

26. That Mr. Abbott be allowed to expend a sum not exceeding 75 Rupees additional for the completion of his house at Rahoree.

27. That Mr. Abbott be allowed to build a cook-room, store-room and servants' houses, in connection with his house at Rahoree at expense not exceeding 400 Rupees. Carried

28. That Mr. Barker be allowed to visit Bombay to avail himself of the services of a dentist. Rec'd Dec 27.

The minutes were approved and ordered to be sent to the Mission House.

Adjourned Oct. 31. 1880.

D. Ballantine
Sec'y.

Minutes of the Meeting of the Ahmednuggur Branch of the Marathee Mission of the A. B. C. F. M. in March 1861

The Ahmednuggur Branch of the Marathee Mission met at Ahmednuggur March 14th & 15th 1861, and held three sessions. All the members were present, viz. Messrs Abbott, Ballantine, Barker, Bissell and Fairbank. Mr. Abbott was appointed Chairman and Mr. Barker Clerk of the meeting. The following resolutions were passed.

1. That Messrs. Barker and Bissell be a committee to draft a letter to Mr. Dyther in behalf of the Mission in reference to his offer to build a church and residence at Rimpleo.

2. That Mr. Fairbank be allowed to enlarge the store room in the house at Wadale at an expense not to exceed 50 Rupees.

3 That the school room for Catechists in Ahmednuggur be repaired by putting in a new ceiling and by putting the floor and walls in good order

4. That Mr. Ballantine be allowed 30 Rupees to purchase a strip of land on the East side of the premises of the Chapel of the 2d Church in Ahmednuggur

5. That Mr. Barker be allowed to build a chapel and house for a teacher at Mali Wadgaum at an expense not to exceed 150 Rupees.

6. That we approve of repairing the chapel at Gahoro at an expense not to exceed 30 Rupees.

7. That Mr. Abbott be allowed 200 Rupees to purchase a site and foundations for a chapel at Rahooree.

8. That Mr. Abbott be allowed to proceed to Mahableshwar next month in order to bring his family back from that place.

9. That we approve of a church being organized at Rahooree.

10. That Mr. Ballantine be allowed to build a chapel and house for Catechist at Lonee on the plan proposed, for 175 Rupees.

The letter to Mr. Dyther prepared by Messrs Barker & Diesell, was read, amended, approved and ordered to be sent to him by the Clerk of the meeting.

Adjourned

(Signed) W. P. Barker
Clerk

Rec'd. Sept. 4
Ans'd
July 16, 1862.

Minutes of the meeting of the Ahmednuggur Branch of the Marathi Mission of the A. B. C. F. M. in June 1861.

The Ahmednuggur Branch of the American Marathi Mission met at Ahmednuggur on Friday June 14th. All the members present, viz. Messrs. Abbott, Ballantine, Parker, Bissell & Fairbank. Mr. Abbott was appointed Chairman of the meeting. The following resolutions were passed.

1. That we meet at 9 A. M. every day during the meeting and spend half an hour in religious exercises, and that we continue our business meetings for two hours in the forenoon, and meet in the afternoon from 3 to 5 o'clock.

2. That Mr. Fairbank & Mr. Bissell be a Committee to prepare By-Laws for this Branch to be submitted to this meeting.

3. That the Secretary write to Mr. Dyther in answer to his inquiries, stating the places at which we desire to have chapels built this year and the probable expenditure for each.

4. That the pay of Lucsumon Ramaiya, Catechist be fixed at 12 Rupees per month from July 1st.

5. That Namaiya of Kundal having been stationed at Devalalee as Catechist from the 1st of April last, his pay be 5 Rps. per month from that time.

6. That Mahadoo of Pattiray, teacher, be dismissed from the service of the Mission from the end of July with a good character.

7. That Mr. Ballantine be allowed to employ Gungaram Lakshta as teacher at Lone a Parner from July 1st.

8. That Dorkaram son of Bolonjee, of the school for Catechists be employed as teacher at Kolgaum on a pay of 4 Rps. per month.

9. That Mr. Fairbank be allowed to expend 2 Rps. per month in paying monitors in the school at Nadale.

10. That Sidoba school teacher be stationed at Khurwunder, and that Mr. Fairbank be allowed to expend 14 Rps. in building a school room at that place.

11. That Yamnaban be employed at Wambooru on a pay of 2 Rps. per month to instruct the women.

12. That Mr. Barker be allowed to employ Yamonabai to teach the women at Satral on a pay of 2 Rps. per month from July 1st.

13. That Vittoba Gaikwad of Shingave be employed as a teacher at Pavigaum Manzare under the care of Mr. Fairbank, on a pay of 5 Rps per month from July 1st.

14. That the following boys be taken into the school for Catechists as soon as the state of the funds of the Mission will allow, Vittoo of Shingave (Dorkaach), Luxman of Dunkanpur, Bhawane of Bhokar, Mahadoo of Bhende, Gesoba of Shingoy (Nayakach

15. That the Class of Native Assistants preparing to become Pastors and a few of the boys of the Catechists' school who have a good knowledge of the vernacular, be allowed to study English sufficient to enable them to consult an English Reference Bible and Concordance, there being no such books in the Mahratta language.

16. That Mr. Fairbank be allowed to build a house for a school at Panigaum Mangaum at an expense not exceeding 25 Rupees.

17. That Mr. Ballantine have liberty to procure a piece of ground at Thunder with buildings upon it suitable to be used as a chapel and house for native assistant at an expense of 25 Rps., and that he be allowed to expend 50 Rps. in repairs

18. That Mr. Ballantine be allowed to enlarge the second chapel in Ahmednuggur, and build a new wall on the east side of the premises at an expense not exceeding 200 Rps.

19. That Mr. Fairbank be allowed to rebuild a room for a chapel on the Mission premises at Sonace at an expense not exceeding 50 Rps.

20. That Mr. Fairbank be allowed to procure a piece of ground at Khisporee and to erect on it a building for a chapel and native assistant's house at an expense not exceeding 175 Rupees

21. That Mr. Barker be allowed to build a Chapel and house for Native Assistant at

Pudhiganum at an expense not exceeding 175 Rps.

22. That Mr. Abbott be allowed to procure a house suitable for a place of worship at Dewalale at an expense not exceeding 200 Rupees

23. That we approve of Miss Farrar's occupying the two lower rooms on the east side of the house in which she now resides, and that the out houses on that side of the house be appropriated to her use, the other rooms in the house and the other out houses in the compound being reserved for another Mission family

24. That a bath room be made for Miss Farrar on the north side of the house and a window be inserted in the east side of the bathroom of the second story

25. That Mr. Bissell be authorized to sell the Mission house at Teoon for a sum not less than 3000 Rupees.

26. That the Treasurer procure 100 copies of the Account of the Mahratta country in Marathi for the use of schools in this Branch.

27. That we approve of printing an edition of the Bible Baptist in Mahratta, as it shall be approved by the Mission, and that this Branch take 500 copies.

28. That we approve of Mr. Wanding's proposition to loan the punches of the vernacular fonts to the Education Society Press in Bombay for such compensation as he shall deem suitable.

29. That three fourths of the unexpended balance

of the appropriation for towns this year, be reserved to meet the probable exigencies of this Branch of the Mission.

30. That we approve of a church being organized at Newasse in Mr. Fairbank's district, and that it be placed under the care of Mr. Manoker R. Tangle, Licentiate.

31. That we approve of a church being organized at Tonay in Mr. Fairbank's district and that it be placed under the care of Tukkaram native assistant.

32. That we approve of the estimates of the Bombay Branch for expenditures in 1862 amounting to Rs. 5350 but would suggest that Mr. Harding insert an additional item for "Books & Printing" and also an item for the amount of his income tax.

33. That we approve of the estimates of the Talara Branch for expenditures in 1862 amounting to Rs 7210..9.. with this exception that we should prefer that the charge for repairs on Mr. Wood's house at the Hills should come under the head of travelling for health.

34. That the following estimates for the expenditure of this Branch in 1862, amounting to Rs. 29,552, be forwarded to the Prudential Committee. (see next page)

The Committee on By-Laws reported and their report was accepted, and the By-Laws were after some changes adopted.

Mr. Ballantine was elected Secretary and Treasurer of this Branch.

The minutes were read and approved.

Adjourned July 2d.

W. Ballantine Sec.

Estimates of expenditure for 1862	Shimednagger				Seoni & Kittyanu	Rahoma	Madala	Khairagarh	Timphur	Totals	
	T. D.	Bhingarh	Mrs T.	T. B.	L. B.	A. D.	J. D. &	W. B.			
Salaries	1440		540	1440		1380	1380	1380		7560	
Allowance for chil.	600			840		600	480	480		3000	
Do. for conveyance	300		300	300		300	300	300		1800	
Income Tax	81		18	91		82	75	75		422	
Carriage						72	45	77		194	
Total	2421		858	2671		2434	2280	2312		= 12,976	
House-rent	480		2	12		10	11	1	1	517	
Guard	48	72		48		48	48	48	48	= 360	
Repairs	100	50	50	100		325	300	325		1250	
Old houses (new)									350	350	
Total	628	122	52	160		383	359	374	399	= 2477	15,453
Chapels (care &c.)	140				78	150	101	74		543	
New chapels	200						575	350		1125	Chapels 1,668
(2) Native Pastors	360				360					720	
(37) Native Assistants	1360				682	540	870	726		4178	Native agency 5252
Houses for do.					30		324			354	
School for Catechists				1047						1047	
School for girls	523									523	
(29) Common schools	300		66	42	237	221	790	479		2135	Education 3799
Pundits						60	24	10		94	
Preaching tours	200				215	175	175	250		1015	
Travelling (to meeting &c.)	50			50		20	25	80		225	
Do. for health										+ 300	Travel 1610
Tents (repairs)	10				10	30	10	10		70	
Medical attendance	250					25	50	50		375	375
Printing & Stationery										+ 1000	1000
Incidentals	× 360				5	10	10	10		395	395
Total	6802	122	976	3970	1617	4048	5593	4725	399	+ 1300 = 29,552	

× This includes general incidentals also as Discount on Bills, Postage for the Mission, transportation of Books &c.

By-Laws

of the Ahmednuggur Branch of the Marathi Mission
(passed in June 1861)

1. The daily sessions of the meetings of the Branch shall be opened and closed with prayer.

2. A majority of the members shall form a quorum for business.

3. The members shall act as chairmen at the successive meetings of the Branch in alphabetical order.

4. The Secretary shall act as clerk of the meetings unless some special reason present.

5. The estimates required by By Laws 4th of the Mission, shall be prepared in the following manner.

Each member shall present an estimate of all the expenses of his district.

The Treasurer shall present an estimate of the other expenses of the Branch.

These estimates shall be examined and approved by the Branch, and the estimate of the Branch shall be compiled from them.

6. On receipt of the list of appropriations from the Prudential Committee, the Treasurer of the Branch, after deducting the personal allowances, shall apportion the remaining appropriations according to the estimates, and inform each member of the amount of his appropriations.

7. Each member shall expend the funds placed at his disposal in accordance with the appropriations, and shall keep rigidly within the sum total allowed

for his district, but may transfer appropriations if he find it necessary, from one department of his ordinary expenses to another

By ordinary expenses are meant those for repairs assistants, schools, tows and travelling.

Estimates 1862

Copied

Adkd, July 16, 1862.

Minutes of the Meeting of the Marathi Mission in October 1861

The Marathi Mission of the A. B. C. F. M. met at Ahmednuggur on Friday 18th October at 9 A.M. Present all the members of the Mission, viz. Messrs. Abbott, Ballantine, Barber, Bissell, Dean, Fairbank, Harding and Hume. It devolved upon Mr. Barber to act as Chairman. After introductory religious exercises, proceeded to business, and in the various sessions, which were continued for two weeks, the following resolutions were passed.

1. That Hanmant and Ramkrishna assist native pastors at Bombay and Satara, exchange places and pay, as a temporary arrangement.

2. That Tukaram Ramaji be placed under the care of Mr. Harding for the months of November and December, for training with him in the vicinity of Sholapur.

3. That the Secretary of the Mission write to Mr. Murdock, Agent of the Christian Vernacular Education Society, in relation to the Dnyanodaya, inquiring if that Society would be willing to pay a portion or the whole of the expense of this periodical.

4. That we cordially accept the proposal of the Rev. Mr. Carlile, Secretary of the Bombay Bible Society, and appoint of some of our native helpers

being employed as colporteurs of that Society for a few months, for the purpose of selling Bibles and portions of the Sacred Scriptures in the districts of country embraced in and lying adjacent to our Mission field.

5. That the Missionaries in charge of these helps report their operations directly to Mr. Carlile.

6. That in view of the liberal donations from friends in this country and from the native Christians to aid the Mission in the present emergency and to prevent curtailment of our operations, we think that no further curtailment should be made during the present year.

7. That the Secretary prepare a Report of the Mission for 1861 from the reports of the members and that 800 copies be printed.

8. That the brethren send in their reports to the Secretary of the Mission by the 15th of January.

9. That the expense of printing the Reports of 1860 and 1861 be charged to the Shrewsbury Branch, and that a sum be appropriated from donations sufficient to cover the expenses.

10. That 1500 copies of the Mahratta translation of the Bible Baptist, as approved by the Mission be printed

11. That 1000 copies of the new Hymns in Mahratta prepared by Mr. Ballantine, be printed in 12 mo., the air of the tunes also to be inserted

12. That as Mrs. Graves has expressed her desire to be relieved from all responsibility in regard to the houses at Mahabaleshwar belonging to the Mission, the care of those houses be committed to the Satara Branch.

13. That Mr. Wood be a Committee to arrange with Mr. Wilder in regard to the property of the Rooms belonging to the late Kolapore Mission.

14. That we regard the work recently published in America by the Rev. R. G. Wilder, of Kolapore, entitled "Mission Schools in India", as containing numerous misstatements in reference to this Mission, and many statements which, from the connection in which they stand, are calculated to give an incorrect impression, especially as important facts, which were well known to Mr. Wilder and are necessary to the proper understanding of the subject, are omitted; and hence we consider the book as unworthy the confidence of the Christian public.

15. The following Officers of the Mission were chosen; Secretary, Mr. Ballantine.

Treasurer, Mr. Harding.

Financial Committee, Harding, Wood, Bissell and Ballantine.

Editor of the Dnyanodaya, Mr. Ballantine

The minutes were read and approved.

Adjourned Nov. 2d to meet at Ahmednuggur Oct. 21. 1862

N. Ballantine, Sec'y.

Rec. Dec. 19. 1861.

Ack'd, July 16.

Mr. Wilder's Book

Minutes of the meeting of the
Ahmednuggur Branch, in October 1861.

The Ahmednuggur Branch met at Mr. Ballantine's house in Ahmednuggur at 3 P.M. on the 28th of October 1861. It devolved on Mr. Ballantine to act as Chairman. Mr. Bissell was chosen Clerk of the meeting. The following resolutions were passed.

1. That the following persons be appointed to act as colporteurs of the Bombay Bible Society on the pay mentioned below;

1. Marootee rao Rs. 25 & Bhawanitee Rs. 6
2. Tidooba Baporjee 30 & Thondooba Rs. 8
3. Chimajee Rs. 8 & Vaitee Rs. 6
4. Tawatyarao Rs. 15 & Tatoba Rs. 6

2. That the family of Marootee rao be allowed to reside in Ahmednuggur during the time that he is employed as Bible-colporteur.

3. That Thumajee be stationed at Belapore till the first of April next.

4. That Wamajee be stationed at Rahoorie till the first of April next.

5. That Luxaman Talave be stationed at Wadale till the first of April next.

6. That Tadoba be stationed at Sonee till the first of April next, and have charge of the Sonee church, and that he, have stated days be preaching at Ainga two miles distant,

and at Oamer and Jangamer each four miles distant.

7. That Vittoba catechist have charge of the church at Gaboo till the first of April next.

8. That Lucumon Rawajee be employed as catechist at Devalale during the months of January February & March.

9. That Cossimbhoe be employed on temporary the care of Mr. Bissell during the months of November & December, and that he be stationed at Khokhen during the months of January, February & March.

10. That Soodamajee be employed in touring in the Western District during the month of December.

11. That Rayajee be employed as catechist at Khanapoor under the care of Mr. Barker, till the first of April next, on a pay of 5 Rps. per mo.

12. That Lucumon of Agadgaum be stationed at Agadgaum as catechist on a pay of 5 Rps. per month from the first of November.

13. That Gungaram teacher be stationed at Nagapoor Wadgaum from Nov. 1st and that he teach there four days in the week, and spend one Sabbath each month at Jeo and one at Dugangen and that his pay be 5 Rps. per month.

14. That Vittoba Panchegaum be employed as teacher at Rahooree, and his pay be Rs. 6 per month from the first of January next.

15. That Mahadeba be employed at Pathray as teacher from the first of November and be allowed two Rupees per month from the Mission, on condition that the people will pay him one Rupee.

16. That Sonaja be employed at Nambour as teacher from the first of November and receive two Rupees per month from the Mission on condition that the people will pay him 3 Rps per month.

17. That Appaja of Thunder be employed in marking towns with Luxman of Agadgaum two months on a pay of 5 Rps. per month.

18. That Babiseba, Vithal Mahasane, and Daja of the Catechists' school be employed in Mission labor during the vacation and their pay be continued.

19. That Gordaja be employed as teacher in the Western District under Mr. Ballantine on a pay not exceeding 6 Rps. per month.

20. That Mr. Dainbuta be allowed to spend Rps. 4 per month for a teacher at Alhende.

21. That the pay of Nannaja and Vithoba catechists at Rahoree and Gabroo be 6 Rps. each from the first of November

22. That the pay of the following catechists and teachers be as given below from the first of January next

Dhyadoo, Catechists' school, Rs. 6
Krishna Dalu, Ahmedn.: Rs 10
Mahanaja, Satral, Rs. 6
Thumanaja, Belapur, Rs. 7

Babirdra of Khirde Rs. 5
Jairam of Tukaram Shingar Rs. 6
Santobra of Vinapalgaum Rs. 6
Ramkobra of Dhinde Rs. 5
Chandrathan of Khosgaon Rs. 5.

23. The following By-Law was adopted; Each Catechist and teacher in Mission employ may be allowed leave without loss of pay, not to exceed 30 days during the year, at the discretion of the Missionary in charge.

24. That the following students be admitted to the Catechists' school from the first of January 1862 & that the pay be as below

Mahadev of Dhunder Rs 2..8 Ananda of Dhuman Rs. 2..8
Vithoo son of Narayana 2..8 Bhawanu of Dhuman 2..8
Ramman Nimbaje 2..8 Yesoba of Dhuman 4..

and that the following persons be admitted as soon as the funds will allow;

Amaja of Kindal Rs 2..8, Ambra of Dhunder Rs. 4

25. That Mr. Fairbank be allowed to procure medicines from America at an expense not exceeding 2

26. That we procure 1000 blank forms for the reports of Catechists.

27. That we procure 100 copies of the 2d & 3d reading Books of the Chr. Ver. Education Soc.

The minutes were read and approved

Adjourned Nov. 5th

(Signed) L. Bissell
Clerk

Meeting of the Ahmednuggur Branch in July 1862

The Ahmednuggur Branch of the American Marathi Mission met at Ahmednuggur on Tuesday July 15th at 9 A.M. and after preliminary religious exercises the meeting was organized. Present, Messrs. Hallantine, Barker, Bissell and Fairbank. It devolved on Mr. Barker to act as Chairman. Mr. Abbott came in from Rahoora on Wednesday (16th) and attended the remaining sessions of the meeting — The following resolutions were passed

1. That Sakharam of Kanazgaum Sewaja of Khirde and Lavanna of Burhanpoor be allowed to attend the school for Catechists and receive pay from July 1st.

2. That in consequence of the rise in the price of provisions the pay of the pupils in the school for Catechists who receive 4 Rps. be raised to 5 Rps. and the pay of the rest be increased half a Rupee.

3. That the pay of Wamaja Vithoba and Sadoba native assistants be 7 Rps. each, and of Chimajee teacher 6 Rps. and of Sonaja 4 Rps. from the first of July

4. That the pay of the following Catechists and teachers be as follows from the first of January next

Luxamon of Agadgamme	6 Rs.	Dahiba of Thudda	6 Rs.
Gangaram of Udugamme	6 Rs.	Daju of Lonn	6 Rs.
Godaju of Kinnoy	5 Rs.	Marooten of Nuwarse	25 Rs.
Luxamon of Chandoy	9 Rs.	Mukuspitte of Dedgamme	9 Rs.
Kanhoba of Bhinde	6 Rs.	Chundrabhan of Kherpowe	6 Rs.
Vithoba of Kenuzgamme	6 Rs.	Daju of Sonace	4 Rs.
Haiba of Khende	6 Rs.	Sylaju of Kendal	7 Rs.
Sonaju of Nanboorne	5 Rs.	Bahiba	6 Rs.
Hiraju of Kolhar	5 Rs.	Somaju of Bhokhar	6 Rs.
Bapoo of Satral	4 Rs.	Mahadoo of Pattoy	4 Rs.
Bhagaju at Pudhgamme	5 Rs.	~~[illegible]~~	

5. That Sawalyaram native assistant be dismissed from the service of the Mission for unchristian conduct and that his pay cease from the end of this month

6. That Bhiwaju be employed as teacher of the school in Salwada Ahmedabad (now taught by Sawalyaram) on a pay of 6 Rps. per month

7. That Ramju Hiraba be employed as teacher at Sawalya Vihir under the care of Mr. Barton from the first of August on a pay of 6 Rps.

8. That Bhagaja of the school for Catechists, be employed as teacher at Pudhgamme under the care

of Mr. Barker, and that 3 Rps. per month be paid towards his support by the Mission.

9. That Shondro. Saptal native assistant in the Seoni district be stationed at Babhonde, and that a house be built there for his accommodation at an expense not exceeding 50 Rps.

10. That Mr. Ballantine and Mr. Presile be a Committee to make arrangements for the examination of those candidates for licensure who shall present themselves at our next meeting in October, and that they assign parts to the candidates.

11. That Mr. Abbott be allowed to procure another chapel in Wanborree at an expense not exceeding Rps. 126.

12. That in approval of Mr. Daibank's building a chapel at Bhende at an expense not exceeding 40 Rps. and of his expending 50 Rps. in aiding the native Christians to build a chapel at Bheide

13. That Mr. Ballantine be allowed to put a tiled roof upon the building in his premises, the thatch of which was burnt in April; the expenses to be paid from the money contributed for this object by ladies and gentlemen in Poona

14. That the Treasurer be authorized to advance the amount due for building the Pimpleshoor, about 900 Rps.

15. That Mr. Bissell represent to the authorities the circumstances of the Mission House at Tavoy and the order received from the commander of that station injurious to the interests of the Mission, and ask for redress

16. That Mr. Darbee be a Committee to select a portion of Miss Dawson's ~~property~~ furniture to be retained permanently for the use of our Missionaries coming in from the districts.

17. That in consequence of Mr. Bissell's ill health Mr. Fairbank act upon the Financial Committee at this time in his stead.

18. That we approve of Mr. Bissell's visiting America with his family at the close of the present year

19. That Mr. Fairbank be allowed to visit Moulmeyn for the benefit of his health.

20. That we approve of Mr. Harding's proposition to remove to Tholapee in November next with the intention of making that his permanent station

21. That Messrs. Bissell and Fairbank be a Committee to prepare a letter in reply to Dr. Anderson's letter to the Mission dated May 17th.

22. That the estimates of the expenditure of the Tabor Branch for 1863, amounting to Rs. 5259, be approved

23. That the estimates of the expenditure of the Nuwara Branch for 1863 amounting to Rps. 8861 be approved.

24. That the estimates of this Branch for 1863 amounting to Rs. 31,364 be approved and forwarded to the Prudential Committee. (see next page)

The letter prepared by Mr. Bissell and Mr. Fairbrother in reply to Dr. Anderson's letter of May 17th was approved and ordered to be sent, also a letter prepared by Mr. Ballantine in answer to one from the Secretary of the Nuwara Bible Society

The school for Catechists and the school for girls were examined by the Branch —

The meeting continued its sessions until Friday July 25th when it adjourned —

The minutes were read and approved

N. Ballantine

Sec'y.

Estimates of expenditure for 1863

	Ahrendenyagon D. B. Bhingan	L. B	Sawor L. B.	Rahoom S. A	Wadaly S. B. J.	Khokan W. D. B.	Implements	Total	
Salaries	1440	1440		1380	1380	1380		7020	
Allowance for children	360	960		600	600	360		2880	
Allowance for conveyance	300	300		300	300	300		1500	
Income Tax	81	90		82	70	70		393	Personal allowances
Carries				84	60	89		233	12,026
House rent	480	12		10	11	1	1	515	
Guard	48 72	72		48	48	48	48	384	House rent &c
Repairs	100 30	125		300	50	95	485	1185	2084
Chapels	162	45	72	160	18	48		505	Chapels
New do.	525			✗1000	400	450		2375	2880
Native pastors	360		360					720	
" assistants	1374		754	711	864	740		4443	Native Agency
Houses for do.			200			280		480	5643
School for Cat.		1187 / 250						1437	
School for girls	655							655	
Common schools	303	132	153	574	894	613		2669	Education
Pundits				60		40		100	4861
Preaching tours	200		185	175	175	260		995	
Travelling	50	50		60	25	75		260	
Do. for health					200	300		500	
Tents			25	35	50	20		130	Tents &c
Medicines and Med. attend.	250		10	25	50	50		385	1885 385
Printing Dnyanodaya	1200							1200	1200
Incidentals	360		10	10	10	10			400
Totals	8248, 102,	4663, 1769		5614	5205	5229	534	=	31,364.

Estimates. Copied

Rec'd Sept. 3.

1863

Aug 28

Copied

Jan 2/63.

Minutes of the meeting of the Marathi Mission of the A. B. C. F. M., in October 1862.

The Marathi Mission of the A. B. C. F. M. met at Ahmednuggur on Tuesday Oct. 21st at 4 P. M. Present all the members of the Mission except Mr. Parker, viz. Messrs. Abbott Ballantine, Bissell, Dean, Fairbank, & Harding. It devolved on Mr. Bissell to act as Chairman. After prayer by the Chairman, the business of the meeting was commenced. Mr. Parker arrived from Khokar on Wednesday and was present at all the succeeding sessions of the meeting. At the various sessions, which continued at intervals for nearly three weeks, the following resolutions were passed.

1. That Sholapoor be occupied as a station, to form a separate Branch of this Mission and that Mr. Harding remove there as soon as practicable.

2. That Ruxmoor Rawaja, licentiate, and Vithoba Dehade, teacher, be transferred from the Ahmednuggur Branch to the Sholapoor Branch, to be employed there under the direction of Mr. Harding.

3. That Sudoba, native catechist at Ahmednuggur, be transferred to the Satara Branch and Anghoba now at Satara be transferred to the Ahmednuggur Branch.

4. That Bhimsingh be stationed at Satara for a year from the present time, Ramkrishna assuming the pastoral charge of the church at Bombay.

5. That the salary of the native Pastor at Bombay shall not exceed 100 Rps., including personal allowance at 60 Rps. and house rent with all other expenses at 40 Rps. per month.

6. That Mr. Bissell be allowed to take his family to Bombay in accordance with the advice of physicians he himself continuing to spend as much time as practicable in his present field of labor.

7. That Mr. Bissell be allowed the salary authorized at Bombay during the residence of his family there at that place, from the first of January next, subject to the approval of the Prudential Committee.

8. That the Secretary of the Mission prepare a Report for 1862 from the reports of the brethren and that 750 copies be printed.

9. That Mr. Dean be allowed to rebuild the long chapel at Satara if after examination by a competent engineer it shall appear to be necessary.

10. That the officers of the Mission for the coming year be as follows, Secretary, Mr. Ballantine; Treasurer, Mr. Dean; Financial Committee, Harding, Dean, Bissell & Ballantine

and Editor of the Skaneateles, Mr. Ballantine.

The minutes were read and approved.

Adjourned to meet on the 20th of October next at this place.

N. Ballantine, Sec'y.

Skaneateles Nov. 6th 1862

Rec'd Dec. 20, 1862

Ack'd Jan. 2. 63

Minutes of the Meeting of the Ahmednuggur Branch of the Marathi Mission of the A. B. C. F. M. in October 1862

The Ahmednuggur Branch of the American Marathi Mission met at Ahmednuggur on Monday Oct. 27th at 3 P.M. All the members were present. It devolved on Mr. Bissell to act as Chairman. The following resolutions were passed.

1. That Lazarus Salve, native assistant at Limpungaum, be dismissed from the service of the Mission on account of dishonesty.

2. That Dhondooba Waychoure teacher be stationed at Limpungaum.

3. That Rayajee of the school for catechists be employed as native assistant at Khanapoor in Mr. Barker's field, on a pay of 6 Rupees per month from the first of November

4. That Vittooba, native Catechist, be stationed at Gulhoo.

5 That Dhummajee be employed as teacher and catechist at Belapoor.

6. That Sayajee be stationed as teacher and catechist at Parner, under Mr. Ballantine.

7. That Kughiba of Tatara be employed as catechist at Kinnay under the care of Mr. Ballantine.

8. That Cossimbhaer, licentiate, be stationed at Khokhan.

9. That Lurramon Talwe, licentiate, be stationed at Wadala.

10. That Wunnajee, licentiate, be stationed at Rahoora.

11. That the school for catechists and the Primary school have vacation during the months of November and December.

12. That Sordamjee, teacher of the Catechists' school, be employed in making tours in the Kolgaum field under the direction of Mr. Beaulé, and that Dhyandev and Chimajee teachers be employed in the same way in the Khokhan field under the direction of Mr. Barber, during the month of December.

13. That the following members of the school for catech be temporarily employed in the following manner;

Appaje as catechist at Deoor on a pay of 6 Rps. per month, under Mr. Ballantine

Hanuba of Thandee, in making tours in the Nagp district on his present pay, under Mr. Ballantine

Hanuba of Shingway, as teacher at Wadale till the 1st, on his present pay, under Mr. Janbandhu

Bahirobba & Tukaram, Vittoba and Pandoo, in the Rahoora district under Mr Abbott,

their pay to be 5 Rs., 2½ Rs., 3 Rs., & 2½ Rs. respectively.

Ibrahim in ringing the bell and taking care of the chapel at Ahmedunggur on his present pay.

Fujoo in making tours with Cossimbhoy on his present pay.

Bapoo, in making tours in the Seroor district under Mr. Dissell, on his present pay.

14. That Vithoba, teacher at Kurargaum, and Nomaji teacher at Bhokar, be allowed to come in and attend the Catechists's school for four months from the beginning of next year

15. That the following persons form a Theological Class to assemble on the first of May next year at Ahmedunggur to pursue a course of theological study in case provision can be made for their instruction.

1. Tuyaji of Khokar 2. Mahaputrow of Nidgaum
3. Jayaram of Shingve 4. Naiba of Shingve
5. Vithoba of Nambooru 6. Gungaram of Nudgaum
7. Krishna row of Ahmedunggur.

16. That Mr. Ballantine be allowed to procure a piece of land at Nudgaum and build a house for a chapel and for the residence of a native assistant, at an expense not exceeding Rs. 175.

17. That Mr. Barker be allowed to rebuild the chapel at Ad Undaley at an expense not exceeding 100 Rs.

18. That Mr. Abbott be allowed to visit Bombay with his family in February next.

19. That Mr. Barker be allowed to spend the next hot season at Mahabulishwar with his family for the benefit of their health.

20. That Mr. Ballantine be allowed to make a tour to Malapore during the present cold season.

The school for Catechists and the school for girls were examined by the Branch.

The Theological Class, which had completed its three years' course of study, was examined and the following persons received licensure, viz. Cossimbhaee Mohammadjee; Luxmon Ramajee & Luxmon Salve, Wamajee Phol.

The Lord's Supper was administered on Sabbath afternoon Nov. 2d.

The meeting continued until Friday Nov. 7th, when the Branch adjourned.

The minutes were read and approved

N. Ballantine
Sec'y.

Ahmedungger
Nov. 8th 1862

Rec'd. Sec'y. Jaina 2. 63.

Minutes of the Meeting of the Ahmednuggur Branch of the American Marathi Mission in July 1863

The Ahmednuggur Branch of the American Marathi Mission met on Tuesday July 14th at 4 P.M. at the large Chapel in Ahmednuggur. All the members were present viz. Messrs. Abbott, Ballantine, Barker, Bissell, Bruce, and Fairbank. It devolved on Mr. Fairbank to act as Chairman. After devotional exercises proceeded to business. The following resolutions were passed

1st That in consequence of the high prices now prevailing, each boy in the school for Catechists be allowed from three to four Rupees according to his necessities, for clothing the present year.

2. That the salary of the native Pastors, Vishnupant and Tidoba, be fixed at 30 Rps. each per month, exclusive of house rent, from the 1st of July.

3. That the salary of the following native helpers be as follows from the 1st of July

Marotrao	28 Rps.	Sordamjee	15 Rs
Krishnarao	12	Dugadoba	8

Chimaja Manaja	8 Rs.	Gangaram Lakshba	8 a
Sayaja Moshinda	8	Shindoba Dokaram	8
Yayaram Baroo	8	Daiba Jagadoo	8
Mahipatrao	10	Vithoba Meakasaik	5
Shindoba Saptal	8	Chimaja of Kolgaum	8
Wamaja Pol (Licentiate)	9	Vithoba Bhambal	8
Shivaba Mahadoo	12	Shivaram Govinda	8
Abaja Lakshba	8	Bapoo of Roree	7
Lixamon Manaja (Licentiate)	10	Dorkaram Abaja	6
Chundabhan	7	Vithoba Gaykawad	7
Lankoba Shirale	7	Shivaram Lankoba	7
Yeshba Shirale	8	Imaja Mohasane	6
Shamraja Sagaja	8	Ramja Jaiba	7
Bapoo Mohana	5	Bhiraja	4

4. That the pay of Namaja & Bhiwan Na[illegible] natin helpers be 3 as. per day and of Bhikaj of Bhoman be 4 as per day while engaged in labo[illegible]

5. That the salary of the following assistant[illegible] be as follows from the 1st of January next

Shahoomo	20 Rs.	Cossimbhan (Licentiate)	
Wamaja Pol (Licentiate)	10 Rs.	Dimaja	
Rayaja	7	Bhimaja	
Dajeba Mahadoba	7		

6. That Bhagaja Schade having been form[illegible]

incompetent to discharge the duties of a teacher be dismissed from Mission service

7. That Dongaju Rughoba teacher at Khoshan be dismissed from the service of the Mission on account of unfaithfulness in his work, and that his pay cease from the middle of August.

8. That Lusuman of Limphungamun having given evidence of penitence and been restored to good standing in the church, be employed as school teacher at Limphungamun from the 1st of June on the same pay as before

9. That Dorkaman Bdhoja be stationed at Rasin.

10. That Dikhiba Catechist be transferred from the Central District to the Khoshan District to be stationed at Pimphus.

11. That Thundorba Dorkaman be admitted to the Theological Class.

12. That our native helpers be required to pursue a course of study with reference to an examination to be held at each annual meeting.

13. That Mr. Bissell be allowed to build an additional room for the Catechists' school at an expense not exceeding Rps. 200 and to spend such part as may be necessary of the remaining 50 Rps.

of the appropriation, for desks and other furniture for the school.

14. That Mr. Ballantine be allowed to build a small chapel at Nagapoor Wudgamm, and a house for the catechist at an expense not exceeding 240 Rupees.

15. That Mr. Bissile be allowed to build a school house and teacher's house at Dimpungam at an expense not exceeding 200 Rupees.

16. That Mr. Faithanth be allowed to build earth roofed school houses at Kiwane and Bhem at an expense not exceeding Rs. 175 for the two.

17. That Mr. Barker be allowed to erect a house for a native Pastor at Khokar containing three rooms at an expense not exceeding 370 Rupees.

18. That Mr. Barker be allowed to build a chapel at Bhendapoor Pathre at an expense not exceeding 175 Rupees.

19. That Mr. Barker be allowed to erect a cook room and godown at Dimpher according to the plan and estimates presented at an expense not exceeding

20. That Mr. Barker be allowed to erect a shed for bullocks cart and two rooms for servants at Dimpher according to the plan and estimates presented, at

an expense not exceeding 320 Rupees.

21. That Mr. Abbott have permission to rent a house for his family in Ahmednuggur for four months commencing from the 1st of August at 50 Rps a month

22. That Mr. Abbott be allowed to change 120 Rps. per month salary from the 1st of January last.

23. That the pay of the guards of the Mission houses be increased from four to five Rupees per month.

24. That an edition of 1200 copies of the Hymn Book and Hymns for Children in one Vol. 12 mo. be printed.

25. That an edition of 2000 copies of the Marathi Primer be printed.

26. That the estimates of the Bombay Branch for 1864, amounting to 5574 Rupees be approved

27. That the accompanying estimates of expenditure of this Branch for 1864, amounting to Rs. 33,531, be approved and forwarded to the Prudential Committee

The girls' school was examined on Monday July 20 and the Catechists' school on Tuesday July 21

During the greater part of the meeting, Rev. R. M. Ballantine of the Bombay Branch was present and sat with us.

The meeting closed on Saturday July 25th.
The minutes were read and approved.

T. Ballantine
Sec'y.

(The sacrament of the Lord's Supper was administered on Sabbath July 26th.

The estimates of the Satara and Sholapur Branches for 1864 were considered at the meeting and were returned to those Branches respectively with suggestions, which were adopted and the estimates were then approved the estimate of the Satara Branch being Rs. 7631 and that of the Sholapur Branch being 3774

T. Ballantine

Ack'd for Ann. 221. 1864

Minutes of the meeting of the Marathi Mission of the A. B. C. F. M in October 1863.

The Marathi Mission of the A. B. C. F. M. met at Ahmednuggur on Tuesday 20th October at 6 P. M. All the members of the Mission were present during the meetings, viz. Messrs. Abbott, V. Ballantine, W. W. Ballantine, Barker, Bissell, Bruce, Dean, Fairbank, Harding, and Munger. It devolved on Mr. Dean to act as Chairman. At the different sessions the following resolutions were passed

1. That Mr. Barker be stationed at Ainpur from the 1st of January next.

2. That Mr. Bruce be stationed at Rahuri from the 1st of January next.

3. That in view of Mr. Bissell's expected departure from India, Mr. Hazen on his arrival in India be stationed at Ahmednuggur to take charge of the school for Catechists.

4. That we approve of Mr. Harding's purchasing the house at Shelapur which he now occupies at an expense of Rps. 3500.

5. That Bhimpant be connected with the
3v Ahmednuggur Branch from Nov. 1st and
that his pay continue to be 50 Rps., and
5 Rps. be allowed him for house rent.

6. That Bapoo Mohuna teacher be
transferred from the Ahmednuggur to the
Sholapore Branch

7. That Shankar Dorkanam of the
Theological Class be placed under the care
of Mr. Harding for employment in the
Sholapore Branch until the 1st of May next.

8. That Jayaram Barse of the Theological
Class be placed under the charge of the
Satara Branch until the 1st of May next.

9. That Rugoba Catechist be transferred
from the Ahmednuggur Branch to the Satara Branch

10. That a Reference Testament in Marathi
be prepared and printed at the expense of the
American Bible Society, the edition to consist
of 1000 cops. 8 vo. and 500 extra copies of the
Gospels and Acts.

11. That Messrs. H. Ballantine, Munger
Abbott, Hagar, Bowen and Ramkrishna pant
be a Committee to prepare the text of the New

Testament, proposed to be printed.

12. That Messrs. Fairbank, Dean and N. W. Ballantine be a Committee to prepare the references for this New Testament.

13. That the Secretary prepare a letter to the Secretary of the American Bible Society in reply to his letters, and inform him of our action in reference to the Testament which we propose to print, asking for an additional grant of funds for the same.

14. That on approval of Mr. Barker's writing to the Prudential Committee for permission to visit America at the end of 1864 on account of the health of himself and his family.

15. That the best thanks of the Mission be tendered to W. J. Stearns Esq. for his Christian sympathy and his generous donation of 5000 Rupees, to enable us to extend the operations of the Mission.

16. That the Secretary of the Mission prepare a Report for 1863 from the reports of the brethren and that 500 copies be printed.

17. That the Map inserted in the Report of last year be revised and inserted in the Report for 1863.

The following Officers of the Mission were chosen for the ensuing year;

Secretary, Mr. N. Ballantine.

Treasurer, Mr. Harding.

Financial Committee, Harding, Dean, Fairbanks and N. Ballantine.

Editor of the Aryanodaya, Mr. N. Ballantine

The minutes were read and approved.

Adjourned on Wednesday Nov. 4th to meet on Tuesday 18th of October 1864

N. Ballantine
Sec

Rec'd Dec. 28/63
Ans. Jan. 12 1864
Rec'd. Jan. 22,

Minutes of the Meeting of the Ahmednuggur Branch of the American Marathe Mission in October and November 1863.

The Ahmednuggur Branch met on Wednesday Oct. 21st in the large chapel at Ahmednuggur. Present all the members viz. Messrs. Abbott, Ballantine, Barker, Bissell, Bruce & Fairbank. It devolved on Mr. Abbott to act as Chairman During the sessions of the Branch the following resolutions were passed.

1. That inasmuch as the church at Khokan has extended a call to Mr. Hasan Mahomedjee to become its Pastor, and as he has expressed a willingness to accede to this request, a meeting of this Branch be held at Khokan on Wednesday the 18th of Nov. for the purpose of examining the candidate in reference to his fitness for the pastoral office and ordaining him if it is thought expedient to do so.

2. That Mr. Hasan prepare a sermon on 2 Tim. 3. 16 to be preached on that occasion as a portion of his examination.

3. That the following parts be assigned to the different brethren on occasion of the ordination.

Invocation and reading the Scriptures by Mr. Brown
Prayer and reading a hymn " Mr. Sidoba
Charge to the Pastor Mr. Abbott
Ordaining prayer Mr. Barker
Right Hand of Fellowship Mr. Vishnoo
Charge to the people Mr. Ballantine
Reading Hymn and Benediction the Pastor

4. That inasmuch as the Rev. Hemiphant has signified his intention to send a letter to the First Church of Shemdaungyan proposing a dissolution of his connection with it as Pastor on account of his feeble health, and we have reason to believe that the church will accept his resignation, we approve of the dissolution of the connection.

5. That Hemiphant be stationed at Kolgaum and have charge of the operations in that district.

6. That the Southwestern and Southern Districts be placed under the charge of Mr. Ballantine from the 1st of January next.

7. That thirty boys be received into the school for Catechists on the 1st of January next, to be supported by the donation given by W. F. Stearns Esq for that purpose.

8. That the salary of Toodamajee, Teacher

of the Catechists' school be 18 Rps. besides 2 Rps. for house rent, from Jan. 1st.

9. That the following members of the Catechists' school be employed during November and December in the following manner, their pay to be the same that they receive in the school;

Yosebu of Kingsway, Dekanan and Amaja of Kindal in the Rahoome district under Mr. Abbott

Dhawane of Bhokan, Dewaja of Kheidee, Dugadee of Nipanee, Ibrahim and Dhujoo of Mundumgee in the Khokan district under Mr. Barker.

Yigoo of Lome and Amanda Nimbaja in the Western District under Mr. Ballantine.

10. That the following members of the Theological Class be employed in the following manner till the 1st of May next.

Tayaja Mochinda in the Northern part of the Pimples District under Mr. Barker.

Vittoo Makasan in the Rahoome District under Mr. Abbott.

Hanta of Kingsway at Nadale under Mr. Fairbank.

11. That the following persons from the catechists' school be employed as follows.

Pandoo Salve as teacher in the Rahoome District

from Nov. 1st on a salary of 6 Rps. per month

Sipaji Salve as teacher at Satral in the Pimpleo District from Dec. 1st on a salary of 5 Rps.

Sakharam Meskinda as teacher at Jahlee in the Khokan District from Nov. 1st on a salary of 6 Rps.

Vithoo Dukaiba as teacher at Khokan from Nov. 1st on a pay of 5 Rps.

Balaji Ramdass as teacher at Shinde in the Central District from Dec. 1st on a salary of 5 Rps.

Bapoo Khorshaba as teacher at Babhonde in the Sirur District from Nov. 1st on a salary of 5 Rps.

Appaji of Shinde as catechist at Jeoor in the Central District from Nov. 1st on a salary of 7 Rps.

12. That Dnyandoo Barse be employed as teacher at Sawala Vihir in the Pimpleo District from Oct. 1st on a salary of 6 Rps.

13. That Amita Salve be employed as catechist at Shirade in the Pimpleo District from Nov. 1st on a salary of 7 Rps.

14. That Krishnaji of Kokum than be employed as teacher at Astagaum in the Pimpleo District from Nov. 1st on a salary of 7 Rps.

15. That Dattyaba Gaykwad be employed as teacher at Shingave Dokhan from Nov. 1st on a salary of 6 Rps.

16. That Shivaram of Chande be employed as a Catechist under Mr. Faithanthe from Dec. 1st on a ~~salary~~ pay of 3 annas per day while engaged in labor

17. That Mahadeo of Bhendapur be employed as a Catechist at Bhendapur Pattray from Oct. 1st. on a salary of 6 Rps.

18. That Ambaje of Shirus-gaum be employed as a catechist at Lonie in the Kolgaum District from the 1st of August last on a salary of 7 Rps.

19. That Vithoba Chabrakasvar be employed as a catechist under Mr. Ballantine from Sept. 1st on a salary of 6 Rps. and that he be allowed the privilege of pursuing his studies in the school for Catechists.

20. That Fakeerba Yamaje be employed as a secular agent at Ahmedunggur under Mr. Ballantine from Dec. 1st on a salary of 12 Rps., and that when not otherwise engaged he perform the duties of a catechist.

21. That the salary of Dayaram, teacher at Panchgaum be 9 Rps. from Nov. 1st

22. That the salary of Hurbaba, catechist, be 7 Rps. from Jan. 1st.

23. That the salary of Rayaje, teacher at Khanapoor be 7 Rps. from Jan. 1st.

24. That gongs be purchased for our schools and chapels in the villages.

25. That the Ahmednuggur station be allowed to purchase the premises containing the large chapel and catechists' school, together with a piece of ground on the North-east, at an expense not exceeding 500 Rupees, it being understood that this money will be paid by a donation from W. F. Stearns,

26. That Mr. Ballantine be allowed to procure a piece of ground at Shinder and erect a chapel and house for native assistant at an expense of 300 Rps.

also, to procure a piece of ground at Jeon, and erect a chapel and house for native assistant at an expense of 300 Rps.

27. That Mr. Bissell be allowed to build a school house at Babhoorde at an expense of 50 Rps.

28. That Mr. Abbott be allowed to procure a piece of ground at Rahoorne for building a house for native assistant at an expense of 50 Rps.

also, to procure a building for a school house at Rahoorne at an expense of 125 Rps.

also, to build a house for native assistant and a school house at Devalali at an expense of Rps. 250.

also, to build a chapel at Dambher at an expense of 150 Rps.
also, to build a chapel and house for native assistant at Khandumba at an expense of 250 Rps.
also, to build a chapel at Kahoon at an expense of 1000 Rps.

29. That Mr. Barker be allowed to purchase a piece of ground and build a chapel and house for native assistant at Khanapoor at an expense of 200 Rps.

also, to build a chapel and house for teacher at Sawala Vihir at an expense of 175 Rps.
also, to build a chapel and house for teacher at Daklee at an expense of 125 Rps.
also, to build a house for a catechist at Shiade at an expense of 100 Rps.

30. That Mr. Dainbank be allowed to build a house at Kasaggaum containing a school room and room for teacher at an expense of 175 Rps.
also, a house of the same kind at Sonagaum at an expense of 175 Rps.
also a house of the same kind at Khosporum at an expense of 175 Rps.
also a chapel at Khanewunden at an expense of 175 Rps.

also, a chapel at Kherde at an expense of 125 Rps.

also, a school house at Hiwan at an expense of 175 Rps.

31. That the Treasurer be instructed to deposit 3000 Rps. of Mr. Thomas' donation in the Royal Bank at Bombay for six months.

32. That the Secretary write to Dr. Barnett thanking him for his donation of 1000 Rps. to form a nucleus of a fund for the benefit of the school for Catechists, and accepting the trust on the conditions proposed.

33. That Mr. Fairbank and his family be allowed to spend the present cold season at Mahabaleshwar for the benefit of their health.

34. That Mr. Ballantine and family be allowed to spend the next hot season at Mahabaleshwar for the benefit of their health.

35. That Mr. Ballantine and Mr. Fairbank be an advisory Committee with Mr. Bissell to make arrangements for his voyage to America.

The schools were examined as usual by the Missionaries.

The minutes were read and approved.

Adjourned on Monday Nov. 9th.

W. Ballantine, Sec'y.

Rs. 125 Dec. 25/65

Rs. 175 Jan. 1/66

Rs. 1000 Jan. 22/66

Minutes of an adjourned Meeting of the Ahmednuggur Branch of the American Marathi Mission in November 1863.

The Ahmednuggur Branch of the American Marathi Mission met at the Mission Chapel in Khokhar, according to previous appointment, on Wednesday Nov. 18th, in order to examine Mr. Hasan Mahomedjee as to his fitness for the Pastoral Office, and if thought expedient, to ordain him as Pastor of the Khokhar Church. Present, Messrs. Abbott, Ballantine, Barker and Bruce. As this was an adjourned meeting it was determined that Mr. Abbott the Chairman of the last meeting should continue to act as Chairman at this meeting also. The native brethren, Rev. Vasu Ramchandra, Rev. Sidoba Dapoonja and Rev. Vishnoo Bhaskar being present, were invited to sit with the Mission during the examination. The candidate was examined as to his religious experience and motives for undertaking the Pastoral Office, then on Doctrinal Theology, Church Government and Discipline, Sacred and Ecclesiastical History. At 8 P.M. he preached a sermon on the passage

previously assigned him, 2 Tim 3. 16;- subject, Inspiration of the Scriptures. It was resolved that the examination be sustained.- On Thursday Nov. 19th at 11 A.M. the ordination services were held, the native pastors above mentioned, participating in the exercises. The members of the Ahmednuggur Branch can not refrain from expressing their gratitude to God in giving the Kharkar church such a Pastor as Rev. Hasan Mahomedjee.

Adjourned Thursday Nov. 19th

N. Ballantine

Rec'd Jan. 11. Noted.

Ack'd Jan 12

Minutes of the Meeting of the Marathi Mission of the A. B. C. F. M. in June 1864

A Special meeting of the Marathi Mission of the A.B.C.F.M. having been called to consider the subject of Dr. Anderson's letter of Jan. 25th and other necessary matters of business, the Mission met according to appointment at Ahmednuggur on Tuesday June 14th at 4½ P.M. There were present during the sessions of the meeting, Messrs. Abbott, W. Ballantine, J. W. Ballantine, Parker, Pierce, Chapin, Fairbank, Harding, and Hazen. It devolved on Mr. Fairbank to act as Chairman. After devotional exercises the Mission proceeded to business. The following resolutions were passed during the meeting.

1. After considering the views of the Prudential Committee communicated to us in Dr. Anderson's letter of Jan. 25th it was unanimously resolved,

That the division of the Mission into Branches be discontinued, but that the present financial arrangements continue till the close of the year.

2. That a Committee consisting of Messrs. Harding Hazen and Fairbank be appointed to report on the changes required to be made in the Constitution of the Mission.

3. That the Constitution of the Mission, and the Bye Laws and Regulations as now prepared, be approved and a copy be sent to the Prudential Committee.

4. That Messrs. R. Ballantine and Hazen be a Committee to prepare Bye Laws and Regulations, and to propose amendments in the Constitution of the Churches, now laid before the Mission and report at the meeting in October.

5. That the Northern and North Western Districts be placed under the charge of Mr. Hazen from the present time.

6. After considering the letter of Dr. Anderson of Feb. 15th to Mr. Abbott concerning the allowance for children returning to their parents, it was resolved

That 15 Rps. per month be allowed to Mr. Abbott for his daughter from the 3d March 1863, the date of her arrival in India, and that the same rule be applied to Mr. Ballantine.

7. That Mr. Barker be allowed to charge Rps. 90 a month for his personal expenses from the 1st of Feb. last.

8. That the sum of 150 Rps. be allowed to the family of the late Rev. Henchman, as a final grant, but if it is preferred by them, they may have instead of this, the use of the rooms in Bombay which they now occupy, until October 1st.

9. That the house and premises at Bhingar

be sold for a sum not less than Rps. 2000.

10. That in approval of the filling in of the well on the Mission premises at Bombay at an expense of 420 Rps.

11. That Vittoba Kalokhe, teacher at Bombay, be dismissed from the service of the Mission at the discretion of Mr. D. W. Ballantine.

12. That Bhikaji of Bhokar, Catechist, be dismissed from the service of the Mission.

13. That Mahadoba Gaykwad, Catechist, now under the charge of Mr. Ballantine, be placed under the charge of Mr. Abbott for employment in the Rahoora District.

14. That Jayaram, teacher at Pandhegaum, and Vittoba, teacher at Khokar, exchange places

15. That the sum of 15 Rps. be allowed to Mr. Hazen to aid in building a school house at Seroot (near Seoon).

16. That new editions of the Mission Arithmetic 1st Part, and of the Introduction to the Intellectual Arithmetic be printed immediately, the editions each to consist of 1500 cops.

17. Messrs. Abbott & D. W. Ballantine having been appointed a Committee to consider the new Marriage Act, in accordance with their recommendations it was resolved

(1) That in all ordinary cases, native Christians be married by us under the special license of Part V of the new Act.

(2) That in general a notice of the marriage be posted upon the door of the Chapel or other public place where it will most likely be seen by the friends of the parties, for 14 days preceding the marriage.

(3) That those who have left their caste and attend Christian worship and have joined themselves to the Christian community, be regarded by us as native Christians for all the purposes of this Act, though not baptized.

(4) That we use, in connection with the prescribed words in Section 42, our usual Christian ceremony of marriage.

18. That the Secretary write to the Governor in Council, asking that licenses be granted to all the Missionaries and native pastors of this Mission, to perform marriages under the provisions of the new Act.

19. Messrs. R. Ballantine and Harding having been appointed a Committee to prepare a statement of the circumstances of the Mission and our need of assistance in the present emergency, the statement was prepared and approved and it was ordered that it be published in the Bombay Times & Guardian & the Poona Observer.

20. That Krishnajee of Poona be employed for three months as colporteur of the American Bible Society, under the direction of Mr. Faribanks, and that he be allowed 10 Rps. pay and 20 Rps. for conveyance per month.

21. That Messrs. Bruce and Chapin be a Committee to report on the books and tracts in Marathi, which it is desirable to send to the Committee of the American Tract Society for their approval.

22 That Messrs. Fairbank & Bruce be a Committee with whom Mr. Abbott may consult in regard to the building of the Rahoora Chapel.

23. That Messrs. Fairbank, Barker, & Abbott be a Committee to inquire into and report to the Mission on the subject of the causes which have led some of our native Christians to marry their children by Hindoo rites.

24. That Messrs. Hazen Bruce and Harding be a Committee to report on the subject of the self support of native Churches at our next meeting.

25. That the brethren at Ahmednuggur be a Committee to make arrangements for the anniversary in October.

26. That Mr. Fairbank prepare a letter to Dr. Anderson in reply to Dr. A.'s letter of Jan. 26th

27. That the estimates of the expenditure of the Marathi Mission for 1865, amounting to Rs 51,616, be approved and sent to the Prudential Committee.

The minutes were read and approved.

Adjourned June 23d

N. Ballantine Sec'y.

Rec'd Aug. 23, 1864.

Ack'd May 12.

✓ Pub. Ad

Minutes of the Meeting of the American Marathi Mission in October and November, 1864.

At sessions of the Marathi Mission held at Ahmednuggur from Oct. 18th till Nov. 7th inclusive, 1864, Brethren Abbott, D. Ballantine, J. W. Ballantine, Barker, Bruce, Chapin Dean, Fairbank, Harding, and Hazen were present. Br. Harding was chosen Chairman, and Br. J. W. Ballantine, Clerk.

The first half hour of each morning session was devoted to public religious exercises. The following is an abstract of the business transacted.

1. That we approve of Br. Barker's visiting America at the close of the present year for the benefit of his health and that of his daughter; that Br. Abbott have permission to send his son Albert and Br. D. Ballantine to send his son William to America in company with Br. Barker, and that Brethren D. W. Ballantine, Barker, Abbott and D. Ballantine be a Committee to make arrangements for the passage of the above.

2. That we approve of Br. Dean's occupying a village station in the vicinity of Satara, and that Brethren Dean and Munger be a Committee to select and procure a site for Mission premises, and to make out estimates of the expense of buildings for dwelling house, out houses and chapel,

and submit the same for the approval of the Mission.

3. That the Prudential Committee be requested to appropriate twenty five hundred (2500) Rupees for the purposes of this work in 1865, and be informed that in the opinion of the Mission another like sum the next year may be required to complete it.

4. That the Satara Station be put in charge of Br. Munger from the beginning of next year.

5. That Raghba Shiba and Raghoja, assistants at Satara be placed in charge of Br. Dean for employment in the villages.

6. That the Mahabaleshwar Station be placed under the care of Br. Dean

7. That Br. Chapin be stationed at Panjim from the 1st of Jan.

2 (Br. Wagen voting in the negative desired his vote to be recorded).

8. That we recommend to the native Pastors and Churches of this Mission to form an Ecclesiastical Union.

9. That the Mission invite the native pastors to a conference for the purpose of considering a Basis and Rules for this Union.

As the result of the Conference a Basis was agreed upon and measures taken to inaugurate the Union as follows, the Missionaries and native Pastors acting together;

(1) Resolved. That in our opinion an Ecclesiastical Union of the churches connected with the American Mission is desirable

(2). That we recommend to the churches the following as suitable for a Basis and Rules of Action for such a Union.

Basis and Rules.

I. In order to preserve soundness of doctrine and regularity of discipline, & to enter into common measures for promoting knowledge and religion, it is important that the churches connected with the American Mission be joined together in one common Union.

II. The churches do not by thus uniting together, resign any part of their own inherent power or their direct responsibility to Christ their Head.

III. The business of the Union shall be conducted by meetings of the pastors and one delegate from each church connected with the Union; these meetings to be called the meetings of the wadi sabha (ওয়াদি সভা), or assembly of the presbyters and delegates. Missionaries may sit with the assembly as corresponding members, entitled to take part in the discussions but not to vote.

IV. It belongs to the assembly to give their opinion on questions brought before it by the churches and references made to it in regard to general principles whether of doctrine or morals; and also to examine and license candidates for the Holy Ministry, and to withdraw license when advisable; to ordain install, remove and judge ministers connected with the churches belonging to the Union; to condemn erroneous opinions which injure the piety and peace of the church; to unite or divide churches at the request of the people, or to form or receive new churches;

and in general to order whatever pertains to the common interests of the churches connected with the Union.

V. It does not belong to the assembly to hear and decide appeals from the churches in regard to the discipline of private members. At the same time it may be proper for a church to apply to the assembly for its opinion as to the general principles on which they may proceed in a case of discipline.

VI. There shall be an annual meeting of the Union at Ahmednuggur on the 4th Tuesday of October, at which all general business shall be transacted.

VII. The Officers of the Union shall be a Moderator and a Clerk, who shall be chosen annually by ballot, and hold their offices till their successors are appointed.

(3) Resolved, That this Basis of Union be sent to all the churches, and that those which adopt it and report the same to the Clerk, be considered as members of the Union.

(4) That for the present and until a general meeting can be had, Mr. Shabroo Daja be requested to act as Clerk.

(5) That if before the first general meeting any ecclesiastical action be desired, the Clerk at the request of any three churches, shall issue a call to all the churches connected with the Union to be present by pastor and delegate for the purpose of attending to that particular business.

(6) That in order to the transaction of any business

connected with this Union, the delegates of three churches including two pastors, must be present; without such a quorum no action will be valid. All questions must be decided by a majority of votes. In case of a tie, the Moderator shall have a casting vote.

(7) That the expenses of the delegates of the churches connected with this Union, when sent by the churches to the sabha or assembly, shall be borne by the churches which send them, and the expenses of postage stationery &c. at any meeting held this year shall be borne by the church or churches at the place where the assembly is held.

10. That we approve the employment of Sonaja as teacher at Rahoree on a pay of six Rupees per month from Aug 1st.

11. That Luxmon teacher at Sinpangaum, and Chandrabhan teacher at Khosporee change places from Jan. 1st 1865.

12. That Dhandorba Waychowre of the Theological Class be placed at Barsee under charge of Br. Warding till May 1st 1865.

13. That Jayaram Barse of the Theological Class be placed at Parner under charge of Br. N. Ballantine till May 1st 1865.

14. That Sayaji of the Theological Class be placed at Kopergaum under charge of Br. Barker till May 1st 1865.

15. That Dairba Gaykwad of the Theological Class be placed at Wadale under charge of Br. Dairbanb till May 1st 1865.

16. That Vithoba Makásare of the Theological Class, be placed at Pandoolwadee under charge of Mr. Abbott till May 1st 1865 on a pay of Rps. 7.

17. That Vithoba Pathinba, teacher at Panchegaum, be stationed at Pimpleus from Nov. 1st.

18. That Jayaram, teacher at Khokar, be stationed at Panchegaum from Nov. 1st.

19. That Poonaji, teacher at Khokar, be stationed at Pathare from Nov. 1st.

20. That Mahadoo Godé of the Catechists' school, be employed as teacher at Khurde under care of Mr. Fairbank from Dec. 1st on pay of six Rupees.

21. That Mr. Dean be permitted to employ Gumpat rao as a teacher on a pay of eight Rupees.

22. That Annaji Bhagwa of the Catechists' School be placed under charge of Mr. Abbott for employment as teacher in the Rahoora field on pay of seven Rupees.

23. That Bhawanee Jubbaji of the Catechists' school, be employed as teacher at Khirdee in the Khokar district from Nov. 1st on a pay of five Rupees.

24. That Gesoba Salve of the Catechists' school be employed as teacher at Satral on pay of seven Rupees.

26. That Vyenkoba Trivale be employed as teacher at Sawalya Vihir on a pay of eight Rupees.

26. That Mahadoo Dawaje of the Catechists' school be placed under the care of Br. Harding for employment as teacher at Shillapoor on a pay of seven Rupees.

27. That Br. Harding be allowed to employ Kashinath Shinpee in the Shillapoor field as colporteur on a pay of ten Rupees.

28. That Dagadubra, teacher in the Catechists' school, be employed as catechist in the Khokan district during the month of December

29. That Goolab Sing of the Catechists' school be employed under the direction of Br. Hagar until Jan. 1st on a pay of six Rupees.

30. That Krishnaja of Dhay be employed for six months as colporteur for the Am. Bible Society under direction of Br. Hurbutt, and that he be allowed ten rupees per month pay and twenty Rupees for conveyance.

31. That Balaji Ramdass be employed as catechist at Shendur on a pay of ten Rupees.

32. That Shivaram Patil be employed as ~~Helper~~ at Seron on a pay of four Rupees.

33. That Bhorzaba colporteur be dismissed from the service of the Mission for unchristian conduct

34. That Santaba Awathade, teacher at Nimpalgaum, be dismissed from the service of the Mission from Dec. 1st

35. That the salary of the following native helpers of the Mission be as follows from Jan 1st 1865; viz.

Marooteerao R. Jangle		Rs. 30
Khadoba Mirpagar	at Mirie	7
Lukshman rao Manaju	at Chande	11
Mahipathow	at Deagaum	11
Hariba Gaykwad	at Wadale	9
Ichiba Kwale	at Kharawande	9
Vithoba Gaykwad	at Karazgaum	8
Shiwaram Kwale	at Sureyaum	8
Satyaba Gaykwad	at Shingave	8
Lakshman Salve	at Limpangaum	8
Jayaram Barse	at Parner	9
Gungaram Wagchowre	at Wadgaum	9
Sakharam	at Dahlee	7
Sonaji	at Rahoorie	7
Annaji Bhagoba	at Bavalalee	7
Lakshman	at Ogadgaum	7
Vithoba Chaborkaswar		7
Hariba Salve	at Shidee	8
Mahanaji	at Satral	7

36. That Mr. Abbott have permission to spend three months at the Hills with his family from 1st of March next.

37. That Mr. Dean have permission to spend two months at the Hills with his family during the hot season.

38. That the rule for making remittances from Bostin

initiated by Mr. Gordon, of reckoning the specie dollar at two Rupees and then calculating the value of the remittance in currency at the ruling rates, be applied also to our remittances to Boston; but that for purchases, payment for periodicals & postage, the currency dollar be reckoned as worth two Rupees.

39. That in view of Br. Hazen's recent return to the Mission he be authorized to overdraw his account to the amount of two hundred Rupees till 30th June 1865.

40. That Br. Abbott be allowed to overdraw his account to the amount of five hundred Rupees till Dec. 31st 1865.

41. That Rupees three hundred and fifty (350) be allowed Br. Ward for his interest in the "Ward Cottage" at Mahabaleshwar, to be paid from rents and donations given for that purpose.

42. That Br. Fairbank be authorized to aid the Christians at Khopoorne in building a chapel to the amount of one hundred and fifty Rupees to be paid from the Natives' donation.

43. That twenty Rupees be allowed Ramkrishnapant, Pastor at Bombay for Pundit and books to aid in his study of the Guzeratee language.

44. The Committee appointed for the purpose (Brethren Abbott, D. Ballantine & Harding) reported a letter to Ramkrishnapant Pastor at Bombay, which was approved and ordered to be sent.

45. That Br. Munger be requested to submit his M.S. Tract on the Atonement for the approval of the Mission.

46. That a Table of the Contents of the New Testament be prepared by Br. Abbott, and that 1000 copies be printed in the form of a 12 mo. Tract.

47. That an edition of 1000 copies of the Intellectual Arithmetic in Marathi be printed.

48. That in the Reference Testament now preparing, the references be printed at the bottom of the page.

49. That the Secretary of the Mission prepare a Report for 1864 from the reports of the brethren & that 700 copies be printed

50. That Ibrahim Daood of the Catechists' School be placed in charge of the Tract Depository at Ahmednuggur on a pay of four Rupees, and that he be governed by the following rules;

(1). An inventory of all books & tracts in the depository shall be made, and the depositary shall be held responsible for the same.

(2). The Depositary shall make a semi annual report to the Missionary in charge, of the books & tracts then on hand and of the number of new ones received, and shall account for all books and tracts that have been in any way disposed of during the six months.

(3). On the arrival of any new publication at the

depository, the depository shall send a single copy to each of the Missionaries in the Ahmednuggur district.

(4). Any Missionary may receive books or tracts from the depository by giving a written receipt for the same. These receipts shall be preserved and presented with the semi-annual report for the examination of the Missionary in charge.

(5) The hours for the depository to be open shall be from 6 to 8 A.M. and from 4 to 6 P.M.

51. That Br. Bruce be a Committee to carry into effect the above resolution.

52. That the supervision of the depository be committed to Br. Hazen.

53. The following recommendations were adopted with the view of developing self support in the churches.

(1) Each member of the church should be called upon regularly to contribute to the support of the Pastor or catechist and for the church ordinances.

(2) Each member of the church should be urged to give a certain sum weekly to this work.

(3) Collectors should be appointed in each church, whose business is to see that every member is visited at least once a month, so that all may have the opportunity of giving at regular times. He should be encouraged to bring forward their offerings without waiting for a visit from a collector. As the cultivators usually have money in hand

at stated seasons of the year, they should be encouraged in view of this fact to give at such times.

(4) A Treasurer should be appointed in each church who should keep the accounts, receive all moneys, and disburse them at the direction of the church.

(5) As many persons often wish to make offerings to the Lord in a quiet way, suitable boxes should be provided at the usual places of meeting with arrangements to facilitate such offerings.

(6) The churches should take upon themselves at once the care of their chapels, the expense of providing for the communion services & the expense of lights for evening meetings.

(7) Churches should be urged to make special collections for other objects than those specified in Art. I., such as for the building of chapels where needed, sending out Helpers into the dark regions beyond, and the like.

54. The Committee on the causes which have led some of our Christians to marry their children by heathen rites, reported. The Report was recommitted with instructions to report at next meeting some practical suggestions for preventing this growing evil.

55. Br. Fairbank was appointed Committee to correspond on the part of the Mission with the Am. Tract Society.

56. Br. Fairbank was directed to write and thank

Mr. D. D. Wiggins of China for a noble donation of 120 sovereigns.

57. The Secretary was directed to write again to Government in regard to marriage licenses & instructed to enclose a copy of his former letter.

58. That in approval of Dr. Fairbank's recent visit to Bombay on Mission business, and that his expenses be paid out of his appropriation for tours.

59. That Regulation 4, (Order of Accounts), appended to our Constitution, be amended by combining Par. 3 with Par. 1, so that Par. 1 shall read, "Home-rent and Taxes on Houses and Land."

60. That of the Assistants, the Bible Readers next year be examined on the Gospel of Matthew; that the Teachers and Catechists be examined in writing Balbodh from dictation, in writing a note and receipt in Modi, and also on the 2d and 3d Chapters of the Theological Class Book.

61. With reference to Resolution No. 4 of the meeting last June it was resolved, That in the opinion of the Mission it is not desirable to dispose of the house at Bhingar for the present.

62. That 2 rocking chairs, 8 chairs, 4 camp tables, 1 round table 1 dressing table, 2 couches, 4 screens, matting, crockery, 2 looking glasses, and a candle stick with shade, of Miss Tanner's estate still remaining unsold, be retained by the Mission for the use of those transiently occupying the Brick House.

63. Br. W. Ballantine read a minute which he had been directed to prepare, expressive of the gratitude felt by the Mission to those gentlemen who have come forward and aided the Mission in this time of emergency with their very generous donations; which minute was approved and ordered to be sent to Bombay for publication.

64. Br. Fairbank was appointed to preach an English sermon before the Mission at the next meeting.

65. The following officers were elected for the ensuing year

Br. W. Ballantine, Secretary.

Br. A. Frazer, Treasurer.

Bros. Harding, Dean, & W. Ballantine, Financial Committee.

Br. W. Ballantine, Editor of the Dnyanodaya.

The girls' school was examined on Friday Oct. 21st

The school for Catechists was examined on Monday " 24th

The Theological Class was examined on Tuesday " 25th

The public exercises of the Anniversary were held on Thursday Friday & Saturday Oct. 27th, 28th & 29th.

The Communion of the Lord's Supper was administered on the afternoon of Sabbath Oct. 30th

An English sermon was preached before the Mission on the evening of Wednesday Nov. 2d by Br. W. W. Ballantine

Adjourned Nov. 7th.

W. Ballantine

Sec'y.

1864

Rec'd Dec.

Ack'd Mar. 1

1878

Minutes of the Meeting of the Marathi Mission of the Am. Board C.F.M. held in July 1865.

The Marathi Mission of the A.B.C.F.M. met at Ahmednuggur at 9 A.M. Tuesday, 18th July 1865 and continued its sessions till 1 P.M. Thursday, 27th July. The Bn: Abbott, Ballantine, Bruce, Dean, Fairbank, Harding & Hazen were present. Br Munger, not thinking it prudent to take the long journey from Satara at this season of the year sent letters expressing his opinions on subjects that came before us. It devolved on Br. Hazen to act as Chairman & Br Fairbank was appointed Clerk of the Meeting.

The first half hour of each days' session was spent in devotional exercises. A preparatory lecture was delivered on Friday afternoon. The Sacrament of the Lord's Supper was administered on the afternoon of Sabbath the 23rd & the English Sermon appointed at the last meeting, was delivered by Br Fairbank in the evening of the same day.

In the course of the meeting the following resolutions were passed.

1. Whereas it has pleased our Heavenly Father to take from us, suddenly, the youngest of our number, a brother beloved, the Rev W. W. Chapin, Resd.

1. That in this mysterious providence, whereby a man of earnest piety & of great promise, has been cut down upon the threshold of his life-work, — we recognize the hand of a Sovereign, who giveth not account of any of His matters, & we bow in humble submission to His will.

2. That we give thanks to God that in taking away our brother, He enabled him to bear such triumphant testimony to the faithfulness of Christ & to the power of the Christian's hope in the hour of dissolution.

3. That we tender our most affectionate sympathy to the bereaved one, who is called so early & so suddenly to part with a loving husband; and that we commit her to the God of all comfort, praying that He will fill the desolate heart with His abundant consolations, &

4. That we also tender our heartfelt condolence to that mother in America, who had such a son to give to the work of Missions; & to all other friends who mourn his loss.

2. That Art 1. of Regulation 1. of the Constitution be amended so as to read as follows,

"The Salary of a Married Missionary shall be as follows:—

150 In Bombay, Rs 150 per month.
120 In the Cities of the Dakhan, Rs 125 per month.
115 In the Rural Districts, Rs 120 per month.

The salary of an Unmarried Missionary shall be

100 In Bombay, Rs 100 per month.
80 In the Dakhan, Rs 80 per month.

The Salary of a Single Female shall be

55 In Bombay, Rs 60 per month.
41 In the Dakhan, Rs 45 per month.

The Salaries of Widowers & Widows may be increased by a sum not exceeding Rs 20 per month, if in the opinion of the Mission circumstances require it"

3. That the Prudential Committee be asked to authorize us to apply the above

rules to the present year.

4. Br Hazen having reported a paper on the examination of Missionaries, it was considered, amended & adopted as Regulation 3. of the Constitution, as follows.

"Regulation III. Examination of Missionaries.

1. On arriving in this country each missionary shall be assigned to some station in the interior, where he can pursue the study of the language, under a general supervision by an older missionary, who shall assist him in procuring Pandits, & by giving advice as to books to be used & the general course of his studies.

2. The Mission shall be informed at each meeting of the progress in study of the new missionary, & when deemed expedient, it may examine & give directions in regard to future study.

3. After about one year spent in study the Missionary shall present himself for examination. This examination shall embrace the following:—

1. Reading in Marāthī (a) from any book

with reference to pronunciation; of portions of the Scriptures with explanatory remarks.

II. Oral Translation from Marāthī into English of a passage from any common book such as the Bāl Mitra, Æsop's Fables or Daybreak in Britain.

III. Written Translation into English of a portion of some common Marāthī book.

IV. Writing in Marāthī (a) of a translation of some English narrative; also (b) a letter to a Catechist.

V. Conversation in Marāthī with some native other than his teacher.

4 This Examination shall be under the direction of the Mission, who shall invite one or more native brethren to assist. If at any time it be deemed important to hold an examination during the interval of Mission Meetings, a Committee may be designated to attend to the matter. This committee shall consist of at least two missionaries in connection with the native members. Candidates for Examination shall not act as examiners of others.

5. Marks. Each member of the Examining Committee shall record his opinion of the proficiency of the candidates, in reference to each subject on which he is examined. The perfect mark shall be (10) ten. In order to pass on any subject the candidate shall attain at least five (5) marks. The Missionary examiner after considering & comparing all the marks, shall decide upon the degree of proficiency which has been attained. If the candidate does not pass he shall be examined at a subsequent time upon the points in which he is deficient.

6. If at the expiration of two years' time from his arrival in the country, a missionary shall not have passed the required examination, the fact shall be reported to the Prudential Committee.

7. Until a missionary shall have passed apart, at least, of the above required examination, he shall not be assigned to the charge of a Station."

5 That the Constitution be amended

by omitting the last sentence of Art. 3. of Sect. 3, which reads as follows;- "His (the Treasurer's) official letters, except acknowledgements of letters & receipts, shall not be forwarded till approved by the Mission or Financial Committee"

6 That the Prudential Committee be informed of the reasons for our proposing in the Constitution adopted last year that children of all ages receive Rs 15 each per month & for our Estimates for 1866, being made according to that Constitution

7. That the letter prepared by the Clerk in answer to the letter of Mr Murdock, Indian Agent of the C.V.E.S., be approved & sent; & that copies of the same be sent to the Prudential Committee, & to Mr Haig (the teacher, who has been sent by the C.V.E.S. to Ahmednuggur.)

8 That an appeal for additional missionaries, prepared by Br Bruce, be approved & sent to the Prudential Committee in behalf of the Mission

9. That the letter prepared by Br Harding in answer to Dr Anderson's letter of 16th May, respecting the working of the Bombay Station, be committed to Br Harding, with instructions to prepare an amended copy & forward it to the Prudential Committee.

10. Br Munger's letter regarding the Mission's undertaking the support of certain boarding scholars in the school at Satara, having been read, & as, in our opinion, the establishment of such a school would introduce a new principle into the operations of the Mission, it was resolved, That we would recommend that Br Munger correspond with the Prudential Committee in respect to this subject

11. That Brn Abbott, Fairbank & Harding be a committee to report on tunes for the "Hymn Book" at the October meeting.

12 That Mrs Chapin be allowed Rs45 a month, as salary, from the first of last April.

13. That the Salary of Lakshmanrao

Bombay

at Sholāpūr, be Rs 25 per month from the 1st of March last.

14. That the Salary of Ramkrishnapant inclusive of house rent & all allowances, be fixed at Rs 125 per month from 1 Jan. 1865.

15 That the Salary of Dajibā Jagganāth Catechist at Bombay, be Rs 30 from 1 July 1865.

16 That Kānhū Sukārām of the Catechist's school be employed as a teacher at Alēgāw in the Deccan District on a pay of Rs 8 from 1 Aug.

17 That Bhawānibā Jabājī be stationed as school teacher at Khandālā in the Khokan district, & that his pay be Rs 6 from 1 July.

18. That the following persons be allowed from 1 July, as follows.

Bhiwājī, teacher at Ahmednuggur	Rs 8.
Chimājī, Catechist at Kolgāw	10.
Bahirobā; " at Khirdī in the Khokan district	6.
Rāwajī, " at Sātārā	13.

19 That Sadobā Jādhaw be dismissed from the service of the Mission for unchristian conduct.

20. That in our estimates for 1866 we ask an appropriation of Rs 500 for making an addition to the Khokar House.

21. That Br. Abbott be allowed to expend from the donation of Mr Stearns for such purposes, the sum of Rs 102 for a bank-wall & levelling the grounds around the Chapel at Rahuri.

22 That we regard Mrs Chapin as eminently qualified for the missionary work & we should be much pleased if in the providence of God she should be permitted to remain & labor in connection with our mission.

And we would recommend that she continue her present labors, especially in the promising school for girls which she has commenced.

23. That we approve of Br Ballantine's asking the permission of the Prudential Committee to visit America at the close of this year on account of the health of himself & family

24 That Br. Ballantine be allowed to

visit Sholāpūr, Bombay &c, immediately after the close of this meeting, on account of his health; & that he be accompanied by Br Fairbank.

25. Dr Anderson's letter of 15 May respecting Br. Dean's practical acquaintance with the Marāthi, was considered, & several communications on this subject were read & considered. And it was thought desirable that such an examination of Br Dean be had as will enable the Mission to form an intelligent opinion of his proficiency in the language. An examination was held on the 21st inst. And the Mission is of opinion that while there are prominent defects in Br Dean's pronunciation & idiom, his Marāthi is mostly intelligible & that his discourses with villagers on subjects that he has frequently presented are understood & calculated to do good. The mission would express the hope, that, his attention having been called to his defects he will be able by persevering efforts to overcome them.

26 With reference to Dr Anderson's letter of 15 May on this subject, it was resolved That we approve of proceeding with the buildings at Bhûinj.

27. At the request of Mr. Bruce, he was examined in accordance with the rules for Examination of Missionaries, adopted at this meeting, & he passed the examination with an average mark of (6) six, which we consider good proficiency.

Mr Bruce

28. That the petition respecting the "Remarriage of Converts' Bill." be approved & that it be circulated for signature among the members of the Mission, & that copies of it be sent to the Secretary of the Legislative Council & to the Calcutta Missionary Conference.

29 That Mr Harding be appointed to preach the English Sermon at the October meeting.

30 That the Pimplas district be placed under the charge of Mr Abbott from 1 July.

31 That the Estimate of Expenditure for the year 1866, amounting to Rs 54.876 13/16

be approved & forwarded to the Prudential Committee; & that the explanatory letter to accompany them, written by the Treasurer, be approved & forwarded.

The Proceedings of the Meeting were read & approved & ordered to be sent to the Missionary House, & after prayer, the Mission adjourned at 1 P.M., Thursday, 27 July.

S. B. Fairbank
Clerk of the Meeting.

July 18. 1865.

Rec'd. Sept. 29.

Ans'd. Nov 6, 1865

✓ Salaries — P. Cor

✓ Rules for Insp. P. Cor

Allowance to Children P.C.

Barlay & Co

Burning Ordnance

✓ Mr Dean. P. Cor

✓ Mr Brown. do

Minutes of the Meeting of the Marathi Mission of A.B.C.F.M. in Oct. 1865.

The Marathi Mission of the A.B.C.F.M. met at Ahmednuggur at 3½ P.M. on Tuesday the 17th October & adjourned at 12 M. on Wednesday the 1st of Nov. 1865.

There were present at this meeting the Brethren Abbott, Bruce, Fairbank, Harding, Huyen, Munger & Wood; & Bro. Bowen from Bombay, who sat with us by our invitation as corresponding member. It devolved on Br. Munger to act as Chairman & on Br. Fairbank, he having been appointed Secretary on the departure of Br. Ballantine, to act as Clerk.

Five & a half days were devoted to the Business meetings of the Mission; three days to the Anniversary meetings of the ~~Native~~ Native Christians in which we participated; one day and an evening to the meetings of the "Union" (or Assembly of the Pastors & Delegates of the Churches) in which the Missionaries sat by invitation as corresponding members; & three & a half days to Examinations.

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The first half hour of each days session was spent in a prayer meeting. Two English sermons were delivered on the Sabbath evenings, one by Br. Munger at the invitation of the Mission & the other by Br. Harding according to the appointment made at our July meeting.

The Communion of the Lords Supper was administered on the afternoon of Sabbath the 29th Oct. Bro. Munger making the address & Bros. Wood and Bowen distributing the elements.

Examinations were held of the Catechists School on the forenoons of Friday & Tuesday, the marks obtained by the scholars being registered; of the Girls School on Monday forenoon - of the Theological class (seven members) on Wednesday forenoon - & of the assistants of the Mission & candidates for the Catechists School on Wednesday afternoon, the marks obtained being registered.

In the course of the business meetings the following Resolutions were passed, viz

1. That Bro. Wood reside in the house lately vacated by Bro. Ballantine & have charge of the Soni District & the outstations

connected with the Central District & City, viz. Wadgaw, Shendi, Jeûr, & Agadgaw, of the Bhingar premises, of the Catechists at Ahmednuggur, & of the primary schools in the city & vicinity.

2. That Bro. Munger be stationed at Bombay from 1 Jan. 1866.

3. Having enjoyed the presence & counsel of Bro. Bowen during this meeting, & reviewing with great satisfaction the course he has pursued in regard to the Am. Board & ourselves since he was outwardly disconnected with us in 1855, the mission would express the hope that the Prud. Com. may again appoint him a missionary of the A. B. C. F. M. & that Br. Bowen himself may again assume all the duties & enjoy all the priveleges that such a connection involves.

4. That Br. Hazen be allowed to visit Bombay, the expense to be paid from his appropriation for tours.

5. That Br. Harding & family be allowed to visit the Mahábaleshwar Hills during the next hot season for the benefit of their health.

6. That Brn. Abbott & Fairbank be a Committee to inquire into the healthiness of the locality of the Pimplas Station; - that they be requested to investigate the facts respecting the diseases of that region, to inquire into the expediency of another missionary attempting to reside at the Pimplas Station, & to present a written report of their investigations at our next meeting.

7. With reference to the Memorandum by Br. H. W. Ballantine on "Caste as affecting the Progress of Christianity in India," Copies of letters by Brn. Bruce & Karyen, which had been sent to Dr. Anderson on the Subject, were read, & the Mission is of opinion that they so far represent the facts that there is no need of any communication from the mission on the Subject.

8. That the Secretary & Treasurer prepare a Copy of the Inventory of Mission property made at this meeting.

9. That Bro. Abbott having laid before the Mission a Marathi Translation of the "First Lessons in Sanskrit Grammar" prepared

for the use of the Benares College." Res. that he be allowed to offer it to the C. V. E. S. or the Dakshina Prize Committee for publication.

10. Br. Abbott having presented the Table of Contents of the New Testament in Marāthi, prepared as directed by the mission, it was put into the hands of the Committee for revising the New Testament.

11. That Br. Bruce be allowed to offer his translation of the Tract "The Watchmaker & his family" to the Bombay Tract & Book Society for publication.

12. That a report of the Mission for 1865. be prepared by the Secretary from the reports of the Brethren & that 500 copies be printed.

13. That an edition of 500 copies of the "Questions on Geography" be published, as revised by Br. Fairbank.

14. That 1000 each of the Blank Forms for School Teachers & Bible Readers be lithographed under the direction of the Secretary.

15. Br. Wood be allowed to build a house for Vithobā Chābukswār, Catechist in the Suburbs of Ahmednuggur, at an expense not

exceeding Rs. 120.

16. That Br. Karyen be authorized to build a house for the teacher at Loni in the Southern Field at an expense not exceeding Rs. 50. to be defrayed from the donation of Mr Stearns for such purposes.

17. That Br. Abbott be allowed to expend Rs. 20. in bringing his daughter from Poona.

18. That Br. Abbott be allowed to make changes in the house at Rahuri at an expense not exceeding Rs. 50.

19. That an American Bedstead, a Camp dining Table in three pieces, a small camp Table in two pieces, a pair of Cleopatra couches, a Side board, a Washstand, a Dressing Table, a Looking Glass, & the matting on the floors be purchased by the Mission ~~at~~ for the use of those temporarily residing in the house vacated by Br. Ballantine, at an expense of Rs. 191.

20. That Br. Bruce be allowed to rent a piece of ground adjoining the Khokar garden at an expense of Rs. 7½ yearly.

21. That Rev. Vishnupant be allowed Rs. 20. on account of the Extra expenses he incurred

in visiting Bombay for medical advice.

22. That Ramaji Rakhamaje Chandkar be employed as teacher at Kolgaw under care of Bro. Hazen, on pay of Rs. 7. per month, from the beginning of September.

23. That Dewje Bahiroba be teacher at Khirdè under care of Bro. Bruce & on a pay of Rs. 4. per month.

24. That Namaje stationed at Kendal be dismissed from the service of the mission, as he is disabled by sickness from doing his duty as Catechist.

25. That Gulab Sing of the Catechists school be employed under the direction of Br. Hazen during the coming vacation on pay of Rs. 8.

26. That the pay of Thanji Sagaje be Rs. 10. from 1. Jan 1866.

27. That the Theological Class assemble again for completing their course of study on 1 June. 1866. & that, till that time, Dhondiba Wagchawarè be stationed at Parnèr under care of Br. Wood, Jaiyaram Barsè be stationed at Kondanvad under care of Br. Abbott & Sagaje Mukinda be stationed at Pan

chēgan under care of Br. Bruce.

28. That Dagadobā Nipānikar, Teacher in the Catechists' School, be employed during the Vacation under care of Bro. Bruce.

29. That in cases where it may seem advisable to the Missionary in charge, he may pay a Bible reader by the day at a rate proportional to his monthly allowance.

30. That Br. Bowen be Editor of the New Testament with References & that a pundit be employed under his direction for the work assigned him by the mission.

31. That in the Revision of the New Testament, no change from the present text shall be made, unless it have at least four votes in its favor, & in case of a protest against such a change, the point referred to shall be resubmitted.

32. That Br. Harding be appointed a member of the Committee for the revision of the New Testament.

33. That our assistants be informed that, unless they are excused by the Missionary in charge, they are expected to present themselves for examination on the Wednesday next preced-

ing the Anniversary meetings, & that the marks they obtain at that examination will have influence with the mission in reference to their standing.

34. That our better educated Assistants be examined in Oct. 1866. on the 4th Chapter of the Theological Class Book, on Acts, giving the History of the Church, in writing Balbodh from dictation, in writing a petition in Mod to a Mamaldar & in Arithmetic on Vulgar Fractions; & that the Bible-readers be examined in Acts.

35. That Brn. Fairbank & Abbott be appointed a Committee to act with Mr. Haig for selecting a building spot & making estimates for school rooms such as the C. V. Ed. Society may require.

36. That the unexpended balance of "Miss. Farrar's Fund" amounting to Rs. 337. 3. 8. be drawn from the Treasury of the mission & kept as a separate account by the Treasurer being deposited in the Ahmednuggur Branch of the Bombay Bank.

37. Whereas by the conditions of Dr. Allen's

will, not more than $100 of the "Allen Fund for furnishing clothes to Poor Christians, can be distributed in any one year; Res.d that the amount distributed be limited to Rs. 100. a year & that the arrangements for the distribution of this sum be made at the Oct. meeting & that the balance on hand be deposited for a year at a time in the Ahmednuggur Branch of the Bombay Bank.

38. That Bro. Wood be a committee to examine the Mission library & lay aside such books as are not likely to be of use to the mission to be disposed of as the Mission may direct at its next meeting.

39. That Br. Harzen be Editor of the Dnyanodaya for 1866.

40. That Br. Harzen preach the English Sermon at the next meeting in July.

41. The Officers for 1866 were chosen by ballot as follows.

For Secretary Br. Fairbank.
" Treasurer " Harzen
" Financial Committee Brn. Harding Dean & Fairbank.

Adjourned at 12 P.M. Wednesday 1. Nov. 1865.
S. B. Fairbank. Clerk.

Rec'd Dec. 29. 1866

Minutes of the Meeting of the Marathi Mission, held in July 1866.

The Marathi Mission of the A.B.C.F.M. met at Ahmednuggur on Tuesday, 17th July, 1866. The daily prayer meeting at 9 A.M. was held, but some members not having arrived, the first business meeting was deferred till 3 P.M.

There were present, Br Abbott, Bruce, Fairbank, Harding, Hazen & Wood. Letters were read from Brn Dean & Munger, who were providentially detained. It devolved on Br Wood to act as Chairman.

The business occupied the Mission through fourteen sessions, averaging more than three hours each & the Mission adjourned at 1¼ P.M., on Thursday the 25th July.

The Communion of the Lord's Supper was administered on the afternoon of the Sabbath 22nd July. The English Sermon appointed at the last meeting was delivered by Br Hazen in the evening of the same day. On the Friday evening previous we had the pleasure of listening to a sermon from the Rev D. Boyd, Pastor of the Free Church (of Scotland) Bombay.

Letters were read from the Secretaries of the American Board & also from Dr Hallock of the Amn. Tract Society.

In the course of the Meeting it was resolved

1 Whereas it hath pleased our Heavenly Father, since the last meeting of the Mission, to remove by death, the Rev Henry Ballantine of Ahmednuggur & Mrs Mary Graves of Mahabaleshwar, Resd.

1. That in the death of Br Ballantine, we as a mission, have lost a most efficient co-worker - a man eminently fitted by natural endowments & by the grace of God for the responsible position he occupied, & that as individuals we have lost a loved & faithful friend.

2 That in view of his distinguished services, continued for thirty years, we give thanks to God for the legacy of such a life - for the remembrance of his fidelity, his charity & forbearance, his warm sympathy with the Native Christians & his unfaltering devotion to the service of Christ.

3 That we tender to the bereaved family our heartfelt sympathy & pledge to them a constant & affectionate remembrance in our prayers. We also rejoice with them in the assurance that one so

honored of Christ & so dear to Him on earth, has now "passed into the Heavens" to be forever with the Lord."

4. That we record with gratitude the goodness of God to our aged sister, Mrs Graves, in allowing her to labor nearly fifty years in this portion of His vineyard; & that full of days & honored & revered by a large circle of friends, she "hath now entered into rest, "for so He giveth His beloved sleep."

2. That Br Bruce be stationed at Rahuri & also have charge of the Khokar & Pimpalas Districts.

3. That we approve of Br Fairbank's going with his family, to the Pulney Sanitarium for a year at an expense for the present year not exceeding Rs 550; it being understood that he will ask for the Rs 250 not provided by his allowance of Rs 300, as a special allowance from the Prudential Committee; & with the understanding also that a similar allowance will be required in 1867 to enable him to return to his station.

4. That the Wadalé district be placed in charge of Br. Wood on the departure of Br Fairbank to the Pulney Sanitarium

5. That Br Hazen & family be permitted to

4.

spend the next hot season at the Mahabaleshwar Hills.

6. That Br. Wood & wife be allowed to visit Bombay.

7. That the expense of Br Abbott's visit to Bombay with his family, for their health, amounting to Rs 167. be allowed.

8. That we ask the Prudential Committee for an increase of twenty rupees on our salaries in the interior, & of twenty five Rupees in Bombay; & that the allowance for conveyance in Bombay be increased to fifty rupees, making the Salaries as follows

For a married Missionary in Bombay Rs 175. & con.ce Rs 50.
per month. Do in the Dakhan Cities 145. " 25.
Do. in the rural districts Rs 140. " 25.

& For unmarried persons the salaries should be increased at the same rate of about 16 per cent.

9. With reference to Dr Anderson's letter of 8th March, respecting the removal of the Catechists' school from Ahmednuggur, res.d that we deem it inexpedient to remove either the Catechists' or the Girls' school in the present circumstances of the Mission.

10. That we recommend for the approval of the Prudential Committee the following basis of

union between the Catechists' school at Ahmednuggur & the Training School of the Christian Vernacular Education Society.

1. That the Training Institution of the C.V.E.S. be connected with the Catechists school of the Am. Mission & that the school thus formed be called the "Ahmednuggur Normal School"

2. That this school be placed in charge of the Training Master of the C.V.E.S.

3. That the expenses of the school for 1867, estimated at Rs 2000, be shared equally by the Mission & the Society; - the Salary of the Training Master being provided by the Society.

4. That the school arrangements be under the general supervision of a committee of management, consisting of the Missionaries of the Am. Board, the Training Master & other persons to be appointed by them.

5. That the Resident Missionary in connection with the Training Master, make arrangements for the imparting of religious instruction subject to the approval of the Committee of Management.

II. That a class of our common School teachers

be formed for the months of Nov.r & Dec.r, to receive instruction from Mr. Haig, (the Training Master of the C.V.E.S.) in the art of teaching.

12. That we approve of Rāmkrishnapant's visiting Ahmednuggur for the next three months, & that he be placed under the charge of Br. Wood.

13. That Shewaḍrāw Gāyakawāḍ & Mahādobā Gāyakawāḍ, catechists, & Anāji Khirsāgar, teacher, be stationed at Satara from 1st Nov.

14. That Madhawrāw be employed as teacher at Panchegāw, from 1 Aug. on pay of Rs 8.

15 That an additional common school teacher be employed at Ahmednuggur on pay of Rs 6, from 1st Aug.

16. That the allowance from the "Crisis Fund" be appropriated as follows

1. To repair the Chāwaḍī (preaching place) by the Māliwaḍa gate, Ahmednuggur, at an expense not exceeding Rs 50.

2 To rebuild three servants rooms & a godown (store room) at Rahūri, covering them with tiled roofs, at an expense not exceeding Rs 475.

3 To build a school house at Sholāpūr at an expense not exceeding Rs 500.

4 For deepening the well at Khokar, Rs 22.

5 For paying the bills for printing the Hymn Book & certain old printing bills, amounting to Rs 810.

6 For purchasing some Magic Lantern slides Rs 35.

17. That the report of the Committee on a reprint of our Tune Book, be accepted & that the Tune Book, as prepared by the Committee be sent to America for printing; the edition to consist of 500 copies.

18. That 2 dozen Elwells Patent Locks, with reversible latch, 4 doz. 6 inch square bolts with springs, 2 doz 4 inch do., & 1 small Iron Safe 2½ feet, for the Treasury, be ordered from America

19. That the Estimates of Expenditure for the year 1867 be as follows

I. Salary & Allowances.

S. B. Munger salary at 175		
Conveyance	50 @ 225 =	2700 Rs
A. Hazen salary @	145	
Children 2	30	
Conveyance	25 @ 200 =	2400.
L. Bissell salary	145	
Children 4.	60	
Conveyance	25 @ 230 =	2760

H. J. Bruce	Salary @	140
	Children 2	30
	Conveyance	25
	Carriers	7 @ 202 = 2424.
S. B. Fairbank	Salary	140
	Children 4	60
	Conveyance	25
	Carriers (3 mrs @ 6 = 18,	1½ @ 226½ = 2718.
A. Abbott	Salary	145
	Children 3	45
	Conveyance	25 @ 215 = 2580
W. Ward	Salary	145
	Conveyance	25 @ 170 = 2040
S. C. Dean	Salary	140
	Children 6	90
	Conveyance	25
	Carrier	8 @ 263 = 3156.
C. Harding	Salary	145
	Children 3	45
	Conveyance	25 @ 215 = 2580
		23.358 Rs

II. Native Agency.

Bombay. Pastor. Rev. R. V. Modak @ 125.

Assistant. Dājibā Jagannāth 35 + Rent 10.

12 × (160 + 10) = 2040 Rs.

Ahmednuggur.		Pay.	Rent	Totals
Pastor Rev Vishnu B Karmarkar		@ 40	5	= 540
Assistants Shāhūrāw Dāje Kulkarṇī		30	5	
Bhāgobā Pawār		10	1	
Vithobā Bhābūkswār		8	½	
Gulāb Singh Chatrī		8	½	
Bālāje R. Anakaipagār	Shendi	10	1	
Gangārām Wāghchāwarī	Wadgāw	12	1	
Lakshman Bhingārdivē	Agadgāw	7	½	
Apāje Gāyakawād	Jūr	8	½	
Removals			2.	
		@ 95	10	= 1260
Seroor & Kolgāw Pastor Rev Sidola B. Midal		40	5	= 540
Assistants Dhondibā Saptal		10	1	
Dhondibā Wāghchawarī		12	1	
Chimāji Ūzagarī	Kolgāw	10	1	
Ambāji Ūbalī	Shirasgāw	7	½	
Bāpu Shindī	Bui	7	½	
Removals			1	
		@ 47	4	= 612
Rāhūri Assistants. Wamirām Shulāe		15	2	
Vithobā Bhāmblī	Duvalāli	12	1	
Vithobā Makāsarī		10	1	

Jayarām Bārasè		12	1
Shivarām Shindè	Na. Shingavè	8	½
Nāmāji Adhāv	Kendal	6	
Mahmāji Ohol		5	
Bhavanibā		6	
Removals		2	
		@ 76 + 5½ = 978	

Pimplas. Assistants	Mohamāji Sātval	7	½
Haribā Salavè	Shirardi	8	½
Sakribā Dedagè	Pimplas	6	½
Removals		1	
		@ 22 + ½ = 282	

Shokar. Pastor Rev. Kasam Muhammadji		@ 30 + 5 = 420	
Assistants. Sayāji Rātvad	Panchegāv	11	1
Khandobā Bhengardivè	Padhegāv	10	1
Lakshman Shelakè	Gondhavani	11	1
Bahirobā Bandsodè	Shirade	6	½
Karbobā Dehedè	Panchegāv	8	½
Mahādobā Kasāb	Bherdāpūr	8	½
Rayāji Gavali	Wadgāv	8	½
Shamāji Rātvad	Belāpūr	10	1
Removals		2	
		@ 74 + 6 = 960	

Brot. forward 23.358

Wadalè. Assistants

Mānājīrāw K. Sāngalè Lic.	Newasè	33	5
Sakhārām Bhāskar	Sonaī	10	1
Lakshmanrāw M. Sālavè Lic.	Chandè	12	1
Mahipatrāw Anākāpagār	Delgāw	12	1
Khādolā Mirpagār	Mirè	7	½
Kanilā Gāyakawād	Wadalè	11	1
Sidolā Hiwālè	Khanawadè	10	1
Bhawānilā Gāyakawād	Su. Shingavè	6	½
Shivarām Kharāt	Chandè	6	
Removals		3	
		@ 110+11 = 1452	

Satara Asst. Shewakrāw Gāyakawād 20 3
Mahādolā Gāyakawād 4
@ 24+3 = 324

Phāng Asst. Rāwajī 15 2
Hirolā Thorrè 12 1
Raghola Pawār 11+1 Removal 11 1
@ 39+4 = 516

Sholāpūr Asst.
Lakshmānrāw Salavè Lic. 25 5
Removal 2½
@ 27½+5 = 390 10.314

33.672

III. Education.

Catechists' School.	Sudamji Pawar	30	5	
Dagadobā Jādhav		12	1	
		576 = @ 42 + 6		
Boys' food @ 75.				
" clothing @ 20.				
Bell^s. & Stationery @ 6. @ 101 for 10 mos.		1010		
Repairs of Buildings 50. Rents 18		68		1654
Girls' School.	Krishnarāv Sangale	30	5	
Monitors 2 @ 3 Rs		6.		
		492 @ 36 + 5		
Girls' food @ Rs 24 for 10 mos.		240		
" clothing		250		
Miscellaneous 26 Repairs of B. 25 =		51		1033
Common Schools.	Ahmednuggur			
Chintāje Chakravārāyan	Ahr.	12	1	
Ass^t. to @ 6 + Tulasiram @ 1.		7	½	
Bhiwāje Kharabas	Ahr.	10	1	
Dajirām Sālavè	Loni	8	½	
Teaching Women at Ahr. 1+12+3+1		7	0	
Miscellaneous		1¾		
		@ 45¾ + 3 = 585.		
Seroor & Kolgāon	Ābāje Waghchaure S.	10	1	
Kāukolā Jukārāu	Alegaon	8		
Lakshman Shindè	Loni	8	½	
Ramāje Chandkar	Kolgāon	7	½	

Stationery & Removals		2 3/4	
		@ 35 3/4 + 2 = 45 3/4	
Rāhūrī Ahilāji Ratwad	Kendal	9	1/2
Sonāji Makāsare	Rahuri	8	1/2
Mahādū Devji Tālave	Sazalpūr	6	1/2
Vyankoba Hivale	Devalāli	9	1/2
Removals & Stationery		2 1/2	
8 scholars Support		25	
		@ 59 1/2 + 2 = 73 1/2	
Pimplas Gesobā Tālave		8	1/2
Removals & Stationery		1	
		@ 9	1 1/2 = 11 1/4
Khokar Jayarām Thalake		10	1
Mādhavrāv	Panchgāv	10	1
Punāji Kasāb	Bherdapūr	8	1/2
Bhawanila Anolikr	Khandalu	7	1/2
Dewji Bahila Bandsode	Khirdi	4	1/2
Jakharām Tribhūvan	Takali	8	1/2
Removals & Stationery		1 3/4	
		@ 48 3/4 + 4 = 63 3/4	
Wadālē Monitor at W.		2	
Kānhobā Hivālē	Bhenda	8	1/2
Shivarām Hivālē	Saregāv	8	1/2

33.672

Chandrabhanji Salavè	Khospuri	8 ½		
Vithobā Gayakawāḍ	Karazgaon	9 ½		
Tātyābā Gayakawāḍ	Shingavè	9 ½		
Lakshmanji Bhārshankar	Khedle	7 ½		
Bāpūji Lenāji Chāndkar	Chāndè	6 ½		
Dājibā Bharshankar	Sonar	6 ½		
Haribā Bālāji Thorat	Kivarè	6 ½		
Removals & Stationery		4		
8 Scholars support		25		
Satara Anāji K. 1011 Support 8 sch		@25 98 + 4½		1230
		12 × 36 =		432
Bhuing Ganpatrao		12 1		
Removals & Stationery &c		4		
Support of Eight Scholars		25		
		@41 + 1 = 504		
Sholapur Vithola Dèhèdè	Kumbhari	12 1		
1 teacher	Pimpari	10 1		
Removals & Stationery		3		
Support of 8 scholars		25		
		@ 50 + 2 = 624		
Pundits S.B.M. 80	H.G.B. 100			
N.N. 120	A.S. 80			
S.C.D. 10	C.H. 10		400	8.400
				42.072

Brought forward 42.072

IV. Buildings Rents & Repairs.

Bombay Taxes. Munic 1946. Water 105 Police 129.15. Pub Work 1137. = 5427.

Rents 3+4+15+5+8 = (For old land tillers) 35.

Ahr. Taxes 23 Rents 480+12+12 527.

Rahuri Rent 9 Khokar (72+2+1+9) 9 Wadale 11. 29

Satara 7¼ Bhuing 10.5.0 17.9 1151

House Guards, Bombay 132 Ahr. 180 Bhingar 72 384

Rahuri 60 Pimplas 60 Khokar 96 Wadale 60+96 332

Newase 24 Satara 84 Bhuing 72 Sholapur 72 252 1008

Repairs of Houses. Bombay 90 Ahr. 50+100+50 = 290

Ahr. Circular Agent 120 Bhingar 20 Rahuri 65 = 205

Pimplas 200 Khokar 25+100+25 Wadale 290 = 640

Satara ordinary 50+50 New Chappar 200 Tiles 45 345

Bhuing 150 Sholapur 75+25. 250 1730

Chapels Bombay Rep. 100 Lights & 50 Guard Dwellg 246

Ahr. Repairs 50 Lights & 24 Sexton & 48+24+78+24+60 308

Sirur 50+48 " 21 " 54+5 178

Rahuri 12+575 " 12 " 36+36+36+12 154

Pimplas 10 Khokar 8+36 54

Wadale 25 " 6 " 12 43

Satara 45 Sholapur 10 Satara 12 " 48 Bhuing 12 127 1110

New Buildings. Wadajai (Ahr.) Rebuilding

Mission Chapel 250 House at Loni (Kolgaon) 32 miles S. of Ahr. 300 5299.

47.371

47.371

V. Tours & Travelling.

Preaching Tours by Miss.ies	by asst.s	Tents		
A Hazen 100	200	8	308	
N. Wood 150	200	15	365	
A.J. Bruce 75	Kh 150 Ra 75	15	315	
S.B. Fairbank 25	100	20	145	
L. Bissell 100			100	
J. Abbott 50	20	10	80	
S.C. Dean 75	15	7	97	
C. Harding 115	45	10	170	1580

Travelling on Mission &c. Removal & Sales a M.W. 250

To Miss. Meetings S.B.M 100 A.H. 150 S.N.T. 2a A.H. 100 D.S.C.H. 75 — 680

Travelling for health S.B.M 50 A.J.B. 50 — 100

S.B.F. from Pulneys 550 A.H. 200 S.Nut 250 — 1000

N.W. (25 S.Jut 25) 50 A.A. 50 " 100 — 200

S.C.D. 48 " 150 — 198 — 1498 — 3.758

VI. Printing & Books.

Books & Tracts 300 Dnyanodaya 900 Report 250

" purchased 250 Colportage S.H. 84 S.H.V. 72

Transportation S.H. 60 S.C.D. 25. — 2.141 = 2.141

VII. Medicines & Medical Attendance.

S.B.M 125 Ahmednuggar 275 A.J.B. 40 S.B.F. 40

A.A. 60 S.C.D 50 Sirur 20 Bolgaon 10 C.H. 100 — 720

53.990

Brd. pr^d 53.990

VIII. Incidentals.

S.B.M 45. A.H. (Postage 80 Stamps 50 & 10 Jel^s 10 Paper 5) 155

N.W. 10 W.J.B. 10 S.B.J 10 & B.10. A.H. (Exch. 25 Postage 5) 30

S.C.D. 40. C.H 15. =

325

Total Rupees 54.315

20. That the letter prepared by the Treasurer to accompany these estimates be approved & forwarded.

21. The report of the committee appointed to inquire into the healthiness of the locality of the Pimplas station &c. was accepted & a copy directed to be sent to the Missionary House.

22. With reference to Dr. Clark's letter of 19 May 1866 that Br. Wood be a committee to select & forward such of our books & tracts as can now be found.

23 That Brn Wood & Abbott be the English Preachers for the October Meeting & that Brn Bruce & Dean be their substitutes.

24. The above Minutes were read & approved & ordered to be sent to the Prudential Committee.

Adjourned at 1¼ P.M. Thursday 27 July 1866

S. B. Fairbank

Sec. of the Mar. Mission

Mahratta Mission 1866.

Recd Sep. 27. 1866.

ack Oct. 25/66

Extract p. 4

Minutes of the meeting of the Marathi Mission of the A.B.C.F.M. held in October 1866.

The Marathi Mission of the A.B.C.F.M. met at Ahmednagar on Tuesday 16. October at 4. P.M. & adjourned at 5 P.M. Wednesday 31. October.

There were present at this meeting the brethren Abbott, Bissell, Bowen, Bruce, Fairbank, Hazen & Wood. It devolved on Bro. Abbott to act as chairman. The Secretary Bro. Fairbank being absent Bro. Wood was chosen Sec^y pro tem.

Five & a half days were devoted to the business meetings of the mission; three days to the anniversary meetings of the native christians, one day & evening to the meetings of the "Union", & two & a half days to Examinations.

The first half hour of each days session was devoted to prayer. The two English sermons were were delivered on the sabbath evenings by the brethren Wood & Bruce, the latter acting as substitute for Bro. Abbott. The communion of the Lord's supper was administered on the afternoon of sabbath the 28. Oct. Bro. Abbott preached the sermon, & brethren Abbott & Bissell distributed the

Elements.

Examinations were held — Of the Primary schools for boys on the afternoon of Wednesday 17. Oct. — Of the girls' school on Monday forenoon; of the Catechists school on Tuesday forenoon; of the Theological Class (seven members) on Wednesday forenoon; & of the assistants of the mission on Wednesday afternoon. After the examination of the Theological Class it was voted that we recommend to them that they apply to the "Union" for licensure. One evening the mission together with Mr. Haig met & arranged the course of study for the Ahmednagar Normal School for the ensuing year.

Brethren Hazen, Bissell & Wood were appointed a committee with Mr. Haig in selection of pupils for the Ahmednagar Normal School.

In the course of the meetings for business the following Resolutions were passed viz.

1. That the southern & southwestern districts be placed in charge of Bro. Bissell from the 1st of November

2. That the Girls' school in Ahmednagar be placed in charge of Bro. Wood from the 1st of January

3. That the Western field be placed in charge of Bro. Hazen from the 1st of November.

4. A statement from Mr. Wilder in reference to a palanquin left by him with Mrs. Graves, on his going to America in 1857 having been made by the chairman, & a letter from Bro. Harding on the same subject having been read, the Mission resolved. That the chairman send a copy of Bro. Harding's letter to Mr. Wilder & inform him that they deem no further action on their part necessary.

5. That a monument be erected at Mahabaleshwar to the memory of Mrs. Graves, similar to the one erected over the remains of her husband at a cost not exceeding Rs. 150.

6. That Bro. Dean be allowed Rs. 225 to complete the mission buildings at Bhuing, in addition to the sum already granted for that purpose — the funds to come from donations & appropriations to other objects which may not be required for those objects.

7. That Bro. Bissell & Bruce be a Committee to prepare a letter to C. E. Fraser Fytler Esq. in reference to the removal of the Dimplas bungalow. (The letter was read & approved)

8. That the Bro. Bissell & Hagen be a Committee to select & procure a site for mission premises in

the southern district.

9. The Rev. R. V. Modak having asked a dismission from the church in Bombay in view of the continued ill health of his family, & the fact that five of his children have died during his residence there — & the church having acceded to this request thus bringing the matter before the "Union" of the church es — resolved — That we approve of the transfer of the Rev. R. V. Modak from Bombay to the Satara & that he be stationed at Wámbori in the Ratnari district on a pay (including salary house-rent & other allowances) of Rs. 75 per month.

10. That Vishnu Pant be allowed Rs. 20 a month for touring expenses from Sept. 14. to Oct. 31.

11. That we print an Edition of 2000 copies of the tract which Bro. Munger has prepared on the subject of Salvation by Christ.

12. That we print 2000 copies of the Marathi Primer.

13. That the Sec^y prepare a Catalogue of the books, tracts &c, written & published by members of our mission.

14. That the translation of the tract "Come to Jesus" prepared by Bro. Bruce be circulated

in the mission for revision, & if approved, that he be allowed to offer it to the Bombay Tract & Book Society for publication.

15. That we approve of Bro. Dean's asking permission of the Prudential Committee to visit America in 1867 on account of his health.

16. That our better educated assistants be examined in October 1867 on the 5th. Chapter of the Theological Class Book — in the Acts of the Apostles, giving a history of the church — in writing Balbodh pen dictation — in Modi writing a note of hand — in Arithmetic pen the beginning through Vulgar Fractions; & in two chapters of the History of Maharashtra; & that the Bible Readers be examined in the first twelve chapters of the Acts of the Apostles.

17. That the members of the Theological class be employed as follows: viz. That Mahipatrow Anakaipagar, Jayaram Barasé, Hariba Gayakawad, Sayaji Mukinda, & Shondiba Nagchowri return to their former fields of labor & that Vithu Mahassare be stationed at Walukí in the Southern district; & that Gangaram Nagchowri be placed in charge of Bro. Bissell for em-

ployment in the Southern field.

18. The request of the Bombay church for the mission to supply them with a native pastor having been considered by the mission, it was voted that we reply to them that we are unable to suggest any method of supply. But we are ready to consider any proposal which may be made by the church or the missionary in charge.

19. That Bhawanibai of Bhoktar be employed at Sigaras in the Rahuri district as a teacher from the 1st of Jany next.

20. That Shiku Stefi be the Editor of the Snyanodaya for the following year, & that he be stationed at Bombay on a pay of Rs.90 per month.

21. That Bro. Hansen be allowed Rs.6. for matting the small bungalow.

22. That Bro. Bruce be allowed Rs.15. for matting the Rahuri bungalow.

23. That Bro. Stern be the preacher of the English sermon at our meeting in July next & that Bro. Bissell be his substitute.

24. The Officers for 1867 were chosen by ballot as follows:

For Secretary Bro. Wood
" Treasurer " Hazen
" Financial Committee " Harding, Stun
& Bissell.

25. That Bro. Bissell take the place of Bro. Fairbank on the Financial Committee for 1866.

26. The above minutes were read & approved, & a copy directed to be sent to the Prudential Committee.

Adjourned at 5. P.M. 31. October

Wm Wood Secy pro tem.

The Marathi Mission
October. 1866.

Recd Dec. 22.
Ackd March 20. 1867

(Copy.)

Minutes of the Meeting of the Marathi Mission of the A.B.C.F.M. held in Bombay. July 1867.

The Marathi Mission of the A.B.C.F.M met at Bombay on Tuesday 16 July 1867 at 9. o'clock in the morning and adjourned at 1. o'clock p.m. on Tuesday 23 July. Br. Bissell Chairman.

There were present at this meeting the brethren Abbott, Bissell, Bruce, Hazen, Munger and Wood. Br. Bowen was also with us during a part of our sessions. Br. Harding was providentially detained from coming.

The sermon in English was delivered by Br. Bissell on Thursday evening 18. July in the Chapel. The Communion of the Lord's Supper was administered on the afternoon of Sabbath 21 July — brethren Abbott and Bissell addressing the audience and ~~administering~~ distributing the elements.

In the course of the meeting transacted the following business. viz.

Read and approved the Resolutions passed by Circulars since our last meeting. as per memo.

on our minutes.

Memo. of these resolutions excepting those already sent to the Rooms in Boston.

Satara January 26. 1867

1. Resolved. That Br. Abbott be allowed to purchase a house for the native assistant in the city of Satara at a cost of Rs. 175.

2. Resolved. That Bhimaji Sévāk be employed at Satara as a teacher, on a pay including rent, of Rs. 9.

Rahuri. Jan. 24. 1867

Resolved. That we approve of taking down the bungalow at Pimpalas, and storing the timber and other material, for use at some other place when it shall be required.

Mahabaleshwar March 8. 1867.

Resolved. That pending a reference on this ~~subject~~ point to the Prudential Committee, the Treasurer be authorised to pay Br. Harding as personal allowance (Rs. 125) one hundred twenty five rupees a month.

Ahmednagar June 4. 1867.

Resolved. That Br. Wood be allowed to go to Bombay with Mrs. Wood for the benefit of her health.

Passed the following resolutions during this meeting viz.

1. That an Edition of 1000 copies of the "Old Testament Selections" be printed at the Expense of the American Tract Society.

2. That an Edition of 2000 copies of the "Catechism" be printed.

3. Minute on indebtedness of our native assistants.

The mission having taken into consideration the subject of indebtedness of native assistants are of opinion that debts are a great hindrance to usefulness, so much so as to constitute a reason for not retaining in our employ those who are thus involved, and our assistants are to be informed that those in debt are to prepare and present to the missionary under whose direction they are a statement of their liabilities, together with a feasible plan for speedy liquidation.

4. That Br. Hazen be the Editor of the remaining portion of the New

Testament with references.

5. A communication from Mr. Haig was read, also a minute on this communication by Br. Hazen which led to the following resolution viz.

Resolved. That we recommend to the Prudential Committee of the A.M.E.M.E. to continue for the year 1868 the arrangement at present existing regarding the Normal School at Ahmednagar.

6. That the above resolution be communicated to Mr. Haig with the cordial expression of our sense of the efficient aid he has hitherto rendered us, and our satisfaction at learning that he is willing to continue to carry on the school in this manner another year.

7. That Brethren Bissell, Fairbank and Bruce be a Committee to examine the Normal School in October next.

8. That Brethren Wood and Bruce be a Committee on roofing with instructions to report in writing at the next October meeting.

9. That Br. Bruce with his family be allowed to visit the Mahabaleshwar Hills from the first of January next, for the benefit of their health.

10. That Sewak Row's house at Mamboni having come into the possession of the mission by the terms of the mortgage held by us — it being valued at Rs. 300 — we pay Sewak Row the balance of this sum now due him viz Rs. 191. 13. 6.

11. That Br. Abbott be allowed to build an additional room to Sewak Row's house in Satara at an expense not exceeding Rs. 60 — it being understood that this will be met by receipts for rent at Satara.

12. That our native assistants be requested ~~[illegible]~~ to pay for all books which they receive from the mission, the nominal price of which exceeds one anna.

13. That we approve the payments made by the several missionaries from the crisis fund and sanction their continuance till the end of the year.

14. That additional grants be made to native assistants as follows, commencing

from the 1st of July to be paid from the crisis fund.

Rev. Hasambhai	Rs. 5	Shivaram	Rs. 1
Wamiram	4	Jairam Hari	1
Jairam Barsi	2	Punaji	1
Harakba	2	Sakharam	2
Sayaji	2	Ahilaji	2
Thamaji	2	Somaji	2
Rayaji	2	Yesuba	2
Vithu Bhambal	2	Dagadba	1
Amaji Bhagba	2	Bhimaji	1
Jijai	2	Pandu	1

15. That between Bowen and Fairbank be the preachers for the October meeting and that between Harding and Hagan be their alternates.

16. That we approve of the employment of Dagadba Barasi as a teacher at Pimpasi in the Pimples district from the 1st of March last, on a pay of ~~Rs.~~ 8. per month.

17. That Rev. R.B. Murdock be allowed to occupy the house owned by the mission at Wambori free of rent, it being under-

stood that he will keep it in repair; that he be permitted to alter or enlarge the house at his own expense on the understanding that if at any future time an adjustment of claims became necessary, the value at time of that portion of the house owned by the mission shall be Rs. 300.

18. That the Estimates of Expenditure (amounting to Rs. 60.300) for the year 1868 be as follows. viz.

[As a Copy of the Estimates is sent to the Rooms by the Treasurer it is not inserted here]

19. That these minutes be approved and a Copy of them be sent to the Prudential Committee.

Bombay
July 23. 1867

Wm Wood
Sec. pro tem.

Marathi Mission, 1867. V

Recd Sept. 9.

Ackd Oct. 19th

Minutes of the Meeting of the Marathi mission of the A. B. F. M held in October 1867.

The Marathi Mission of the A.B.C.F.M met at Ahmednagar on the evening of Tuesday October 15th.

There were present at this meeting the brethren Abbott, Bissell, Bruce, Fairbank, Hazeling, Hazen and Woods.

Five and a half days were taken up in business meetings of the mission — three days in Examination of the Schools and assistants — three days in the Anniversary Exercises of the native Christians and four in the meetings of the Union of the Churches.

Half an hour of each morning's session was spent in devotional exercises.

The brethren Fairbank and Hazen delivered the sermons in English on the two Sabbath evenings — the latter acting as substitute for Bro. Bowen. The Communion of the Lord's Supper was adminis-

istered on the afternoon of Sabbath of Oct. 27th. Mr. Hastie Sermon by Mr. Harding. The ordinance was administered by Brethren Harding and Kasambhai

Examinations were held - of the Girls School on Monday Oct 21st Of the Ahmednagar Normal School on Tuesday and of the Native Assistants on Wednesday.

"The Union of the Churches" was four days in session. The mission sat with them at such times as was necessary and took part in their discussions. The Mission together with Mr. Hains being the Committee of the Ahmednagar Normal School held two sessions in which we discussed our mutual relations, and made arrangements for conducting the school another year. A letter was sent to Mr. Hains by the mission ~~on this subject~~, a copy of which is appended to these minutes.

During the meetings for business the following Resolutions were passed:

1. Res. That we approve of Bro. Harel-
ings asking permission of the Prudent-
ial Committee to visit America with his
children the early part of next year.

2. Res. That the brethren Munger and
Hazen be a Committee to advise and
assist Bro. Harding in obtaining a pas-
sage to America

3. Res. That Br. Hazen take charge of the
Shiraporr Station on the departure of Br. Harding
to America.

4. Res. That Br. Bissell take charge of
Br. Hazen's duties at Ahmednugar from the
1st of January next.

5. Res. That the Wadala district be placed
in charge of Bro. Fairbank from the 1st
of October inst. and the Khokar district
from the 1st of January 1868.

6. Res. That the Girls school at Ahmed-
nugar be removed to the premises at pres-
ent occupied by the Normal School and
be placed under the care of Br. Bissell.

7. Res. That for the coming year the
Normal School be transferred to the premises

now occupied by the girls' school.

8. Res. That Br. Ct Rinsen on his arrival be assigned to the Ahmednagar Station.

9. Res. That Br. Wood with his wife be allowed to spend the next hot season at the Mahabaleshwar hills.

10. Res. That Br. Bissell take charge of Br. Wood's duties during his absence

11. Res. That the manuscript translation of the tract. "Tis all for the Best" prepared by Mrs. Bruce — and also Krishna's "Book of Marathi Poetry" be circulated in the mission for criticism.

12. Res. That 1000 copies of the translation of the tract "Come to Jesus" prepared by Br. Bruce be printed in 12. mo. form at the expense of the American Tract Society.

13. Res. That another Edition of 500 copies of the Synopsis of the Gospels be printed under the superintendence of Br. Hazen

14. Res. That Rughoba Pawar of Bhing in the Satara district be transferred to Ahmednagar on a pay of Rs. 10 per month, and

place in charge of Bro. Bissell

15. Res. That Vithal Abaji Macasare be stationed at Satara on a pay of Rs. 14. per mo.

16. Res. That Shetiba Phakiraba Gayakawad be stationed at Wadale as teacher of the station school on a pay of Rs. 8. from 1st of January 1868.

17 Res. That Chimaji of Kolgaw be stationed at Wálcáki

18. Res. That Babaji Sajiba Waidya be stationed at Wambori as a teacher on a pay of Rs. 7½ per month.

19. Res. That Gulab Sing be dismissed from the service of the mission for unchristian conduct.

20. Res. That Sevakram Mahadoba Gayakawad be dismissed from the service of the mission for conduct unbecoming a preacher of the gospel.

21. Res. That in view of the long services of Sevakram he be paid his salary to the end of December.

22. Res. That Baluji Ramadas of Shevide be dismissed from the service of the mission

at the end of December.

23. Res. That By-law 3. of the Constitution be altered so that the last clause will read as follows:- "Within three days from then date."

24. Res. That our better Educated assistants be examined in October 1868 on the 6th. Chapter of the Theological Class Book. Third and fourth Chapters of Mahusuhtoa. The Gospel of Matthew. In Arithmetic, Reduction including Tables and Examples. In writing, the first two sentences of a letter. date. folding and outside address of a letter. And that the Bible Readers be examined in the first 17 Chapters of the Gospel by Matthew.

25. Res. That Shahedaje be the Editor of the Dnyanodaya for 1868.

26. Res. That a Report of the mission for 1867 be prepared by Mr. Fairbank from the Reports of the brethren, and that 600 copies be printed.

27. Res. That Mr. Munger be the preacher of the English Sermon at our meeting in

July, and that Mr. Wood be his alternate.

28. The Officers for 1868 were chosen by ballot as follows:

For Secretary W. Bissell.

" Treasurer " Hazen

" Assistant Treasurer at Chi. Bissell.

" Financial Committee the brethren Hazen, Fairbank and Bruce.

Minute. With reference to the request in Dr. Clark's letter of Nov. 8. 1866 that some one be appointed to correspond with him on the subject of the Schools the Secretary was directed to secure the statistics from the members of the mission, and make up the Report and forward to the Secretary at Boston.

Mr. Fairbank was appointed to prepare an answer to the letter of Dr. Clark to the mission dated June 25. embodying so far as may be the opinions of the brethren on the subjects therein contained. This answer was prepared by Mr. F. ~~and~~ read and approved.

Mr. Bissell was appointed to prepare a letter

the Prudential Committee on the subject your higher schools.

Res. That these minutes be approved and a copy of them be sent to the Prudential Committee.

Wm Wood
Secretary

Adjourned sine die
Nov. 2 1867

Received Nov. 21 1867.
Rec'd Dec. 21
Ann Fitz Geo.

Minutes of the meeting of the American Mahratta Mission in Bombay, July 21st to 31st 1868.

The Mission met at the house of Bro. Munger in Bombay, July 21st. Present Brn Abbott, Fairbank, Hazen, Bissell, Bruce. Brn Wood & Atkinson of Ahmednagar were not at the meeting. Bro. Munger was very ill, & died on the third day of the meeting - July 23d 3 P.M. He was buried the next morning in the Scotch Cemetery, Bro. Bowen & the Rev. Dr. Wilson officiating.

It devolved on Bro. Fairbank to act as chairman. The first half hour of each morning session was spent in devotional exercises. On account of the death of Bro. Munger & the absence of his alternate the Eng. sermon was omitted. The Sacrament of the Lord's supper was celebrated on the afternoon of Sabbath the 26th, Brn Fairbank & Bishnupunt officiating at the table.

The following items of business transacted by circular since our last meeting, were reviewed & approved.

1 Resd That Ramjee Lambatkar be employed

as catechist at Ahmednuggur on a pay of Rs 18 per month, from Jany 1st 1868.

2. Resd That Bálajee Ráindas of Shendi, be employed as teacher in the Wadálé District under the direction of Br. Fairbank.

3. Resd That the three persons named below, members of the Normal School last year, be employed as teachers from Jany 1st 1868.

Hari Gyánobá at Pimpalgáv, pay Rs 8½ per mo.
Jairám Bhákare at Nágapoor, pay Rs 5. " "
Anand Nimbajee at Dorjá Wadagáv, pay Rs 5. " .

4. Resd That we approve of Vishnupant's visiting Bombay with his family on account of his health; & that during his stay there he be allowed Rs 100. per month for all expenses.

[The first three of the above resolutions were passed in January, & the fourth in April of the present year.]

The following Resolutions were passed at this meeting.

1. Minute in regard to the death of Bro. Munger, prepared by Bro. Warren & adopted by the Mission.

As it hath pleased our all-wise &

all-loving Father in Heaven to remove from the scenes of His earthly service during the progress of our present meeting, our revered & loved brother, Rev. S. B. Munger, the oldest missionary of the A. B. C. F. M. connected with this Mission, we deem it fitting to place on record the expression of our gratitude to God for his grace conferred upon our brother, enabling him to devote his life to the preaching of the gospel in this land, & sustaining him for a period of such lengthened service;- for the preparation of heart & intellect granted him whereby he has been enabled to testify so fully the grace of God in Christ manifested to a perishing world, preaching throughout the length & breadth of the Mahratta country to all, European & native, high-born & lowly, the salvation so freely provided;- for the evidence of the abiding presence of Christ, & the life of faith hid with Christ manifested in his walk & conversation;- for the spirit of prayer so richly granted to him.

We shall cherish the memory of our brother, recalling the words he spake while

he was yet with us, the exhortations we have heard from him, the earnest petitions in which we have joined with him, the love he has manifested to all the native Christians, the pity he has shown for the heathen, & the singleness & earnestness of purpose that he has ever displayed for the glory of God & the honor of Jesus.

We praise God for his quiet & peaceful departure from this world, & that in God's good Providence we were permitted to stand by his dying bed while he entered upon the glory which opened before him. May the influence of the scene remain with us.

We tender our earnest sympathy to our bereaved sister, & pray that the God of all comfort may comfort her abundantly in this hour of trial; while we rejoice that she has been permitted to aid & sympathize with our brother in the toils & trials of these his later years, & thus help on this good work.

When the way shall open for her return to America, our prayers shall go with her for a prosperous journey, & that years of usefulness

may yet be granted to her - that she may be long spared to direct the wandering to the true Shepherd, & may at last hear the welcome words, "well done, good & faithful servant."

2. Resd That we approve of Mrs. Munger's returning to America by the overland route at the first favorable opportunity.

3. Resd That Brs Hazen & Bowen be a Committee to advise & assist Mrs. Munger in her preparations for the journey, & that the Treasurer be authorized to furnish the necessary funds.

4. Resd That Br. Fairbank be requested to prepare a sermon in memory of the life & missionary services of our departed brother, & preach it at the next meeting of the Mission.

5. Resd That the Bombay Station be put in charge of Br. Hazen.

6. Resd That we approve of Bro. Abbott's asking permission of the Prudential Committee to visit America with his family in the early part of next year.

7. Resd That the Financial Committee be authorized to audit the accounts of

Bro. Abbott overdrawn to the amount of Rupees six hundred thirty six.

8. Resd. That Brn. Abbott, Fairbank, & R. V. Modak be a Committee to examine the Normal School next October.

9. Resd. That we accede to the request of Mr. Haig that the C. V. E. Society be allowed to employ Sudamajee Powar as teacher in the Normal School next year.

10. Resd. That we allow to the C. V. E. Society the right of way through the west end of the Mission compound in Ahmednuggur, they also allowing us the right of way through their premises.

11. Resd. That the pay of Vithal Makásare licentiate at Satara be Rs 15. per month from the 1st of January 1868.

12. That the pay of Dajee Bhárashanker be Rs 7. per month from July 1st.

13. Resd. That Bábájee Bhagawant be employed as teacher at Bhooing on a pay of Rs 6. per month from July 1st.

14. Resd. That Rs 25. be allowed for extra repairs on the wood cottage at Mahableshwar.

15. Resd. That Rs 68. be allowed at Sholapoor,

& Rs 80. at Wadala for the repair of damages caused by Storms.

16. Resd that we recognize among our native helpers the following classes – Pastors, licentiates, Catechists, Bible Readers, & School Teachers.

17. Resd That we deduct from the amount of estimates for Native Agency in the coming year, Rs 1590. being one half of the salaries of the settled pastors which we hope will be paid by the native churches.

18. Resd That the following estimates for the expenses of 1869 – amounting to Rs 49.297. be approved.

(See estimates on another sheet.)

19. Resd That 1000 copies of the map of Palestine, & 1000 copies of a map illustrating the travels of the Apostle Paul be printed.

20. Resd That two reams of Blank Reports be printed for the use of our native helpers.

21. Resd That Br. Bissell be allowed to procure additional seats for the Mission chapel at Ahmednuggur at an expense not exceeding Rs 50.

22. Resd That Brn Hazen & Fairbank be a committee

to report upon the salable property of the Board in Bombay.

The Rev. Mr. Edwards, (Baptist,) having requested through Bro. Bowen the temporary use of the Mission Chapel in Bombay, the Secretary was instructed to inform Bro. Bowen that the Mission decline to accede to the request.

23d Resd. that the above minutes be approved, & a copy of them sent to the Missionary House in Boston.

Adjourned July 31st

L. Bissell
Secretary

Marathas Mission
Mahratta Missions
Rec'd Sept. 22.
Aug. 21 to Sept.

Statistics of the Churches

No. 1.

Names of the Churches.	No of Members Jan 1st.	Recd on Profession in 1868	Recd from other Churches	Dismissed to other Churches	Exp. or removed from list.	Died in 1868	No. of Members Dec 31st	Baptized Children Jan 1st	Children baptized in 1868	Come from other Churches	Went to other Churches	Recd to Communion.	Died in 1868	No of Baptized Children Dec 31st
Bombay	32	3					35	19	1				1	19
Ahmednuggur 1st "	143	21	3	4		2	161	102	7	6		7	1	107
Ahmednuggur 2nd "	35	2				1	36	23					1	22
Sevoor	30			1	1		28	38			6	1		31
Khokar	32	1	4	2	1		34	88	3	7	1	1	2	94
Shinzavé No.	19						19	18				2	1	15
Chándé	45	1		2		3	41	42	3			2	4	39
Loni	9			1			8	7			2			5
Kolgáw	19	2	2				23	19	2	2			1	22
Dedgáw	27	6	2				35	28	4			1	3	28
Gahû	19			1	2	2	14	16	2					18
Panchégáw	16		2				18	14	1	1				16
Kendal	19	1					20	21	1			1		21
Wambori	16	1			1	2	14	12	7					19
Shinzavé Sukai	24	3		3			24	16	2		2			16
Wadgáw	4			4			0	7			7			0
Satral	16				1		15	10	2				1	11
Rahuri	18	2			2		18	14	1				1	14
Newásé	18					2	16	13						13
Sonái - - - -	25	8	3	3	1		32	9	1	2	1	1		10
Pathegáw	9		1				10	10	3					13
Satara - - - -	24	5	3	2			30	11						11
Sholapur	21	2	3		1		25	8	3					11
Total - -	620	58	23	23	10	12	656	545	43	18	19	16	16	555

Statistics of the Churches
No 2

Names of the Churches	Year of Organization	Pastors.	Members. Men	Members. Women	No. of others in wh. Christians reside	Contributions in 1868. Rupees	Contributions in 1868. Annas	Contributions in 1868. Pies	No. of Schools	No. of Pupils.
Bombay	1827	Acting 1868	19	16	8	284	6	8	—	—
Ahmednuggur 1st	1832	—	88	73	30	*230	14	6	5	160
Ahmednuggur 2nd	1854	Ord'd 1860	14	22	10	103	0	0	2	70
Seroor	1855	Ord'd 1858	14	14	7	94	10	0	1	18
Khokar	1855	Ord'd 1863	23	11	14	112	11	0	1	14
Shinzavey Na.	1855	—	10	9	8	11	5	0	—	—
Chánde	1856	Ord'd 1867	23	18	6	59	14	0	3	32
Loni	1856	—	3	5	3	33	0	3	1	10
Kolgáw	1857	Ord'd 1867	11	12	6	54	6	0	2	24
Deolgáw	1858	Ord'd 1867	18	17	6	62	3	6	3	61
Gahu	1858	Ord'd 1867	12	2	4	32	7	9	2	20
Panchegaw	1858	Ord'd 1867	11	7	2	56	14	0	1	9
Kendal	1860	Ord'd 1867	10	10	9	43	5	9	1	10
Wambúri	1860	Acting 1866	11	3	3	1	13	6	1	6
Shinzavé Sukai	1860	—	16	8	2	56	7	0	1	15
Satral	1860	—	9	6	8	51	0	6	2	21
Rahúri	1861	Ord'd 1867	13	5	6	56	3	11	1	21
Newásé	1861	—	8	8	4	32	14	0	2	12
Sonai -----	1861	Ord'd 1868	24	8	6	31	9	0	4	94
Padhegaw	1861	—	8	2	3	14	7	0	1	15
Satara	1855	—	14	16	4	46	0	3	2	61
Sholapur.	1864	—	16	9	3	75	13	6	2	18
Total			375	281	152	1545	7	1	38	691

* Including Rs. 72-8-0 collected at the Annual Meeting.

Minutes of the Meeting of the American Mahratta Mission at Ahmednuggur. Oct. 20th to Nov. 7th 1868.

The Mission met in the Chapel at Ahmednuggur, Oct. 20th – All the members were present, namely, Brn Abbott, Fairbank, Hazen, Wood, Bissell, Bruce, & Atkinson – Bro. Bowen was also with us. It devolved on Bro. Hazen to act as chairman. The first half hour of each morning session was given to devotional exercises.

The examination of the Girls' School was held on Monday Oct. 26th.

The public examination of the Normal School took place on Tuesday the 27th, & candidates for the school were examined in the afternoon of the same day.

The examination of our native assistants was held on Wednesday the 28th.

Bro. Atkinson was examined by the Mission in regard to his pronunciation, & oral translation into English, & received the mark of 6 in the former & 6½ in the latter.

The public exercises of the anniversary were held on the last three days of the month, & the Sacrament of the Lord's Supper was administered on the afternoon of Nov. 1st, Brs Abbott & Bishnupunt officiating at the Table. The Eng. Sermon in memory of the life & missionary services of Bro. Munger was preached by Br. Fairbank in the evening of Oct. 25th, & by request of the members of the Mission, a copy of it was furnished for publication.

The following items of business were transacted during the meeting.

1.– Resd That we approve of selling the Mission House at Bhuing for a sum not less than Rs 4000. [by circular in August.]

2.– That Bro. Wood be stationed at Satara from the 1st of January next, having charge of the station school there, & also of Bhuing & Mahábleshwar, & that he take charge of Br. Abbott's duties in case of his leaving for America.

3.– That Brs Bowen, Fairbank & Hazen be a committee to advise & assist Br. Abbott in obtaining a passage to America.

4.– That Br. Wood with his wife be allowed to spend the next hot season at the Mahableshwar Hills.

5.– That Bro. Fairbank with his family be allowed to spend the next hot season & part of the rains in Bombay for the benefit of his health.

6.– That we approve of Vishnupunts remaining in Bombay for the present to act as pastor of the church there.

7.– That during Vishnupunts stay in Bombay R. V. Modak have charge of his duties here under the direction of Bro. Bissell.

8.– That R. V. Modak not having used the vacation allowed last year, he be allowed 2½ months leave to visit his daughter in Dharwar.

9.– That Hari Gyánoba & Tukaram Nathujee be employed as teachers at Satara on a pay of Rs 10. & Rs 8. respectively.

10.– That Dhonduba Wagchoure be stationed at Newase.

11.– That Dipajee Sálave be employed as teacher in the Pimpleu District on a pay of Rs 8. per month.

12.– That ~~Krishna Bhagoba~~ Balawant Nimbajee of the graduating

class in the Normal School be employed as teacher at Wamboré on a pay of Rs 6. per mo. from the 1st of Dec. next.

13.- That Gubab Sing be employed at Sholapoor as Secular agent on a pay of Rs 6. per month, & his wife be employed as Bible woman.

14.- That Anajee Khirságar be stationed at Sholapoor until the assembling of the Theological Class.

15.- That Dagadoba Yadhav be employed under the direction of Bro. Bissell until the assembling of the Theol. Class.

16.- That Balavant Chimajee of the graduating class in the Normal School be employed as teacher in the Southern District on a pay of Rs 6. per month.

17.- That Bibishan of the same class be employed in the Seroor District during the coming cold season under the direction of Pastor Sidoba Misal, on a pay of Rs 6. per mo.

18. That Rámájee Adhav, Bible Reader, having become disabled, be dismissed from Mission service, & a bonus of two months' pay be allowed him.

19. That Dewajee Bahiroba, teacher at Kirdi,

be dismissed from Mission Service from Dec. 1st.

20.– That Aliba, Colporteur, be dismissed from Mission Service.

21.– That Bábáji Dajeeba be released from Mission Service at his own request.

22. That the premises now occupied by the Normal School be rented to the C. V. E. Society from the 1st of Jany. 1869. at Rs 30. per month– the Mission reserving certain rooms for its own use.

23.– That Resn. 9. passed at our July meeting be re-considered & the action therein contemplated be annulled. & that Mahruti Ro. Sangale be released from Mission Service from the 1st of January next with a view to his being employed by the C. V. E. Society in the Normal School.

24.– That we send the students of this Mission preparing to become catechists & teachers. (about 24 in number) to be trained in the Normal School of the C. V. E. Society for the coming year.

25.– That a class be formed of certain of our native Helpers. (designated by the Mission) for receiving instruction in the principles

of Hygiene & practice of Medicine from Br. Abbott during the month of Nov. of this year.

26.– That a Theological Class be assembled on the 1st of April next under the direction of Bro. Bissell, & that the following persons be permitted to enter the class, namely Rówajee Powar, Bhiwajee Kharabas, Anajee Khirságar, Dagudoba Yádhav, Rámjee Yámbatkar, Sidoba Hiwále, & Yesobá Sálave.

27.– That in view of the advanced age & imperfect education of some of the candidates, & the limited time allowed for their Theol. course, we approve of their studies being chiefly Biblical, as best calculated to prepare them for the work before them. The following outline of a course of study is therefore approved.

Analytical Grammar – Logic –
Life of Christ – Synopsis & harmony –
History of the Old Test. – Jewish –
Acts – Epistles – Prophecies –
Doctrinal Theology – Homiletics
History of the Church – Pastoral Theology –
Positive ordinances.

28.– That our native Helpers be examined next year in the Theol. Class Book 7th Chap. History of Maharashtra 5th, 6th, & 7th Chaps. – Arithmetic, Reduction & Compound numbers including tables & examples. – Reading – Writing from dictation, & 1st Epistle to the Corinthians.

29.– That we approve of the employment of Bible women supported by other Societies or individuals, under the care of Missionaries, their expenses being under the direction of the Mission.

30.– That we approve of Bro. Abbott's employing two Bible women at Satara at an expense of Rs 12. per mo. from funds contributed by the friends of the late Mrs. Mary Ely Munger.

31.– That the sum paid by Mr. Ward for printing the Mission Tune Book be charged to our expenditure for books, & that we ask a special grant from the Prudential Committee to defray this expense.

32.– That Bro. Fairbank be appointed to prepare an appeal to the Christian public of this country for aid to the feeble churches in our connection in building houses for their pastors.

33. – That the translation of the Tract "It is all for the best" be examined by Rev. R. V. Modak, & that Br. Bruce be allowed to offer it to the Bombay Tract & Book Society.

34. – Br. Bruce having presented the Mission with a Photographic Album it was resd. That we accept with best thanks the gift of a valuable Album from Br. Bruce, intended to contain the Photos of the Missionaries & their families, & request each member of the Mission to furnish photographs of himself & family for insertion in it.

35. A letter having been read from Br. Burgess asking the use of some Atlases formerly owned by him, it was resd. That we accede to the request of Bro. Burgess to return him the two Atlases which he left in the Mission Library at Satara.

36. – That the Treasurer be authorized to write for 18 copies of Baba Padmonjee's Eng. Mahratta Dictionary for the use

of the Mission, six of which shall be sent to the Missionary House.

That we henceforth pay for our American periodicals & letters at currency rates.

That Bro. Wood be preacher for the next meeting, & Bro. Atkinson his alternate.

The following officers were elected for the coming year.

Secretary, Br. Bissell.

Treasurer, Br. Hazen.

Assist. Treas., Br. Bissell.

Financial Committee, Brs. Hazen Fairbank & Bruce.

Editor of the Dnyanodaya, Shahu Daje.

Resd. That the above minutes be approved & a copy of them sent to the Missionary House in Boston.

D. Bissell
Secretary

Ahmednuggur
Nov. 10th 1868

Rev. L. Bissell, Corresponding Secretary.

Ahmednuggur, Nov. 10. 1868.

Rec'd Dec. 23.

Ans'd Jan 2nd —

Minutes of the meeting of the Maratha Mission at Sholapoor July 21st to 27th 1869.

The Mission met at the house of Br. Hazen July 21st. All the members of the mission now in India were present. viz. Brs. Fairbank, Hazen, Wood, Bissell Bruce, Atkinson. It devolved on Br. Wood to act as chairman. The first half hour of each morning session was spent in devotional exercises. On the afternoon of Sabbath the 25th the Sacrament of the Lord's Supper was celebrated in connection with the native church here. Brs Bissell & Hazen distributing the elements. Br. Wood preached the English Sermon in the evening of the same day.

The following items of business passed by circular since our last meeting were reviewed, & the action contemplated in them was approved.

1. (passed Dec. 1868) That Satuba Kasab be employed as teacher at Satral on a pay of Rs 8. per month, & that he be allowed

to spend two months from the first of January in the Normal School at Ahmednuggur.

2.—(Jan. 1869) That the Treasurer be authorized to pay a sum not exceeding Rs 2600. for the expenses of Br. Abbott & family from Bombay to Liverpool, & Rs 600 for the remaining expenses ~~of~~ to America.

3.—(Jan^y) That Ramhu Tukaram be employed as teacher at Ahmednuggur on a pay of Rs 10. per month from Feb. 1st

4.—That Sadoba Yadhav be ~~employed~~ allowed Rs 3. per month for giving religious instruction to the people of the poor house.

5.—That Ramchandra Keskar be employed as teacher at Sholapoor on a pay of Rs 10. per month from Jany 1st

6.—That we allow Yairam Bhakare, teacher at Nagapoor, to enter the service of the C. V. E. Society.

7.—(Feb.) That Rev. S. B. Misal's resignation of the service of the Mission be accepted, & that his pay be continued till the end of April.

8.— (Feb.) That the roof of the house at Wadale be raised three feet in the centre to secure a slope steep enough to prevent the thatch from leaking, & that the necessary changes required by this be made at an expense of Rs 403. — also that the ceilings be repaired & the rooms whitewashed at a further expense of Rs 85. — (Rs 15. of the original estimate being retained as a fine for delay on the part of the contractor.)

9.— That Ahilabai (widow of Yesoba Powar) be employed as Bible woman at Ahmednuggur on a pay of Rs 5. per month from Feb. 1st.

10.— That Amrit Darakuba be employed as assistant teacher in the Station School at Ahmednuggur on a pay of Rs 5. per month from Feb. 1st. —

11.— That in regard to the change of servants houses from thatch to tile-roof in the Mission compound at Ahmednuggur, in addition to the appropriation of Rs 600, Rs 400. be allowed from lapsed funds to complete the work.

12.— (April) That Br. Hazen have permission to take his family to Khandala & Bombay for such

part of the months of April & May as he may need.

13.—(April) That we approve of Br. Atkinson taking his family to Mahableshwar for the remaining part of the hot season for the benefit of Mrs. Atkinson's health.

14.—(May) That the Treasurer be authorized to pay a sum not exceeding Rs 1500. for the passage of Br. Hazen's two daughters from Bombay to New York in company with the Rev. Mr. Burnell & wife of the Madura Mission.

15.— That to meet the necessary expense of outfit Br. Hazen be allowed to overdraw his account not exceeding Rs 200.

The following resolutions were passed at this meeting. Br. Atkinson was examined in

Reading & exposition of Scripture in Maratha.
Conversation in Maratha.
Written translation of Mar. into Eng.
do do Eng. " Mar.
Writing a Mar. letter to a catechist.

The result of the examination was an

average mark of six in the above subjects.

1. – Resd that in view of the failure of Br. Fairbank's health, & the statement of Surgeon A. M. Rogers in respect thereto, we approve of his proceeding at once to America with his family by the overland route.

2. – That the Treasurer be authorized to pay a sum not exceeding Rs 3500. to meet the expenses of the voyage – the exact amount to be determined by the Treasurer & Br. Fairbank after further inquiry.

3. – That Br. Fairbank be allowed to overdraw his account to the amount of Rs 400. to meet the expense of outfit.

4. – That Br. Atkinson be stationed at Wadale & have charge of the Wadale district.

5. – That the Kholkar District be placed in charge of Br. Bence.

6. – That we ask the Prudential Committee to grant an allowance for outfit to members of the Mission & their families on leaving for America.

7. – That we ask the Prudential Committee for a grant of Rs 1000. in 1870 to aid native churches in building chapels & Pastors' houses.

8. – That in view of the high prices of food this year a grant of one month's pay be made to our native assistants whose monthly allowance does not Rs16. – each missionary deciding in regard to the distribution of the grant to those under his care.

9. – That the pay of Laxamon Ra. Mahatekar be Rs30. per month from the 1st of July.

10. – That Gyanoba Gayakawad be employed as teacher at Newase on a pay of Rs7. per month from Jan. 1st 1869.

11. – That Ramabai (widow of Bhagoba) & Sakubai Ramajee be employed from Aug. 1st as Bible women in the villages around Ahmednuggur on a pay of Rs5. per month each. & that an allowance of Rs5. per month be given for conveyance for the two.

12. – That in accordance with our action last year we deduct from the amount of estimates for native Ageney Rs1600. which we hope will be paid by the native churches.

13. – That the following estimates of our expenses for 1870 – amounting to Rs51.024.– be approved. [see estimates on next sheet.]

14.– That the Financial Committee be authorized to audit the charges for repairs at Satara in Br. Wood's accounts.

15.– That the chapel bell at Bombay be removed from the Press premises & hung in the belfry of the Mission Chapel – the expense to be paid from the proceeds of rents.

16.– That Dajeeba Jaganath be allowed leave of absence not to exceed three months to visit Ahmednuggur for the health of his family, & that a grant of Rs 40. be made him to pay part of the expense of traveling.

17.– That Rs 8. per mo. be allowed for the care of the garden at Wadale during the absence of Br. Fairbank in Bombay.

18.– That three baggage carts be purchased at an expense of Rs 125 for the use of the brethren on tours in the Rahuri & Wadale districts.

19.– That Brn. Bruce & Wood be a committee to examine the Normal School next October.

20.– That Brn Bruce, Atkinson & Bissell be a Committee to decide upon the amount of ground required for the right of way of

the C. V. E. Society through the Mission compound at Ahmednuggur, granted at our meeting in July 1868.

21. — That Br. Bruce be appointed to attend to the packing & forwarding to Bombay of Br. Barker's personal property.

22. — That Brn Hazen & Fairbank be a committee to select & appraise such books & Mar. MSS. belonging to our late Br. Munger as should be retained for the use of the Mission, & that these be purchased at an expense not exceeding Rs 150.

23. — In reference to the recent visit of Rev. E. Edwards [Baptist] to Dewalali in the Rahuri District, & the statement of Br. Bruce with the strictures of Mr. Edwards thereon, the following "Minute" was adopted:

There are certain principles of Christian courtesy acknowledged by the different Missionary Societies in western India, & by others in all parts of the world. These are well known. We have tried to act upon these principles in our intercourse with Missionaries of

other Societies, & have found a blessing in it. We have generally found our brethren of other Societies ready to treat us with like courtesy, & for this we praise our common Master. We have not found it an unpleasant constraint to observe these courtesies. We could not consent to act otherwise. The disregard of them might operate to the injury of others but would injure ourselves far more. The observance of them will ever be found to promote in the heart those fruits of the Spirit among which "love, joy, peace" are the first named by the Apostle – Gal. 5: 22.

Resd that a copy of the above minute be sent to the Bombay Missionary Conference.

24. Br. Atkinson was designated as preacher at our next meeting, & Br. Bissell as alternate.

25.– A copy of a letter written by the Treasurer to Dr. Clark to accompany the estimates, was read & approved.

26.– Resd that the above minutes be approved, & a copy of them sent to the Missionary house in Boston.

Sholapoor –
27th July 1869

L. Bissell
Secretary

July 21–27, 1869.

Rec'd Sept. 21.

Ella Mn 4

The American Maratha Mission.
Meeting Oct. 19th to Nov. 2d 1869.

The Mission met in the chapel at Ahmednuggur, Oct. 19th at 4 P.M. All the members of the Mission now in India were present, namely Brn Hazen, Wood, Bissell, Bruce, Atkinson & Br. Bowen. It devolved on Br. Atkinson to act as Chairman - The meeting was opened with reading of the scriptures & prayer, & the first half hour of each morning session was spent in devotional exercises. The Eng. sermon was preached by Br. Atkinson in the evening of Sabbath Oct. 24th.

The public examination of the Girls' School was held on Monday the 25th, & the examination of the Theol. Class on the P.M. of the same day.

The examination of the Normal School was held on the 26th, & the examination of Candidates for the School in the P.M. of the same day.

The examination of our native assistants

in the studies assigned them a year ago was held on the 27th. The public exercises of the anniversary were held on the last three days of the week, & the sacrament of the Lord's Supper was administered on the afternoon of Sabbath Oct. 31st, Brs Hazen & Saxamon Salave officiating at the table. About 300 communicants were present.

The following Resolution were passed during the sessions of the Mission.

1. — Resd that Br. Harding be stationed at Bombay with the understanding that he spend a part of the coming year at Ahmednuggur if the exigencies of the work require it.
2. — That Br. Wells on his arrival in India be stationed at Ahmednuggur.
3. — That in the present position of educated natives of this country we would gladly welcome the appointment by the Prudential Committee of a minister of experience & the requisite attainments to labor in the

English language as missionary at Bombay.

4.– That Br. Bissell be allowed to take his family to Khandala for the months of Nov. & December.

5.– That Br. Wood with his wife be allowed to spend the next hot season at the Mahableshwar Hills.

6.– That Br. Bruce with his family be allowed to spend the next hot season at the Mahableshwar Hills.

7.– That Sudamajee Powar be employed for the present in visiting our village schools, reporting in regard to the condition of each one to the missionary in charge, & that he be allowed Rs 8. per month for conveyance.

8.– That Bhurzan Laxamon Gaiyakawad be employed as teacher in a village near Sholapoor, on a pay of Rs 8. per month from the first of Nov.

9.– That Krishna Bhagoba of the graduating class be employed as teacher at Kondal on a pay of Rs 6. per month. (or 8. if married.)

10.– That Rawajee Tukaram be employed

as teacher at Yeur on a pay of Rs5. per month.

11. – That Bhiwajee of the Theol. Class be stationed at Seroor for the next five months – Ramjee Lámbatkar in the Sóni district – Sidoba Kiwale at Belapoor – Anajee Khirsagar at Sholapoor, & Dagadoba Yádhav in the Southern District.

12. That Thamajee of Belapoor be removed to Seroor, & Abajee of Seroor to Dewalále.

13. – That Vyanku Kiwale be dismissed from the service of the Mission, & his pay be continued to the end of the year.

14. – That those of our native assistants who were absent from the annual examination, or failed to pass with a mark of 35 [100 is the perfect mark] be required to be examined within two months by the missionary under whose charge they are, unless there shall appear good reason for excusing them from some part of it.

15. – That our native assistants be ex-

amined October in Theol. Class Book the 8th Chap. – Maharashtra 8th & 9th Chaps. – in the Epistles to the Ephesians & Colossians – in Arith. the "rule of three", & in Reading & writing from dictation – & that they be informed that those not obtaining an average mark of 40 will be liable to dismissal.

16.– That Dajeba Jagannath be allowed a further grant of Rs 20. to aid in meeting the expenses of his visit to Ahmednuggur.

17.– That Kasambhai be allowed Rs 12. per month for his expense on tours.

18.– That a Despatch box be procured for the Treasury at an expense not to exceed Rs 40.

19.– That the following articles of Br. Barker's furniture be purchased for use in the Mission House at Rhokar, at an expense of Rs 43 – namely 4 pieces of Camp table, 4 chairs, & 1 Jack-up couch – also 2 pieces of Camp table & 7 chairs for the Brick House in Ahmednuggur, at an expense of Rs 32.

20.– That we send the students of the Mission preparing to become teachers & catechists

(about 24 in number) to be trained in the Normal School of the C. V. E. Society for the coming year.

21. – That Dewráv Mayajee be allowed to spend another year in the Normal School, also that Bábájee Ghotaghe of Satara be allowed to attend the Normal School a part or the whole of the year.

22. – That we make over the entire care of the burial ground near Wytag wadi to the native churches of Ahmednuggur from the first of next year.

23. – That the Secretary prepare an abstract of the annual Reports of the Members, to contain the usual Introduction, the Synopsis, the Statistical tables, (adding 2 columns, showing the number of Members of the Churches who can read, & the number of baptized children in the Schools) the acknowledgment of donations, with any interesting facts that may be stated – the whole not to exceed 12 pp 8vo. & that 600 copies be printed.

24. – That we subscribe for one hundred copies of the Maráratha book on diseases of women

prepared by Br. Abbott, at 8 annas per copy.

25. – That Sec. 2. Art. 1st of the constitution be amended by substituting the word Wednesday for "Tuesday" in the 2 places where it occurs.

26. That Br. Bruce be allowed to remove the chapel at Khirdi to Panchagav, & erect the same there provided that the Panchagav church will raise Rs 15. in money, will furnish the land for a building spot, & will bear the expense of transporting the materials.

27. That the following be the officers of the Mission for the coming year.

Br. Bissell, Secretary.
Br. Hazen, Treasurer.
Br. Hazen, Harding & Bruce Financial Committee. (Br. Harding also act in the place of Br. Fairbank this year.)
Br. Bissell, Assistant Treas. at Ahmednuggur.
Shahu Dajee, Editor of the Dnanodaya

28. Br. Harding was designated to correspond with the American Bible Society, & the American Tract Society.

29. Br. Bissell was designated as preacher

at the next meeting, & Br. Bowen his alternate.

30. Resd that the above minutes be approved, & a copy of them be sent to the Missionary House in Boston.

S. Bissell
Secretary

P. S. I have no time to write a letter to accompany these minutes but hope to do so next week —

Minutes of meeting
Oct. 19 to Nov. 2. 1869.
Recd Dec. 20.
Ans'd Feb. 1.
L. B.

Minutes of the Meeting of the American Marátha Mission - Jan. 12th 1870.

A special Meeting of the Maratha Mission was held at Ahmednuggur Jan. 12th - 14th 1870 - present Brs. Hazen, Bissell, Harding, Bruce, Atkinson, & Wells, being all the members of the Mission now in India except Br. Wood. The mission met at the house of Br. Bissell - Br. Hazen was requested to act as Chairman. The principal subject of consideration was appropriations for 1870, & the following resolutions were passed.-

1. Resd. that in view of the appropriations for 1870 by the Prudential Committee, any increase of pay for our native Helpers, asked in our estimates for this year, be disallowed.
2. That Teachers Dipajee Sálave, & Vithobá Dehade, & Rawajee Tukaram be dismissed from the service of the Mission, & that they be allowed pay for the present month - also that Teachers Chimajee Chakronárájan

Monmouth Oct. 19 to Nov. 2. 1869.

Chandrabhán Sálave, Haribá Thorat, Gyánobá Gáyakawád, & Ránhobá Hiwále be dismissed, & be allowed their pay to the end of February.

3. That Bible Readers Mohanajee Padaghalmal, & Bahirobá Bansode be dismissed from the service of the Mission, & that in consideration of their infirmities they be allowed a sum equal to half their pay for the present year — also that Mahádubá Gáyakawád, Mahádubá Rasáb, & Thádobá Mirapagár be dismissed, & be allowed their pay to the end of February.

4. That in view of Sudamajee Powar's state of health he be released from the special work assigned him at our meeting in October, & that his pay be reduced to Rs 20 per month.

5. That Bapu Senajee be transfered to Newase, & in his place at Chánde that Á'pá Santobá be employed as teacher on a pay of Rs 6. per month, (or Rs 8. if married.)

6.— That the Dnyanodaya no longer

be furnished gratuitously to our native assistants.

7. That Br. Hazen be allowed to spend the coming hot season at Bombay or the Hills, as may seem necessary on account of health.

8. That Br. Bruce be allowed to offer to the Bombay Tract Society the Maratha MS. "The Smith of Ragenbaneh & other Stories" prepared by Mrs. Bruce.

L. Bissell
Sec^y

Ahmednuggur
14th Jany 1870

Jan. 12. 1870.

Rec'd Feb. 28.

A Gray Esq

Minutes of the Meeting of the Marathi Mission of the A. B. C. F. M. Satara, July 22nd to 26th 1870.

The Mission met at the house of Bro. Wood, July 22nd at 11 A. M. All the members of the Mission now in India were present, except Bro. Hazen who was detained by illness.

It devolved on Bro. Bissell to act as Chairman, & Bro. Atkinson was appointed Clerk of the Meeting.

Half an hour each morning was spent in devotional exercises, & on the Sabbath the Mission in connection with the native Church united in celebrating the Sacrament of the Lord's Supper, Bros. Bissell & Atkinson officiating at the table.

The English sermon Sabbath evening was preached by Bro. Bissell.

On Monday an examination was held of the station schools, & another school in the City taught by a Christian teacher.

The items of business approved by circular since our last meeting were reviewed

& the following resolutions thereon passed.

1. Resd. That we approve of Bro. Hazen engaging in the work of preparing and carrying through the press a new edition of the Marathi Bible as requested by the Bombay Bible Society.

2. That we approve of the sale of the thatched Bungalow at Satara for the sum of Rs. 2,500.

3. That we approve of Bro. Harding's proposition sent to the Prudential Committee in April last concerning the repairs of the Chapel in Bombay said repairs to cost about Rs. 4,000.

The following items of business were transacted.

1 Resd. That on ~~their~~ arrival in India Bro. Park be stationed at Ahmednuggur & Bro. Windsor at Sholapoor.

2. That a grant of Rs. 185 be allowed from donations received for "Pastor's houses & Chapels" to provide a house for the Pastor of Kolgaon on condition that the Kolgaon church raise a sum not less than Rs. 15 for the same purpose.

That the house & lot at Wamboori purchased by Pastor Modak of the Mission be bought back at the original cost of Rs. 327, & that he be relieved of the care of the Wamboori Church.

That in accordance with our action last year we deduct from the amount of estimates for Native Agency Rs. 1000, in addition to the Rs. 600 already deducted from the salaries of Pastors Modak and Vishnupunt, which we expect will be paid by the Native Churches.

That the following estimates of our expenses for 1871 amounting to Rs. 49,998, be approved.

That no more common schools be established unless the people requesting them furnish the necessary buildings & pay regular fees.

That the "Lambs Fed" be offered to the Bombay Tract Society for publication, but if they decline the offer that an edition of 2000 copies be printed, and the American Tract Society be requested to bear the expense.

That we approve of the dismissal of

Sudamajee Powar from Mission service at his own request from the end of April last.

9. That the extra stables at Ahmednuggur connected with the Brick House & the Castle be recovered with tiles.

10. That Bro. Harding be appointed a member of the committee to examine the Normal School next October.

11. That Bros. Hazen & Harding be a Com. to report at our meeting next October on the desirability of a change in the time of closing our financial year, & of holding our semi-annual meeting.

12. That Bro. Bruce be designated as preacher at our next meeting, also that Bro. Bowen be requested to preach an English sermon at that time.

13. That the above Minutes be approved & a copy of them be sent to the Missionary House in Boston.

(Signed) W. Henry Atkinson.
Clerk of Meeting.

Recd Sept. 27, 1870.

Minutes of the Meeting

of the Marathi Mission of the A. B. C. F. M. at Ahmednuggur, Oct. 19th to Nov. 2d 1870.

The Mission met in the Chapel Oct. 19th at 9 A. M. - All the members of the Mission now in India were present, namely, Brn Hazen, Wood, Bissell, Harding, Bruce, Atkinson, Wells, Park (arrived Sept. 16th) & Br. Bowen. It devolved on Br. Bruce to act as chairman. The first half hour of each Session was spent in devotional exercises. An Eng. Sermon was preached by Br. Bruce in the evening of Sabbath Oct. 23d, & another by Br. Bowen on the following Sabbath.

During the Meeting the Mission attended the examination of the Girls' School, of the Normal School of the C. V. C. Soc., of the Station School & Theological Class, of Candidates for the Normal School, & also held the examination of our native Helpers in the studies assigned them a year ago.

The anniversary exercises of the native Christians were held on the 27th, 28th & 29th of Oct., & the Sacrament of the Lords' Supper was celebrated on the afternoon of Sabbath the 30th. Br. Harding giving the address, & assisted by Pastor Wanajee Ohol, distributing the elements.

Br. Wells was examined in all the points required by the constitution except No. 4. - He passed in Reading, & in Oral & written Translation of Marathi into English, which, in view of the time & opportunities he has had for study, we consider satisfactory.

The following Resolutions were passed-

1. Resd. that from the 1st of January 1871 the grants from the Mission to the native churches for the support of pastors shall be as follows,

To the Bombay & Ahmednuggur churches <u>two thirds</u>, & to the eight village churches with pastors, <u>one half</u> of the present salaries.

2. That the Chairman & Br. Harding be

a Committee to meet the "Union" & communicate the above Resolution, & to advise with them in regard to ~~the~~ carrying it into effect.

3. That Brn Bowen, Bissell & Harding be a Committee to take into consideration the recent & the prospective operations in Western India of the Society for the Propagation of the Gospel in Foreign Parts, & report by letter or minute at the present meeting or at a future day, as they shall deem expedient.

4. That in accordance with the recommendation in Dr. Clark's letter of Aug. 31st 1859, Br. Bissell be appointed to visit the Madura Mission during the coming cold season.

5. That Br. Hazen with his wife be allowed to spend the next hot season at Mahableshwar.

6. That Br. Wood with his wife be allowed to spend the next hot season at Mahableshwar.

7. That Br. Bissell with his family be allowed to spend the next hot season at Mahableshwar.

8. That Pastor Kasambhai when released from his pastoral relation to the church at Khokar be stationed at Sevoor.

9. That Prabhákar Bálájee Kesakar be employed as teacher in Bombay on a pay of Rs 15. per month from the 1st of September.

10. That the pay of Bhuran Láxamon teacher at Sholapoor be Rs 10. per mo. from the 1st of January next.

11. That Láxamon Nimbajee teacher at Kherdle be dismissed from the service of the Mission for unfaithfulness & handing in false reports - Satubá Kasáb teacher at Sátrál for unfaithfulness in his work, & Hari Vidháte teacher at Ahmednuggur, for unchristian conduct.

12. That we ~~approve~~ ask the Prudential Committee for an additional grant for 1871 of Rs 340. for Pundits.

13. That we approve of rebuilding the stables on the Mission Premises at Ahmednuggur, which have fallen in the recent rains, at an expense not exceeding Rs 800.

14. That Br. Bruce be allowed to build a Pastor's house at Kendal according to the plan presented to the Mission, provided the Church will furnish eleven rupees in money & all the sun-burnt bricks required.

15. That our native Helpers be examined next Oct. in the Theological Class Book 9th & 10th Chapters - in Mahárashtrá 10th chapter to the end of the end of the book - in Arithmetic from the beginning through Vulgar Fractions - in the Bible, first ten chapters of John's gospel, also in Reading & writing, & that Br. Hazen be appointed to prepare a list of questions on the Bible lesson, to be printed in the Dnyanodaya.

16. That the members of the Theological Class for the next five months be sent out to labor as follows -

Bhiwajee Sárakubá at Bársee.
Rámjee Támbatkar at Loni.
Sidobá Hiwále at Kharavandi.
Anajee Bhágobá at Belápoor.
Sagadobá Madhav at Sátrál.

17.- That the "Regulations" be amended so as to read allowances, or personal allowances, (as the case may be,) wherever the word "Salary" occurs.

18. That Art. 1. of Sec. 2. of our Constitution be amended by substituting the word second for "third" before the words "Wednesday in July".

19. That Br. Wood be allowed to offer his Marathi MS. founded on the book entitled "Cross-bearer", to the Bombay Tract & Book Society.

20. That Br. Bruce be allowed to offer a copy of his sermon preached at this meeting, to the Bombay Tract & Book Society for publication.

21. That a Report of the Mission for 1870 be prepared by Br. Harding from the Reports of the Brethren, & that 400 copies be printed.

22. That Br. Harding be designated as preacher of the Eng. Sermon, & Br. Atkinson of the Marathi sermon at our next meeting.

23. The following officers were elected for 1871. – Secretary – Br. Bissell.
Treasurer – Br. Hazen.
Financial Committee – Brs. Hazen, Harding & Bruce.
Assistant Treasurer at Ahmednuggur Br. Bissell.
Editor of the Dnyanodaya. Shahurao Dajee.

24. The following minute was adopted.
That the forenoon of the first Monday of our next Mission Meeting be set apart for general exercises as follows –
1. Bible Studies
(a) A lesson in Hebrew – Isa. 40th Chap.
(b) A lesson in Greek – Col. 1st Chap.
2. An Exegesis of 1 Tim. 3:16 by Br. Hazen
3. Plans of Sermons on 2 Cor. 5:14, 15.
4. Criticism of a Marathi sermon to be preached by Br. Atkinson.
Also that a conference be held some evening during the meeting respecting the "Disposition of our Mission forces."
That Br. Hazen be requested to conduct the Bible exercises.

35. That the above minutes be approved & a copy of them sent to the Missionary House in Boston.

L. Bissell
Secretary

Rec'd Dec. 16.
Ans. Jan. 1871
P. 6.

Minutes of the meeting of the American Marathi Mission, held in Bombay, July 19th to 27th 1871.

The Mission met at the house in Byculla, Wednesday July 19th 9 A. M. All the members of the Mission now in India were present, namely, Brethren Hazen, Wood, Bissell, Harding, Bruce, Atkinson, Wells, Park & Winsor.

It devolved on Br. Harding to act as Chairman. The minutes of the last meeting were read, also letters received from the Missionary House in Boston since our last meeting.

The first half hour of each session was spent in devotional exercises. The English sermon was preached by Br. Harding Saturday evening. The Sacrament of the Lord's Supper was celebrated Sabbath evening, Brn Bissell & Park distributing the elements. Br. Atkinson was excused from preaching the Marathi sermon on account of ill health.

A conference was held Friday evening in reference to "the best disposition of our

mission forces," as suggested in Res 24. of our last meeting. The forenoon of Monday was given to the "General Exercises" assigned to that day at our last meeting.

Br. Wells was examined in the last three points required by the Constitution, & passed with an average mark of 5+.

Br. Park was examined in all the points required by the Constitution, & passed with an average mark of 7+.

The following Resolutions were passed during the meeting.

1. Resd that we approve of Br. Wood's asking leave of the Prudential Committee to return to America with Mrs. Wood in the early part of next year, on account of their health.
2. That Br. Hazen be stationed in Bombay.
3. That Br. Fairbank, on his arrival in India be stationed at Sholapoor.
4. That Br. Wells be stationed at Bhiwing.
5. That Br. Park have charge of the Station school at Ahmednuggur, the villages around Ahmednuggur, & the Loni District.
6. That in view of the openings for work

among the women in Bombay, we approve of the Missionaries at that Station endeavoring through the Prudential Committee to obtain from home a suitable person for this work.

7. That Krishnarav Sangale, teacher of the Girls' School, be employed as catechist at Ahmednuggur.

8. That the pay of Inkaram Nathu & Yeshiba Gaikawad, teachers at Satara, be Rs 12. per mo. & the pay of Gulab Sing & Shripati Balal of Sholapoor, be Rs 10. & Rs 12. respectively, from the 1st of July inst.

9. That we ask the Prudential Committee for a special grant of Rs 1000. in order to procure a second bungalow at Sholapoor.

10. That a house for the pastor of the native church in Bombay be built on a plot of ground on Tank Road, belonging to the Mission, at an expense not exceeding Rs 3000. & that a special grant be asked of the Prudential Committee for this purpose.

11. That Brn Fairbank & Hazen be a committee to prepare the annals of the Mission from its commencement to the present time.

12. That Brs Harding & Park be a committee to prepare a letter to Prof. J. H. Seelye of Amherst College, on the subject of his coming to labor among the English speaking natives of Western India.

13. That we invite Rev. W. Taylor, the Evangelist, to spend some time with us at our Ann. meeting in Ahmednuggur.

14. That Art. 2. of Sect. 4. of the Constitution be amended by striking out the words "he shall act as pastor" in the third line.

15. That Brs Hazen & Atkinson be a committee to revise Regulation III. in reference to the examination of Missionaries.

16. That Muir's "Sanscrit Texts" be purchased for the Mission Library at Ahmednuggur at an expense not exceeding Rs 60.

17. That Br. Wood be allowed to charge in his accounts the cost of the electroplates of the Tract entitled "Cross-bearer", not exceeding Rs 40.

18. That Radhabai Dipaji be employed as Bible woman at Ahmednuggur on a pay of Rs 5. per month from July 1st under the care of Br. Park.

19. Bro. Hazen was designated to preach the Eng. sermon at our next meeting - Br. Bruce & Br. Atkinson to preach Marathi sermons.
The general exercises to be as follows.
Hebrew, the 90th Psalm.
Greek, Col. 1:15-29.
Exegesis by Br. Park on Heb. 2:10.
Subject of discussion some evening during the meeting, "the best means of reaching the people with the gospel" - Br. Wood to lead the Discussion.
After the introductory exercises at our next meeting a statement shall be made by each missionary respecting the work in his own District.

20. Brs. Atkinson & Park presented a paper to the Mission, requesting that they might be permitted to occupy a new District, which was listened to with great interest, & was laid on the table for consideration at our next meeting.

21. Brs. Harding, Hazen, & Bissell were appointed a Committee to prepare a letter in reply to one received from the Native Christian

Evangelical Alliance for Western India; & a draft of a letter having been read, it was accepted, & re-committed for correction, & to be forwarded by the Chairman of the Committee.

22. Resd that the following estimates of our expenses for 1872, amounting × to (Rs 55, 450.) rupees fifty five thousand four hundred & fifty, be approved.

23. That the above minutes be approved & a copy of them be sent to the Missionary House in Boston.

L. Bissell
Secretary.

Recd. Sept. 18

× I record the Resolution as it was passed — the error was not discovered till after we had adjourned; & I have no authority to change it without the sanction of the Mission — The name of a valuable man employed for many years, was left out by mistake — his pay for the year is Rs 420. making the total Rs 55, 870. L. B.

N. B.

Minutes of the Meeting of the Marathi Mission of the A. B. C. F. M. Ahmednuggur, Oct. 18th to Nov. 1st 1871.

Present at the meeting Brs. Fairbank, Hazen, Wood, Bissell, Harding, Bruce, Atkinson, Park, Winsor (a part of the time) & Br. Bowen. Br. Wells was unable to attend on account of illness in his family.

It devolved on Br. Hazen to act as chairman. The first half hour of each morning session was spent in devotional exercises. An English sermon was preached by Br. Hazen on the evening of Sabbath Oct. 22d, & another by the Rev. Dr. Scudder on the following Sabbath. The Sacrament of the Lord's Supper was celebrated on Sabbath the 29th, Pastor Modak giving the address, & assisted by Br. Hazen, distributing the elements.

After reading the minutes of the previous meeting [at our first session] a statement was made by the missionaries in regard to the work in their several districts. In the course of the meeting the Mission attended the examination of the Theological

Class. of the Girls School & Station School; of the normal School of the C. V. E. Soc. & candidates for the same, also of our native Helpers in the Studies assigned them a year ago.

Brs Bruce & Atkinson preached each a Marathi sermon as appointed at our last meeting, & a part of two sessions was given to the General exercises then assigned. Three evenings were spent in conference upon "the best means of reaching the people with the gospel." The presence of brethren from other missions added much to the interest & profit of these discussions, & of the anniversary exercises; & the following minutes were adopted by the Mission.—

(1) That we tender our heartfelt thanks to the brethren of other missions, namely, the Rev. Dr. W. W. Scudder of the Arcot mission, Rev. J. E. Chandler of Madura & Rev. R. J. Ellis of Jessore (near Calcutta) who have given us the pleasure of their company at this meeting. We have greatly enjoyed ~~the~~ our social & christian intercourse with these brethren, & have been encouraged &

instructed by hearing from them of their plans, methods of working, & successes in other parts of India. And we pray that the Great Head of the church may grant them still greater blessings in their future labors.

(2) That the Rev. Dr. Scudder now with us be requested to convey to the Presbyterian Convention at Allahabad, the christian salutations of the Mission of the A. B. C. F. M. in Western India, & express our hearty sympathy with them in all christian work.

The following items of business were transacted.— Resolved.

1. That Br. Fairbank be stationed at Ahmednuggur, (instead of Sholapoor as decided at our last meeting) & that he have charge of the Station School, & the Districts to the north & east of Ahmednuggur.

2. That Br. Bruce be transferred from Rahuri to Satara, & on the departure of Br. Wood for America, take charge of Satara & Mahableshwar.

3. That Br. Atkinson be transferred from

Wadale to Sholapoor, & that he have charge of the City, & the District west of Sholapoor.

4. That Br. Park be transfered from Ahmednuggur to Sholapoor, & that he have charge of the districts north & East of the city, & that Gulab Sing, & Jaibai Bible woman, be under his care.

5. That Br. Winsor be removed from Sholapoor to Ahmednuggur.

6. That the missionaries at Sholapoor with the Treasurer be a committee for the purchasing & fitting up of a second bungalow at that place.

7. That the Loni District be placed in charge of Br. Bissell.

8. That subject to the approval of the Prudential Committee, the following item be added to our system of allowances.— P.C.

Art. 2. (9) Missionaries returning to America shall be allowed for outfit Rs 100. for each adult (including children over 12 years of age,) & Rs 50. for each child under 12 yrs. of age.

9. That pending the approval of the Prudential Committee, brethren leaving for America be allowed to draw from the Treasurer in accordance with the above rule.

10. That in view of the state of Br. Harris's health, we approve of his visiting America in the early part of next year, subject to the approval of the Prudential Committee; & that the Treasurer be authorized to advance a sum not exceeding Rs1800. to meet the expenses of the journey by the overland route.

11. That we approve of Br. Bissell sending his son Arthur to America in company with Br. Wood.

12. That the Treasurer be authorized to pay a sum not exceeding Rs2400. to meet the expenses of Br. Wood & party proceeding by the Suez Canal route to England, & thence to America.

13. Refering to the letter of Acting Secretary Worcester, dated July 13. 1871, it was resolved unanimously that we ask the Prudential Committee to send Miss H. S. Ashley of Milan, O. to this Mission, to

take charge of the Girls' School at Ahmednagar.

14. That the Treasurer send a telegram to Mr. Ward asking that Miss Ashley be sent out immediately.

15. That Br. Bissell not having used the permission to spend the last hot season at Mahableshwar, have leave for the coming hot season.

16. That Brs. Bruce & Wells have permission to spend the next hot season at Mahableshwar.

17. That Anajee Vithoba be employed as teacher at Ahmednuggur under the care of Br. Fairbank on a pay of Rs 8. per month from Oct. 1st, to be paid from the "Farrar Fund".

18. That Hariba Gyanoba be stationed at Bhiring as Bible Reader.

19. That Umaji Laxaman be employed as teacher at Satara, on a pay of Rs 9. per month.

20. That Dagadu Bárse be employed as teacher at Korhále on a pay of Rs 9. per month from Nov. 1st, to be paid from the "Farrar Fund".

21. That Dhanaji Saptál be employed as teacher at Sevoor on a pay of Rs 6. per month.

22. That the members of the Theological Class be stationed as follows.—
Bhiwajee Dárakubá at Bársee.
Dagadubá Yádhav at Sátrál.
Anájee Khirságar at Belápoor,
Rámjee Yámbatkar in the Soni District.
Sidobá Hiwále under the direction of Br. Fairbank.

23. That Thamajee Rathawad be dismissed from the service of the Mission for inefficiency.

24. That Shivaram Hiwale not having passed the required examination be dismissed from the service of the Mission.

25. That our native helpers be examined next year in the Theol. Class. Book 11th chap. — Máhárashtra first five chapters — Arith. Reduction including tables, & Compound numbers — Bible, John Chap. 11 — 21. — in Reading, & writing from dictation.

26. That the missionaries at Ahmednugur be a committee to select next December from the candidates for the normal school those to be admitted the coming year, the number not to exceed twelve.

27. That Brs Bruce & Fairbank be a committee to dispose of the bungalow at Khokar.

28. That the 2d chapel in Satara be repaired at an expense not to exceed Rs 125.

29. That the stove & matting in the bungalow at Satara be purchased at Rs 30. each.

30. The following General exercises were assigned for our meeting next July.
English Sermon by Br. Park.
Marathi " " Br. Bissell.
Marathi essay or sermon by Br. Wells.
Exegesis by Br. Minor, alternate Br. Atkinson
subject suggested Rom. 8: 15-17.
Plans of sermons on Col. 1: 29.
Old Test. lesson Ps. 90.
New Test. " Col. Chap. 2.
Subject for conference some evening, "means of securing a more general participation & interest in public worship on the part of the congregation"; Br. Fairbank to open the discussion.

31. That the "Index of the Calcutta Review", "Catena of Buddhist scriptures", & "Maha Vira Charitra" be purchased for the Mission Library.

32. That a copy of the Calcutta Review for 1872 be taken for circulation in the Mission, & that we purchase a copy of the same Review for 1871 for the Mission Library.

33. That a Report of the Mission for 1871 be prepared by the secretary from the Reports of the brethren (to be forwarded to the Secretary on or before Jan. 6th 72) & that 400 copies be printed.

34. The committee to prepare a letter to Prof. J. H. Seelye of Amherst College, reported a letter which was approved by the Mission, & the committee were instructed to forward a copy to Prof. Seelye.

35. The Secretary was instructed to write a letter in behalf of the Mission to Rev. W. Taylor the Evangelist, expressing their thanks to him for giving us the benefit of his valuable labors at this meeting.

36. Brn Fairbank & Bruce were appointed a committee to prepare a list of the publications of the American Marathi Mission.

37. Br. Bissell was appointed to prepare the annals of the Mission for 1870-71.

38. Br. Haven having resigned his office as Treasurer, the resignation was accepted, & Br. Harding was appointed Treasurer ad interim.

39. The following Officers were elected for 1872.

Secretary & Annalist, Br. Bissell.
Treasurer Br. Harding
Financial Committee, Br. Harding, Fairbank, & Bruce.
Assistant Treasurer at Ahmednagar Br. Bissell
Librarian Br. Fairbank.
Editor of the Dnyanodaya Shahu Dajee.

40. The following amendments in Regulation 3d in reference to the examination of Missionaries were adopted.

I. On arriving in this country each missionary shall be assigned to some station where he can pursue the study of the languages required for his future work under the general direction of an older Missionary.

who shall assist him in procuring teachers, & in any other way necessary.

II. There shall be a preliminary & a final examination.

The preliminary or colloquial examination shall take place after about six months for study, & shall be as follows;

1. Reading in Marathi.
   (a) With special reference to pronunciation.
   (b) Of a previously assigned passage of the gospels with remarks.
2. General principles of the Grammar including analysis of some simple passage.
3. Conversation in Marathi.

The final examination, to be conducted in Marathi, shall be as follows;

1. Reading a portion of Scripture with explanatory remarks.
2. Oral translation from English into Marathi of some simple passage.
3. Analysis in English of a passage from some standard Marathi book.

4. Written Translations;
(a) Of a portion of some common Marathi book into English.
(b) Of some passage in simple English into Marathi.
5. Conversation with some Native other than his Teacher,
And acting as interpreter between a native & a Missionary.
6. Reading aloud a Marathi letter which has not been previously read by the candidate, & writing a reply to the same.

41. Resd that the above minutes be approved, & a copy of them sent to the Missionary house in Boston, (except those marked.)

L. Bissell
Secretary.

Minutes of Conf. Rec'd Dec. 14. 1847.

Mahratta Mission.

Bombay. – Charles Harding, Missionary; Mrs. Elizabeth D. Harding. – Vishnu B. Karmarkar, native pastor; Shahu D. Kukade, editor of the Dnyanodaya; two other helpers.

Ahmednuggur. – Lemuel Bissell, Sanford R. Wells, Charles W. Park, Missionaries; Mrs. Mary E. Bissell, Mrs. Mary L. Wells, Mrs. Anna M. Park. – Rámkrishna V. Modak, Kásam Mahamadji, Gangarám Wagchaware, native pastors; fifteen other helpers, six Bible-women, & three female teachers, at station & out-stations.

Rahuri. – Henry J. Bruce, Missionary; Mrs. Hepzibeth P. Bruce. – Maniram Chol, Vithu Bhámbal, Yayaram Bárase, native pastors; eleven other helpers.

Khokar. – (In charge of Mr. Bruce) Sayaji Sawairátwad, native pastor; eight other helpers.

Wadále. – William H. Atkinson, Missionary; Mrs. Calista Atkinson. – Lakshaman

Sálave, Mahipati Anakáipagár, Haribá Gáikawád, native pastors; one licensed preacher, twelve other helpers, & four Bible-women.

Satara.— William Wood, Missionary; Mrs. Elizabeth P. Wood.— one licensed preacher, six other helpers, & two Bible-women.

Sholapoor.— Allen Hazen, Richard Winsor, Missionaries; Mrs. Martha R. Hazen, Mrs. Mary C. Winsor.— one licensed preacher, six other helpers, & two Bible-women.

On the way to India.— Samuel B. Fairbank, Missionary; Mary B. Fairbank.

Out-Stations.— Connected with Ahmednuggur, nine; Rahuri, ten; Khokar, five; Wadále, ten; Satara, four; Sholapoor, two.

7 stations; 40 out-stations; 10 missionaries; 10 female assistant missionaries; 11 native pastors; 3 licensed preachers; 1 native editor; 9 catechists; 14 Bible-women; ~~[illegible]~~ 27 teachers, & 24 other helpers.

Mr. & Mrs. Park reached Bombay in September 1870, & are stationed at Ahmednuggur. Mr. & Mrs. Winsor reached Bombay in January, & are stationed at Sholapoor. Mr. & Mrs. Fairbank having spent about 20 months in this country, sailed on their return to the mission ~~May 27th~~ June 6th with three children. Mr. Fairbank first went out in 1846.

The missionaries in report make mention of the goodness of God in that all have been able to continue their labors during the entire year. "None have been removed by death, & none have been compelled by sickness to leave the work". They have also been reinforced by the arrival of two new missionaries, & this has greatly cheered their hearts.

The Churches.

"The churches are making progress in the way of self-support. For the next year eight of the churches will be aided by the mission only to the extent

of one half their pastors salary. Two others have assumed one third of their pastors support."

The more important statistics of the churches in connection with this mission for the year 1870, are given in the following table.

[See table on separate sheet.]

The missionaries in charge of the different stations report in regard to the progress of the work in the districts under their care, sometimes translating from the report of a native pastor some account of his own church.

Mr. Harding says of the church in Bombay, "There is a greater degree of harmony among the members than I have ever known before. The pastor is unremitting in his labors, & there is a good degree of christian activity on the part of some who are quite independent of the mission".

The two churches in Ahmednuggur

Middle of page 4

Names of the Churches.	Recd on Profession in 1870.	No. of Members Dec. 31st.	Members. Men.	Members. Women.	No. of Villages in which christians reside.	Contributions in 1870 Rupees.	Schools. No. of Schools.	Schools. No. of Pupils.	Children baptized in 1870.	No. of Catechists Dec. 31st.
Bombay	2	42	22	20	8	405	1	25	1	22
Ahmednuggur	9	161	75	86	26	272	4	154	6	151
Seroor	3	25	12	13	6	24			4	25
Nolgaw		25	11	14	8	27	1	14	1	25
Rahuri	2	15	10	5	3	64	1	22	2	23
Gahu		17	12	5	5	36½	2	29	2	25
Kendal	2	19	9	10	7	27½	1	11	2	23
Wambori	1	14	11	3	2	14	1	10	2	23
Shingave Na.		17	9	8	7	12			1	16
Satral		18	11	7	11	28			1	13
Khokar	1	32	20	12	14	95	2	29	2	88
Panchegaw		18	11	7	5	50½	1	13		17
Belapur		8	6	2	3	6			1	10
Chande	1	35	19	16	6	60½	1	14		30
Dedgaw	3	39	21	18	6	81½	2	24	7	38
Shingave Tuk.		25	15	10	3	30	1	10		18
Sonai	2	35	26	9	6	63½	3	46	2	11
Nevase		14	8	6	4	17	1	7	2	8
Toni	2	10	5	5	4	9	1	15		5
Satara	1	31	16	15	8	46	4	101	5	18
Sholapoor	2	29	14	15	1	43	3	56	6	21
Total	31	629	343	286	143	1412	29	580	47	610

have united, & Pastor Modak has been installed over the united church. Mr. Bissell says of him, "He is a man of long & varied experience in the pastoral work, one whose standard of Christian character for the native churches is high; & it will be his earnest effort to lead his people to reach it." Pastor Modak himself thus speaks of additions to the church.

"From the statistics of the church it will appear that nine persons have been received on profession of their faith during the year. I would there had been many more, yet looking at the present position of the church as compared with former years, there is reason to rejoice over these few. Those who were received the past year came, knowing that not only could they expect no temporal advantage from this step, but that they would be called upon to give for the support of their pastor and religious privileges, more than has been customary in former years, and thus the test of their sincerity was more severe. I trust no selfish motive influenced them, but a true desire for the salvation of their souls. And if there is joy in heaven over one sinner turning to God, how much more may we rejoice over these nine."

Mr. Wood of Satara writes,

"There has been an advanced spiritual life in the church. There is more faith, more love, more knowledge, more zeal. Some have been moved to give the tithes of their income to the Lord who have not given before. Some who were at variance with each other have settled their quarrels and are living in peace. Many, if not all, have made a good degree of progress in the knowledge of God's word, and in learning how to pray. I have brought before them the examples of prayer in the Bible, all marked for their brevity and for being very specific. And the Christians have learned to be more brief and more specific in all their prayers. The attention to the word on the Sabbath is good, and I have reason to believe there is a growing interest in the reading and study of the word in private."—

Some of the churches have been sorely

tried by the falling away of members entered into marriage connections with the heathen, & the accompanying idolatrous rites. The year has not been one of ingathering, but of discipline, consolidation, & preparation for more earnest & vigorous action. Most of the pastors refer to the subject of giving in their churches, in a way which shows that their hearts are interested in promoting this movement. The pastors themselves, without exception, give a tenth of their limited salary for the support of the gospel. Thus they are an example to their flocks.

Preaching & Tours.

The missionaries in the rural districts have spent some time on tours through the villages. The native helpers also have visited the villages assigned them, & reported the numbers who have heard the gospel from them. Mr. Bruce gives a table showing the

amount of work of this kind done by the helpers in his district. "The table shows that the helpers have altogether preached the gospel 5541 times during the year, to audiences numbering in the aggregate more than 70000 men & 11000 women. When our day of Pentecost shall come, the day for which some are "praying always with all prayer & supplication in the Spirit", we doubt not that the thirty, sixty, & a hundred fold, will appear from this abundant sowing".

Mr. Harding who has recently returned to Bombay, thus writes of street preaching in that great city.

"There is certainly much less of bitter opposition, than there used to be, in our Bazaar preaching. There is a friendliness and candor on the part of many which did not formerly exist. The number of those who are convinced of the truth of Christianity is apparently pretty large, though it must be confessed there is much apathy regarding the whole subject of religion. Our work in Bombay is chiefly evangelistic. Bazaar preaching has been maintained with a good degree of regularity throughout the year. In the morning our Catechist, Mr. Dajiba Jaganath, goes forth alone, and he reports a daily audience of from thirty to fifty. He also seeks opportunities to converse with individuals at their homes, or at their places of business.

In the evening three or four of us, after a season of prayer, go out together and spend an hour in preaching and in discussions. This is often a difficult work, but at present it seems to be the only way of reaching the masses of the people."

Mr. Park while studying the Mahratta language, has been invited to lecture to the educated & English speaking natives of Ahmednuggur on historical & scientific subjects, & complying with the request, has secured the attendance of a good part of his audience at several Sabbath evening lectures on the truths & teachings of the Bible.

Schools.

Of the educational work at Ahmednuggur Mr. Bissell says,

"The Theological Class mentioned in last year's report assembled for their second term of study on the 1st of April, and remained here seven months. They went over critically the books of Joshua and Judges in the Old Testament, and the Epistle to the Hebrews in the new. Special attention was given to the geography of Palestine, including the division of the land among the twelve tribes. The study of the Epistle to the Hebrews was the more interesting, from the class having become familiar with the services of the Jewish sanctuary and Levitical priesthood in the lectures of the previous year. They also studied Church History in the period between the commencement of the Christian era and the Reformation. The preparation of short written discourses twice a month for criticism in the class was continued during the whole term. With Pastor Modak they studied Doctrinal Theology, using as a text book the "Theological Class Book," an admirable compendium of Theology in Marathi, prepared by Pastor Modak himself several years ago. At the end of October they passed a creditable examination in the studies of the term, and for the next five months were assigned to outstations in the different districts of the Mission to preach the Gospel to the people.

"As in previous years, our young men studying to fit themselves for the work of Teachers and Catechists, have been sent

to the Normal School of the Christian Vernacular Education Society. From the report of the Examining Committee of this Institution it would appear that the mental discipline and religious influence afforded by the course of instruction are of the highest order; and our experience in the employment of those who have come from the school confirms this impression. The Bible is a text book throughout the entire course, and lessons in it not only on the Sabbath, but on other days of the week, form a part of the regular studies. Thus not only a theoretical acquaintance with the morality of the Bible and the truths of Christianity is acquired, but the *necessity* of a *heart experience* is constantly pressed upon the attention of the pupils. We have just heard that one who completed his course last year without having made a profession of Christianity, has since united with one of our village churches.

"*The Girls' School* has been larger than usual, the entire number of pupils being over seventy, and nearly that number in average attendance. About one-third of these have been supported wholly or in part by the funds of the school. The rest are supported by their parents and friends. The allowances for this and other schools were reduced by our Home Committee last year, and we are indebted to the kind assistance of the English ladies at Ahmednuggur that we were not compelled to dismiss many of the pupils. For this they have our hearty thanks.

"Five girls in the school were received to the communion of the church. Five also were married to Christian young men, and we trust the instruction and discipline of the school contributed in some measure to fit them for their duties in this new relation. Those of the graduates who have been employed as assistants in the school have given good satisfaction in their work, and the general deportment of the pupils has been praiseworthy. There are few departments of our work which, judged by their immediate fruits, appear more useful than this school. The prayers of those who have laboured in connection with it in former years, are still being answered in its continued prosperity.

"The health of Krishnarav who has been the head teacher in this school for many years has failed, & he has been compelled to give up the work at least for a time. It will not be easy to find one who can take his place.

Besides his work in the school, Krishnarav has prepared in the last two years two collections of native lyrics, which have been published by the Tract Society, and prove very acceptable and useful to the Native Christians. These lyrics he teaches the girls of the schools and our students to sing, and thus they are prepared to use them and teach others when they leave the school."

of the Station schools, & those in the villages, some are reported as prosperous, & others have had a small attendance. Some have been closed. The teachers are expected not only to instruct their pupils, but also to preach the Gospel in the villages. Mr. Atkinson speaks of a faithful teacher in his employ as follows,

"The school at *Keranzán* is worthy of special mention, both for the manner in which the work is carried on, and the good results attained. The scholars, though not many in number, are of three classes; those who attend all the day, those who can come only a part of the day when free from other duties, and those who work all day long, and come with their little lamps to study at night. Not all teachers are willing to spend themselves thus, yet in this case the work of the teacher does not stop here. All my teachers are expected to preach three times a week, but this man is accustomed to do much more than that, and had done so when no report of his work was expected from him. It is not strange that the church grows in that village. Indeed I know not of any place in this field where the work prospers better. Of such schools and such teachers there cannot be too many. This comes very near to my ideal of the work of a native assistant; not a teacher merely, nor merely a catechist, but one who will be all things to all men if by any means he may gain some,—his teaching and preaching having one common aim, to win souls to Christ. May the Lord of the harvest send many such laborers into his harvest."

Work among the women.

This work is increasing. The wives of the missionaries are gaining access to the families of the most respectable people in cities, as well as in the

villages. In many places they have liberty to read from the Bible, & converse upon the truths it contains. The work requires tact & discretion, as well as faith & patience. Some have found a willing audience among the women in jail. Bible-women are also employed in some of the districts to go from place to place, & read the Bible to companies of women as they can be induced to hear. There are fourteen such women employed. The wives of pastors or other helpers it is said, also take a part in this work. Though "there is far less of this voluntary effort than we could wish," is the remark of one Missionary.

The Mahratta Bible.

A new edition of the Mahratta Bible is now being printed by the Bombay Bible Society. Mr. Yeaton has been asked by the society to superintend the revision of the text, & carry it

through the press. The mission could ill spare one of their number for this purpose. But in view of the importance of the work, & Mr. Hazen's peculiar fitness for the task, they felt they could not refuse. Since April 1870 Mr. Hazen has devoted himself to this work, though he still has charge of the Sholapoor Station. Several books of the Old Testament have already been carried through the press.

"The Western India Native Christian Alliance".

Any account of the progress of Christianity in Western India for the year 1871 would not be complete without some notice of the above organization. The "Bombay Guardian" of April 1st & 8th has full accounts of the meetings held in that city at the formation of the Alliance, & we ~~cannot do better than~~ make the following extracts from its columns.

"The Native Christian Alliance has

been most successfully inaugurated. It ~~was~~ is evident that the blessing of the Lord has been granted to this movement in answer to many prayers that have been offered up by native & foreign christians. In response to the invitation addressed to them, members of different churches [those connected with different Missionary Societies,] in all parts of the Presidency, assembled on the day designated."

After devotional exercises, & the election of officers of the new organization, addresses were made by the brethren on the following subjects.

1st, There actually exists a union among all true christians; no Alliance could create this, if it did not already exist.

2d, It is important that this union should be manifested.

3d, There is need that it should be increased, purified, & made more influential in the church & in the world.

4th, No position of antagonism is

taken up against denominations or churches.

5th, It is fitting that the churches of India should learn to act independently, & assume the obligations that belong to them, & the Alliance is designed & fitted to further this.

"The excellent spirit manifested in the first meeting, continued without any abatement through the eight meetings that were held last week, and no one that took part in these meetings could doubt that the Spirit of God was present; anticipated hindrances disappeared, difficulties were solved, and the deliberations of all were guided to harmonious issues. Papers on particular subjects had been prepared by different members: one on systematic beneficence by Rev. R. V. Moduk; one on the nurture and training of children by Rev. Baba Padamanji; and one on Christian privileges by Rev. A. Bapooji. Many of the members took part in the discussions; at one meeting as many as thirty spoke. They were obliged to use different languages, but for the most part what was said was generally understood. The Marathi was the vernacular of the majority; but there were a good many present from the churches in Gujarat; the vernacular of some was Canarese (these were from Dharwar and Hooblee); and others spoke in Hindustani. Most of the members were previously unacquainted with each other, and all had great delight in becoming acquainted with Christian brethren whom they had never seen before, in hearing them speak, in praying with them and discovering that they all had one spiritual tongue, one common teacher, the blessed Spirit. The Deccan Christians were glad to recognize the grace of God largely resting on those from Gujarat; and the Gujarat Christians had similar joy in perceiving the gifts of the Spirit in the Christians of Bombay, the Deccan, and the Southern Marathi Country. We believe that this single result was worth the trouble that the origination of this Alliance had in connection with it; these Native Christians go back to their respective homes with a very different conception of the church in Western India, its attainments, interests, and needs than they had before. The feeling of mutual Christian love has been a good deal intensified.

At one of the meetings it was resolved that the Alliance should establish a Mission, and Rutnagherry was fixed upon as the field; Rs. 450 was subscribed towards the expenses of this Mission. A boarding-school for the sons of Native Christians was also felt to be a desideratum, and the Alliance decided to establish one. A polyglot periodical as an organ of the Alliance was also spoken of and agreed upon. Whether all these measures shall be carried into effect remains to be seen; but quite apart from these we regard the Alliance as a success, and the recent meetings as having been most profitable; and we are strongly of opinion that the results will be valuable and important, especially in the development of a feeling of the responsibility of the Christians of India to labour independently for the propagation of the Gospel."

Mission for the
Rec'd Aug 22
Ans. Aug. 23.

Report
of the Marathi Mission for 1871.

We come to report the progress of the Lord's work in this field for another year. And first, we record with gratitude to Him whom we serve, that all have been spared through the year; neither death nor severe illness has withdrawn any one of us from his work.

Mr. Fairbank who left in 1869, reached Bombay with his family in August, after just two years absence. He returns in improved health, & stationed at Ahmednuggur, again enters upon the labors begun there & in the districts north & east of the city 25 years ago.

A son of Mr. Hazen who left America, with Mr. Fairbank & family, died on the way out, & was buried at Malta. Though suffering from pulmonary disease, it was hoped that a life which gave promise of the highest usefulness might be prolonged in the milder climate of India. He was born in this country, & having given his young heart

to the Redeemer, & consecrated his life to His service, he was hoping to labor as a Missionary in the land of his birth. But it pleased the Master to disappoint these hopes, & call him to a higher service. We weep with the afflicted parents, for their loss is also ours. But we rejoice with them in the assured hope afforded by his pure & earnest Christian life, that for him to depart was far better.

Mr. Hazen has continued the work begun in 1870, at the request of the Bombay Bible Society, of preparing & carrying through the press a new edition of the Marathi Bible. The revision & printing of the Old Testament was completed before the end of the year, & the work on the New Testament is well advanced. It is expected the new edition entire will be ready for use in March of the present year.

The latter part of the year has been a hard one for the people in the Deccan Districts. The severe drought brought the country to the verge of famine. And though "the worst" was averted by late rains

much distress among the poorer classes was inevitable. At Ahmednuggur a "Famine Relief Fund" was started in November, & a few thousand rupees having been collected, the distribution of grain ~~was distributed~~ to the destitute was commenced; & public works were also begun to afford a means of subsistence to those able to labor. From 1500 to 2000 persons came for the daily allowance of grain, & this after hundreds had been turned away who were supposed to be able to ~~labor~~ earn their daily bread. This relief was to be continued till the end of January of the present year, when the ripening crops would afford the means of sustenance to the people generally. A vast amount of suffering was averted by this timely relief. The missionaries at Ahmednuggur ~~[illegible]~~ in connection with ~~others~~ some liberal Native gentlemen, Parsees & Hindoos, assisted in the management & distribution of this charity.

Notwithstanding these hard times, the churches as a body have performed the part assigned them of paying, in the villages one half, the others one third, of the salary of their pastors. This amounts to Rs 1390.

This sum has been collected & paid to their pastors by the Christians themselves. They are undertaking a little more for the coming year. A "Sustentation Fund" provided by each pastor paying one tenth of his salary, ~~was~~ is a reserve from which a small allowance ~~could~~ can be received when the tithes of the church ~~did~~ do not amount to half the pastor's ~~salary~~ allowance. This is a bond of union among the pastors, & they are learning how the strong should help the weak.

Frequent reference will be found in the Reports which follow to the annual meeting at Ahmednuggur in October, & the labors of Rev. Mr. Taylor with us at that time. The spiritual blessing received by many of our native Christians will lead them long to hold the occasion in grateful remembrance. We were also favored in having with us missionaries from other parts of India; the Rev. Dr. W. W. Scudder from the Arcot Mission of the Reformed Church, Rev. J. E. Chandler from the Madura Mission of the American Board, & Rev. R. J.

Ellis of the Baptist Mission, Jessore. These brethren spent several days with us, including sabbath the 29th of Oct. when all united with the native church in celebrating the Lord's Supper, thus acknowledging our "one Lord". The social & Christian intercourse with these fellow-laborers, the interchange of thought & feeling, hearing of each other's trials & successes, & the discussion of plans & methods of working, added greatly to the enjoyment & profit of our meeting. May the time soon come when all engaged in this work can thus meet in Christian fellowship, each according to his brethren equal rights & privileges with himself, & thus presenting a united front against the kingdom of darkness.

Several changes in location were made near the close of the year, the missionaries being transferred from one district to another. Considerations of health, or the felt exigencies of the work were the ~~work were the~~ reasons

for these changes.

At the end of the year there were in connection with the Mission ten missionaries & their wives, one female assistant, 11 pastors, 3 licensed preachers, 28 teachers (male), 4 female teachers, 15 Bible women, 30 other helpers (including 1 editor, 5 Theological students, 3 × catechists, & 21 Bible readers (men)).

× By catechists we designate a better educated class of men than Bible readers.

Rec'd Board Oct. 5. 1877.
A. C. M.

Report of the American Mission among the Mahrattas for 1861.

The last year has been one of peculiar anxiety to the Mission on account of the civil war prevailing in America. For a time business there was nearly suspended, numerous failures occurred, the minds of men were absorbed in political matters, and in consequence of this it became difficult to raise funds for missionary purposes. We had repeated letters from the Secretaries of our Society, urging upon us the necessity of great caution in our expenditures, but about the 1st of July we received a letter from the Treasurer, from which we learned that we could expect no further remittances for about three months. We found afterwards that he wrote this letter under a misapprehension as to the amount on hand in the Mission Treasury. The fact was, that our Treasury was nearly empty when that letter reached us. With a current expenditure of 3000 Rps. a month and no funds to meet it, we were brought into great straits. On consulting with esteemed friends of the Mission as to what we should do in the circumstances, we were advised to make an appeal to the public, stating our necessities and how much would be wanted to enable us to carry on our operations without curtailment. We followed this advice, and have reason for great gratitude to God in view of the result. Our friends here and at other stations aided us by their influence and active exertions in our behalf. Liberal responses were made to our appeal from every quarter. From all parts of this Presidency donations were received, and some even from beyond its limits. Friends of the Mission in England

and Scotland, when they heard of our wants, sent us valuable contributions though unsolicited. Edinburgh raised a subscription and sent us £50. The list of the names of the donors and of the places from which the donations were received, (given in the Appendix to the Report), will show how wide the sympathy felt for our Mission in its emergency. The names of several natives, not Christians, will be seen in this list; the amount received from persons of this class was about Rps. 400. One Hindoo merchant in Bombay sent in a donation of Rs. 100, and remarked in his note accompanying it, that though he was not a believer in Christianity, still he admired and appreciated the disinterested zeal and exertions of Christian missionaries in India, and he believed the American Missionaries had done and were still doing much for the moral and social elevation of his countrymen, and he therefore deemed it his duty to contribute according to his ability to the support of the Mission in their present embarrassed circumstances. The aid received from this and other native gentlemen was exceedingly gratifying, as it showed that there are many persons in the native community who appreciate our motives in coming to this country, and while they do not themselves acknowledge Christianity to be true, they feel that the ministers of Christ and of course the religion of Christ should be honored for the good results already accomplished by Missionary operations. May their eyes be enlightened to see still more of the blessed results of Christianity and its adaptation to the wants of our race in every age and in every clime. To all who aided us by their offerings, we feel that we owe a great debt of gratitude, and we pray that they may be richly rewarded.

One gentleman in Bombay, whose liberality we have had occasion to mention in former years, gave us Rps. 1600. A gentleman in Ahmednuggur gave us Rs. 1100, and another gave Rs. 1000, besides expending Rps. 2000 in building a house, which he presented to the Mission for the residence of a Missionary. The kindness of these valued friends we shall never forget. And there were individual cases of Christian liberality among those who contributed the smaller donations also, which were very cheering indeed, and we felt that their gifts were as valuable in the sight of God, and came from as warm sympathizing hearts, as those that were larger. For all this wealth of sympathy and Christian affection called forth in our trying emergency, we give hearty thanks to God, and especially for the prayers elicited from many hearts and tongues in our behalf. It was indeed an excellent exhibition of the true spirit of Christianity, which knows no nation or creed, but only the common bond of Christian brotherhood and Christian love.

The influence of our financial difficulty in calling out the liberality of our native churches is also worthy of particular notice. Our native converts have been very slow to feel the responsibility resting upon them, as members of the church of Christ, to do all in their power towards sustaining the institutions of the gospel. Being themselves poor, they have felt more like depending entirely upon the bounty and charitable aid of the Missionary Society, which has sent laborers among them, than expending any part of their own little income for the supply of their spiritual wants. They have seemed to think it was far more blessed to receive than to give. It is the great difficulty apparently throughout India, to induce native converts to make liberal contributions for maintaining

the means of grace and the institutions of the gospel among themselves. It would seem that one object of Divine Providence, in sending upon us financial difficulties, may have been to give an opportunity to the members of the native churches to manifest their appreciation of the blessings of the gospel, and to excite them to deeds of Christian benevolence. Such at least has been the result, and we feel that we have reason to praise God, that out of this great evil He has brought great good. But the history of the benevolent efforts of our native converts is so connected with the account of our Anniversary meetings at Ahmednuggur in October, that the two must necessarily be narrated together. It is sufficient here to say, that the whole amount given and pledged by the native converts at Ahmednuggur, Satara, Poona and in the rural districts around Ahmednuggur, exceeds 1000 Rs.

Only a portion of this amount promised was paid into the Treasury before the close of 1861.

The whole amount received from all quarters in aid of the Mission funds the past year, was Rs. 15,375, of which sum Rs 13,375 have been received since the 1st of July. This sum was collected from the native congregations of the Mission, and Rs. 673 were contributed by natives not Christians, making Rs 1073 received from natives of this country; Rs. 1164 were given by the Missionaries of our Mission, and the remainder, amounting to Rs. 13,136, was contributed by kind Christian friends who thus manifested their deep interest in our work. Of this sum Rs. 1477 were sent us from England and Scotland, being contributed or collected by old friends of the Mission formerly resident in this country. These contributions rendered any serious curtailment in our operations unnecessary, and they very greatly cheered us in our labors. In view of what God has done for us the past year, we may well sing with the Psalmist "Unto the upright there ariseth light in the darkness". "The Lord of hosts is with us, the God of Jacob is our Refuge."

Ahmednuggur
Friday 16.
Jan. 2, 1863.

Report of the Ahmednuggur Branch of the American Marathi Mission for 1861.

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In all there were in connection with the Ahmednuggur Mission at the close of 1861, five Missionaries and six female Missionaries; two native Pastors and an licentiate, fifty-nine native helpers and two Scripture-readers; and twenty churches containing 545 members and 382 baptized children. These are residing in 96 villages and towns in this district. The statistics of the churches are given in the following table; //

Statistics of the Churches in the Shandagoi Circuit

Name of Churches		No. of members Jan. 1st	Received on profession	Received by letter	Removed to other ch.	Excommunicated	Died	No. of members Dec. 31st	Baptized children Jan. 1st	Baptized in 1873	Came from other ch.	Went to other ch.	Received to communion	Died	No. of children Dec. 31st	Village adherents in church
1. Ahmedanggar	1st	99	12	2	8	2		103	84	8	2	11	1	3	79	8
2. Do	2d	27	4				1	30	15	1					16	1
3. Seron		27	3				3	27	27	4			1	1	29	3
4. Khokar		65	6	5	9		1	66	74	13	3	2		2	86	13
5. Shingbay		19	4		1	1		21	14	2				1	15	2
6. Chandag		48	9	1	18			40	22	12	1	4		1	30	6
7. Lone		13	1		2			12	7	1		2		1	5	4
8. Kolgaum		14	1					15	12	4					16	5
9. Dedgaum		33	5	3	6			35	19	5		3			21	7
10. Gahov		41	2	2	20			25	24	1		8	2	2	13	5
11. Panchegaum		17	3				1	19	7	5				2	10	2
12. Kundal		16	5					21	7						7	5
13. Wambom		21	5	1		2		25	8	1					9	2
14. Shingam		16	4					20	7						7	3
15. Wadgaum		11		1	1		1	10	3		1				4	4
16. Satral		6	3					9		2					2	7
17. Rahom			1	20	3		1	17			8	3		1	4	4
18. Nesarce			2	13				15		3	12				15	3
19. Sonai			9	13				22		3	4				7	6
20. Padhegaum			3	10				13		5	2				7	4
Totals		473	82	71	68	5	8	545	330	70	33	33	4	14	382	96

Four new churches have been formed the last year, one in the district under the charge of Mr. Abbott, one in the district under Mr. Barker, and two in Mr. Dainbarth's district. Each of these brethren has now five churches under his care. The 20 churches now connected with us, number from 9 to 103 members, or on an average about 27 to each church.

Of the 545 members connected with these 20 churches at the close of the year, 85 have been new members received during the year. Three of these came from another Mission, where they had been baptized, though residing there only temporarily, while they have their permanent home in our districts. The net increase in the number of converts during the year is just 72. Eighty adults and seventy children have baptized in our churches during the year; 150 in all.

The number of new members received into our churches the last year is just two thirds of the number received during the year previous. This falling off may be owing in part to the fact, that two of the brethren laboring in the rural districts, were compelled by the ill health of their families to leave their fields of labor, at a time when they would otherwise have been able to bestow much effort upon them. They were each of them absent three months or more from their districts. Other causes may be learned from the reports of the different individuals.

We have added another column to our table of statistics, to show the villages represented in our churches. From this it will be seen, that the members of our twenty churches are living in 96 different villages and towns in this district. This shows how the gospel is extending its influence among the villages around us. And it is well to bear in mind also, that the Mission

has only thirty seven out stations besides the six stations; and that therefore there are 53 places, in which Christians reside, where there is no native catechist or Christian school teacher to maintain religious services on the Sabbath. Nothing could show more strikingly the importance of our efforts to raise up native catechists and school teachers for the purpose of supplying this need.//

In the work of raising up teachers and catechists, our village schools are doing an important work. They labor under many disadvantages, and are subject to many fluctuations, but still we could not do without them. We have now 22 village schools containing about 200 pupils. The children of Christians are taught in these schools with the children of heathen parents. In some cases promising young men, after working all day for their own support, attend the school at night, and make good progress in their studies. The most promising children and youth taught in these schools are taken into the school for Catechists in Ahmednuggur, the advantages of which are sought after by very many in the villages, and after two or three years of study they are prepared to become catechists or teachers. Thus the village schools become feeders to the school for catechists and with it serve to raise up the men we so much need. In these ~~[illegible]~~ schools many pupils are converted, and many others receive lasting impressions for good, so that these schools with their Christian teachers are an important evangelistic agency. They impart the elements of knowledge to the children of Christians residing in the villages and of their heathen neighbors, they furnish pupils to the school of

catechists in Ahmednuggur, who afterwards became valuable agents in our work; and they are the means of conversion to many young persons, and thus instrumental plants of righteousness for our churches.

The Prudential Committee of the American Board have recently issued a pamphlet in America, showing the principles of their educational policy. In this pamphlet in their summing up they say; "The education in the missions under the care of the Board, regarded as a whole, was never so effective in a missionary point of view, never so valuable, as at the present moment. What these schools now most need, is better teachers, and to derive more of their support from the parents of the pupils." This we believe to be true in regard to our own mission.

The usual anniversary meetings were held at Ahmednuggur on Thursday, Friday, and Saturday, (Oct. 24-26th). The Spirit of the Lord was with us and scenes occurred such as we had never before witnessed. The spirit of consecration to Christ was manifested in an unusual degree, and under the influence of that spirit offerings were made to the Lord by the native converts far beyond our expectations. He who is able to do exceeding abundantly above all that we ask or think, opened the hearts of his people in a wonderful manner and led them to such views of the love of Christ as they never had before. The amount of the offerings made and pledged by the native Christians, is not so very great, but the spirit with which many of them gave was admirable, and encourages the liveliest hopes in regard to the activity and benevolence of these native churches in future. It should be remembered that the principal agency in stirring up the minds of the native church was that of the natives themselves. Mr. Vishnoopunt, Pastor

of the 2d Church in Ahmedabad rose in the meeting of the afternoon of Friday (25th), after two or three others had made addresses on the subject of benevolence and evangelistic effort, and remarked that he had been thinking for one or two months, that Christians here did not give anything worth to the work of the Lord. At the missionary meeting here on the first Monday of September a letter from Deacon Moses, a native Christian in Oroomiah in Persia had been read, giving an account of the liberality of native Christians there, and at the missionary meeting on the first Monday in October, a letter received from Rev. Mr. Tracy, missionary in Madura, was read giving an account of similar scenes among the native Christians there and he felt in hearing these letters, that we ought to do something here also. He said that after a good many severe struggles with his own heart he had determined to give a month's pay to the mission, and so saying he threw 25 Rupees on the table. This moved the native Christians present, and they immediately began to make their offerings to the Lord. The particulars need not be described here; it is sufficient to say that many most affecting scenes occurred, and for the greater part of the time the whole congregation were in tears. At length the time came for closing the meeting, and the people were informed that the next day there would be another opportunity of giving to the Lord. The scenes at the meeting on Saturday morning were even more affecting than those on Friday, and there were more decisive evidences that the whole was the work of the blessed Spirit, warming the hearts of Christians by a view of Christ's love. Under the thrilling exhortations of the native pastor, the whole assembly was deeply affected sobbing and weeping were heard in all parts of the house, one young man, a member of the Theological Class, was so affected that he was taken out insensible. He afterwards remarked that he never had such views before of his own sinfulness and of the

greatness of Christ's mercy. Others, who exhibited no external manifestations of their feelings, remarked afterwards that they felt their own exceeding sinfulness and the preciousness of Christ in an unusual degree. It was this feeling pervading the congregation which made the meeting on Saturday morning so peculiarly interesting. At the noon prayer meetings on Sabbath and throughout the whole of the succeeding week, a very deep feeling was manifested in the prayers and addresses of the native Christians. During that week the schools at Ahmednuggur were dismissed and the members of the Theological Class were sent to different villages to labor as catechists, according to previous arrangements. And thus closed one of the most interesting of our annual meetings.

But the influence of these meetings did not stop here. The intelligence of what was done at Ahmednuggur was carried to Bombay, and at a meeting of the native church connected with our Mission there, statements were made, which moved the native brethren to action, and called forth their liberality in an unwonted measure. Meetings were also held at Seroor and in some of the rural districts in the vicinity of Ahmednuggur, and the poor people belonging to the village churches, gave according to their power yea and beyond their power to the cause of their Master. These scenes will long be remembered by our native Christians, and will doubtless serve to increase their readiness to devote themselves and their property to the service of Christ. They seemed to have learned the lesson, which Christ wished to teach his disciples, that "it is more blessed to give than to receive". They seem before knew the luxury of giving. The reflex influence of these things upon the churches in America, we have no doubt, will be not the least part of the good accomplished by their self-sacrificing liberality.

The Bombay Bible Society having proposed to our Mission to aid them, by allowing some of our native helpers to engage for a few months in the work of selling and distributing copies of the Bible and portions of the sacred Scriptures in the Mahratta country, we gladly consented, and several of our native agents were so employed at the expense of the Bombay Bible Society during the months of November & December. The results of their efforts up to the close of the year were, that about 160 copies of the New Testament and forty copies of the whole Bible in Mahratta were sold and given away in different places within 100 miles of Ahmednuggur. A large tract of country was harrowed by the colporteurs in carrying on this work, and besides the portions of the Word of God sold and distributed, a great amount of religious instruction was given to the people. It has been discovered that very many would gladly receive copies of the Word of God and some would purchase copies, but fear of the Brahmans prevents. It is well to continue these efforts, and thus show the people how galling the yoke of bondage which the Brahmans have placed upon their necks. The day will come when they will throw off this yoke, and when in truth they will attain the liberty that is found in Christ. "He is the freeman whom the truth makes free, and all are slaves besides." The extensive distribution of the Word of God among the people of this country, would be one of the surest signs, that God was about to free these degraded heathen people from the shackles of superstition and the baneful effects of long continued idolatry and debasing immorality. May the Lord hasten it in His time.

Rec'd March 24th 1842
Ackd July 16th

Report of the Central District; Ahmednuggur Station.

(The city of Ahmednuggur contains a population of 26,000. The Talooka of Ahmednuggur embraces an area of 644 square miles, and contains a population of about 100,000 souls.)

Churches. Rev. Nana Ramchunder, the Pastor of the First Church, continued to labor at Satara until October, and then he removed to Bombay to take the place of Rev. Ramkrishna V. Modak, who exchanged with him. The First Church therefore continued without a native pastor.

Twelve persons were received to the communion of the church during the year. Of these, two persons had been baptized in infancy. Of the remaining ten, seven were persons from Shendee an outstation five miles distant. There are now ten or twelve Christians at that place, and it will soon be necessary, probably, to constitute them into a separate church. Two persons were received to the church by letter during the year, and eight members were dismissed to other churches. Two young men were excommunicated. One of these was a very painful case. At the close of the year there were 103 members in the church, an increase of only four on last year. These were living in eight different towns and villages in this district; besides those residing in three more distant places, as Bombay, Nassick, Satara, Poona &c. No deaths have occurred the past year among the members of this church.

Eight children were baptized in connection with this church during the year, two came with their parents from other churches, eleven went with their parents to other churches, three children died, and one was received to the church on the profession of her faith, leaving the number of children at the end of the year 79.

The Pastor of the Second Church has given a full report of his labors and of the church under his care. The four members received into his church are all from the higher castes, and its influence continues to increase in that direction.

The church at Lonee has received one member by baptism, and has dismissed two members to join the First Church in Ahmednuggur. One child was baptized, one died, and two accompanied their parents to the Ahmednuggur First Church. The church at Lonee had at the end of the year 12 members, and only four children connected with it.

Schools. The full account of the schools at Ahmednuggur, contained in our last Report, renders unnecessary any particular account of this department of our labors at present. The School for Catechists passed into Mr. Bissell's charge on the 1st of March, he having removed hither from Seroor by direction of the Mission in order to superintend it. A report of the school is therefore presented by Mr. Bissell. The importance of this school in our Mission had long demanded the whole time and attention of a Missionary.

The school for girls under the charge of Mrs. Ballantine contained about 45 scholars as in previous years. Two of the girls belonging to the school, and three young women, who had long enjoyed the privileges of the school, but had left it a year or two before, were married during the past year to catechists and teachers in the employ of the Mission. Thus it continues to accomplish the object for which it was established. One of the girls belonging to the school was admitted to the communion of the church during the year.

Miss Farran continued to attend to the schools under her charge, (the girls school in the Sepoy Lines, and the small

school for boys in connection with the school for Catechists,) until her increasing illness compelled her to lay aside her work here to be again resumed. She had finished her life-long efforts for the females of this country and all her labor for Christ's sake, and was gradually and gently ~~[illegible]~~ passing down into the dark valley, her outward man decaying while the inward man was being renewed day by day. The last day will doubtless reveal many precious fruits of her labors.

The school for boys among the higher castes in Shamdenagger, which was established in 1861 and put under the charge of Krishna Rutnoorjee, continued to prosper, and the teacher's influence among his own people was apparently undiminished. The young woman who taught the school at Shendee, having been married to a teacher at Shamdenagger, that school was necessarily given up.

Theological Instruction. The class of the young men, mentioned in the last Report, as pursuing a Theological course preparatory to engaging in pastoral labor, met again on the 1st of April of last year to continue their studies. In connection with the school for Catechists they studied Algebra, Nat. Philosophy, and Astronomy, under the direction of Mr. Bissell; and the afternoons were devoted to recitations in the History of India, Questions in Sacred History and Chronology, and Sacred Geography, and to hearing Lectures on Exodus and the Acts, (which were both finished), and Lectures on Doctrinal Theology. They also were very busy preparing essays embodying the principal matters contained in the Theological Lectures given the previous week, and read them ~~[illegible]~~ before the class, criticisms being freely made by all the members of the class. Short discourses were also prepared by them and delivered

in the progress of the class and the whole school of catechists. At the meeting of the Mission in October one forenoon was devoted to the examination of this class in the studies which they pursued apart from the school for catechists, and it was interesting to see the readiness with which they answered the questions on difficult theological subjects. They all went out on the 1st of November to their respective fields of labor, intending to return again on the 1st of April next. We need many more young men like these, pursuing a similar course of training, and preparing to preach the gospel to their countrymen.

This then is the chief end and aim of our Mission labors; to preach the gospel and gather churches in the different towns and villages, to collect the children of the Christian converts and of their heathen neighbors into schools, and teach them the elements of knowledge and the great truths of the word of God, to bring the most promising of these children and youth into the higher schools at Ahmednuggur, and prepare the young men for becoming teachers and catechists, and the young women for becoming helpmeets to them in their work; and then from the most faithful of our catechists & teachers to take those whom we may deem suitable for becoming pastors, and prepare them for their work and finally place them in charge of the churches we have gathered. This is the work we are endeavoring to do and God is prospering us in it. We desire to give Him all the praise.

W. Ballantine.

Recd. Nov. 16.

Report of the Ahmednuggur Second Church.
(Translated from the Marathi prepared by the Pastor).

In the beginning of 1861 the number of members in the church was 27; during the year four persons were added to the church, and one has gone to be with her Saviour in heaven, so that at the end of the year there were 30 members.

On the 22d of April last, Shilyabai, mother-in-law of Rev. Ramkrishna V. Modak, the former pastor of this church, died at Ahmednuggur. I was with her at the time of her death. She died in great peace. I was greatly rejoiced to see how her desires were fixed in heaven and heavenly things. She had some property with her at the time of her death, but she thought not of that. She had put all her money and ornaments into Mrs. Ballantine's hands, and seemed not to have another thought about them. When I asked her what message she would like to have sent to her daughter and son in law and her grand-children in Bombay, she intimated that she had nothing to say, except to give them her salaam, a parting salutation. She manifested in this way and in other ways also, that her thoughts were not on the world, but that she desired to go and meet that Saviour who was calling her to himself. How different the death of the Christian from that of the heathen! Shilyabai had been a long time, nearly twenty years, a member of the church, and her conduct was such as became her profession. She died in a good old age, and her death was sweet. The girls of the school came near her a few hours before she died, and sung that beautiful hymn, "I want to be an angel" in Mahratta, and when they came to the verse,

"Blest Saviour, when I languish
And lay me down to die,

Oh send a shining angel
To bear me to the sky;"

she looked up with a sweet smile on her countenance, as if she already saw the angels coming to bear her upwards. May the blessed Saviour lead us, his feeble lambs, through the dark valley of the shadow of death, as gently and peacefully as He led her.

Four persons have been received to the church during the year. Of these I will give some account.

1. Kashinath Dalyajee, a Jain Shimpee or tailor, was baptized on the 3d of February. He was first brought to know the truth by the efforts of Ramjee Lazgir, a member of this church. He commenced reading the Scriptures a year and a half ago, and he was satisfied in general of their truth, but ~~he~~ gave little evidence of faith in Christ. He feared that he desired to become a Christian from some worldly motive, and therefore thought it best to allow full time for trial of his character. At length he gave evidence of change of heart, and confessed Christ before men. Since then his conduct has been very consistent. He continues to work at his trade to support himself, according to the direction of the Scriptures; "Let every man abide in the same calling wherein he was called". 1 Co. 7. 20 He was a Jain, and was never in the habit of eating meat, and he does not relish it now. Nor does the religion of Christ require its use, for "the Kingdom of God is not meat and drink". I rejoice to say however, that he feeds upon the flesh of Christ and drinks his blood by faith. If all those Jains who ~~[illegible]~~ refuse to eat flesh would feed upon this flesh and drink this blood, what cause for joy it would be. May God open their eyes, and cause them to receive this flesh which is meat indeed, and this blood which is drink indeed.

2. Radhabai, of the same caste, was baptized June 23d. She was a relative of Kashinath, and through him and Ranjee nazir, I became acquainted with her. Having heard the Scriptures read a few times she was convinced of their truth, and went at once to live in Ranjee's house, thus giving up her caste. After many months' instruction she gave evidence of a change of heart and was received to the church. She is employed in Mrs. Ballantine's school, in teaching the girls to sew and in attending to their clothes.

3. Jamabai, the wife of Krishna Ratnoji and originally of the weaver caste, was also baptized June 23d. This young woman had urged her husband to embrace Christianity, while he was yet an inquirer, and told him that if he became a Christian she would accompany him, that he need not fear, but should go forward boldly in the right way. It was in consequence of being thus urged and encouraged, that he who had once gone back through fear, at length came forward and owned Christ before men. At that time there is no evidence that her heart had been changed, or that she understood the truths of Christianity. But she saw that her husband was strongly inclined to the Christian religion, and that so long as he remained in Hindooism he was anxious and unhappy, and in order that he might have peace of mind, she urged him to become a Christian. She thus manifested her sincere love to him. This is indeed the characteristic of a faithful wife. Instead of acting like many foolish wives, who oppose their husbands, when they become Christians, and refuse to remain with them, and fall into great difficulties, and cause their husbands immense trouble, she took the course of a kind and faithful wife, and therefore merits praise. We hope that other wives in similar circumstances will follow her example, remaining faithful to

their husbands, even when they change their religion. — After this young woman came to live near Christians, she studied the Scriptures with her husband, and heard instruction at the places of worship, but her heart was not changed. At length at a time of child-birth she called upon the Lord, and He heard her prayer and opened her heart, and though he removed her child immediately by death, he gave her peace in her soul. She then embraced the Saviour, not because she had heard of him from others, but because she had experienced his mercy. She is an excellent help meet for her husband, and the language applied by the sacred writer to the industrious woman, is applicable to her. Prov. 31:18,19. She has also learned to read well. May all our Christian women be as industrious as she is, and thus become ornaments to the Christian church.

4. Dhiwajee Darkhojee of the Koonabee caste was baptized on the 6th of October. Fourteen or fifteen years ago, his mother placed him in the Mission school at Surat, either for the purpose of learning useful knowledge or to get the pay that was usually given to the pupils. He was then but six years old. He continued in the school about four years, and obtained some knowledge of Christianity. But his step father took him out of the school and put him to shop-keeping, and while thus engaged, he had no opportunities of associating with Christians. He afterwards procured a cart and lived by letting it to others. At the time of the great mutiny in 1857, his cart was taken up by the Govt. and he was sent with Sir Hugh Rose's force to Central India, and was present at the taking of Chanseee and of Calpee. He passed through many dangers, but God delivered him from them all,

and brought him back to his native place in safety. At the time of these dangers he would think of God and sometimes pray to Him, but as soon as the danger was past he would again forget him. He known did not worship idols. After returning from Central India he obtained employment on the railroad, and was sometimes in circumstances of great danger. Afterwards he gave up that employment and was on his way seeking employment, to another part of the country, and as he passed through Ahmedanagar, he called upon the Rev. Mr. Disell, whom he had known in Surat, and was rejoiced to meet him again. He told him his plans, and was sent by him to me with the request, that I would find him employment in Ranjee Nagin's establishment. As there was a great need of workmen, Ranjee engaged him at once, but he soon got tired of that employment. He was then addicted to smoking hemp, though I was not aware of it, for he always used it secretly. When I first learned the fact, I reproved him and pointed out the consequences of such a practice, and gave him books to read on the subject. He at once gave it up and became a reformed man. He began to feel anxiety about his salvation and to pray to God, confessing his sins with great humility. After four or six months, having given good evidence of change of heart he was received to the church, and from that time his conduct has been very proper and becoming. He is now employed in a most responsible situation, but although thousands of Rupees are entrusted to his care, he has proved faithful to his employers. Even Hindoos acknowledge his excellence, and it may truly be said of him; Old things are passed away, behold all things are become new. While many of the pupils of our schools have become hardened in sin, we have reason to thank God that this is not the case with this young man.

In the beginning of 1861 there were 15 baptized children connected with the church, and one was baptized during the year. Nine of the children have died, and sixteen is the number at the close of the year. We thank God that he has spared the children of his people and ~~still~~ still continues them on the earth.

Four marriages have been performed the past year. In three of these the husbands were members of this church, and the wives were also Christians. The fourth marriage was that of a Brahman to a Brahman widow. There is no evidence in regard to this couple that they have experienced a change of heart but they had determined to be married by Christian rites, (marriage by Hindoo law being impossible), and they gave up caste and came and resided with Christians. We pray that God may give them his Holy Spirit and glorify himself through them, and may many poor widows in the Brahman and other so-called high castes come and attain true liberty, such as Christ alone can give, and become happy both in time and in eternity.

Personal labors. I made a short tour in December to Nerinose and Sonai, and assisted in the formation of the new churches there. Those were occasions of deep interest to me. — I have had many opportunities, in connection with other brethren, of preaching the gospel in the streets of this city. The people seem more and more interested to hear the truth from day to day. The number of inquirers is greater than last year. They often come and read the Scriptures and join in prayer with me. I have hope that one or two will speedily come forward and own Christ before men. — My parents and brother have come to reside in Shanadanagger, and I have frequent occasions of giving them religious instruction. They listen to me better than they did formerly, and nothing but caste seems to hold them back. When will this chain, that binds this land, be broken? Father in heaven, thou knowest!

Miscellaneous. The meetings for prayer have been continued as in former years. When invited by other churches or societies to observe a day of prayer in union with them and other Christians, we have done so with great pleasure, and have members received rich blessings from so doing. This was particularly the case in regard to the second week in January.

The Anniversary meetings took place as usual. The attendance was less than in the previous year, but the blessing of God was not less. On this occasion the brethren exhibited their liberality in an unwonted degree, and they found by experience that it is blessed indeed to give to the Lord. An account of this meeting has been given elsewhere, and need not be repeated here. It is sufficient for me to say, that we gratefully acknowledge the goodness of God in granting us what we were utterly unworthy to receive.

I cannot refrain from speaking of the present ~~[illegible]~~ made to our Chapel by our very dear and kind Collector and Magistrate, C. B. Deane Tytler Esq. He gave us on leaving here in December, a pair of plated double shades of the value of 200 Rupees. We needed lamps in our chapel very much, and we praise God for giving them to us in the very best time. We would also pray in behalf of the kind donor, who has bestowed so many favors on us and on the Mission, that God would bless him and his family, and enrich them with spiritual gifts, and grant them peace and happiness in this world and the next. He who has promised, that whosoever giveth even a cup of cold water to one of the least of his brethren because he belongs to Christ, shall not lose his reward, will certainly hear our prayers. He is faithful that promised, He will do it.

When the Mission was in great difficulty for want of funds, it may well be said, that the Lord opened windows in heaven and poured out a blessing upon it. For those from whom nothing of the kind was expected, and even Hindoos, gave liberally to the cause of Christ, manifesting an interest in the Mission and in its operations,

which he had not supposed they possessed. Among this class was Tylunhojee Maharaj, (called the Satara Rajah), who is now at Ahmednuggur, (under surveillance). He gave 150 Rupees to the Mission and 5 Rs. monthly to the Poor ~~Asylum~~ Asylum. I am accustomed to visit him occasionally as I have leisure, and find him a very kind and benevolent gentleman. He is very different from ~~the~~ many of the princes of India. Instead of spending his time in frivolous pursuits, he takes great delight in reading. The Mission presented him with a large copy of the Marathi Bible. May the truths of that blessed Book find an entrance into his heart, and thus prepare him for the enjoyment of true happiness and for becoming a blessing to his country.

The different work shops of the native Christians and the secular business in which they are engaged, have prospered very much this year. These Christians are becoming more and more independent of their means, and are endeavoring to glorify God. We hope for the best results from this. There is danger that these brethren will become proud, as their influence in the native community increases, and we beg that all would pray that Satan may not gain such a victory over them.

In my last Report I wrote, that I much desired that we might have a revival in Ahmednuggur. I had not much faith when I wrote that sentence, that we should see a revival. But God in great kindness has granted us a few mercy-drops and thus rebuked my want of faith, and showed me how the blessing is to be secured. Now I pray, "Lord, increase my faith, forgive my hard unbelief, and glorify thyself through me."

Vishnoo Bhaskar.

Rec'd. March 24, 1862.
Ans'd July 16th

Report of the Central District for 1862.

Ahmednuggur Station.

Churches. In consequence of the absence of Rev. Hari Ramchandra the Pastor of the First Church, who continued to labor at Bombay and Satara, this church has been without the services of its native pastor for the whole year. Fifteen persons were received to the communion of the church during the year. They were all received at once, on the 12th of October. We never received so many at one time before in this Mission. All but four or five were members of our catechists' school and school for girls. Of the whole fifteen, seven received baptism on the occasion referred to, among whom were a mother and her daughter. The rest had been baptized in infancy. — Four persons received letters of dismission to other churches. There was thus an increase of ten in the previous year, and the number at the close of the year was 113. No deaths occurred the past year among the members of this church. The church members are living in seven different villages in this district besides Ahmednuggur, while others are residing in more distant places as Bombay, Poona &c.

Seven children were baptized in connection with this church during the year, two went with their

parents to other churches, five were received to the communion of the church, and three children died, leaving the number of children at the end of the year 76, three less than at the close of the previous year.

The pastor of the second church has given a full report of his labors and of the additions to the church under his care. We have reason to praise God that the labors of this faithful pastor have been so greatly blessed, even in the midst of severe trials.

The church at Lowell has received no addition to its members during the year; on the contrary it has lost one member by death. The number of its members is now 11, and the number of its baptized children is 5, the same as the year before. The members of this church live in four different villages, and their scattered state makes it very difficult for them to meet together as a church, and to labor efficiently as a church for the extension of the knowledge of the gospel or for their own growth in grace.

Schools. The school for catechists is fully reported by Rev. Mr. Riggs, who has been in charge of it the past year. — The school for girls under the charge of Mrs. Bahantine has rather increased in numbers during the year. About 50 girls were in attendance up to

the end of October, when a vacation of two months was given to the school. Six girls belonging to the school were received to the communion of the church on the profession of their faith. Eight of the largest ~~girls~~ girls in the school were married during the year, six of them to catechists and teachers in our Mission, and two to respectable men connected with other Missions. This has reduced the numbers in the higher classes to a very low figure. Some of our best educated girls left us near the close of the year for Bombay to avail themselves of the opportunities afforded there for learning English. — Several special donations have been made to this school during the year by friends in England Scotland and America.

The school for boys of the higher castes in Ahmednuggur continues to prosper, though it has suffered somewhat from the loss of its first teacher, Krishna Ruttnooja, who has become the principal teacher of the girls' school under the care of Mrs. Ballantine.

After Miss Doran's death the girls' school, which she had long carried on in the Dascan Lines, languished and at length was given up altogether. This was owing to causes which have been in operation for two or three years past. In consequence of the removal of the Artillery and the Depot of Instruction from this place

two years ago, the families, which furnished the girls for Miss Fanny's school, removed from the station, and the number of girls diminished, so that even before Miss Fanny's death there were only thirteen or fourteen regular attendants of the school. As soon as it was found that girls could not be collected, it was determined that the same teacher, who had for many years been Miss Fanny's favorite teacher, should be employed in teaching a boys' school in the school house built by Col. Pettinger in the Lascan Lines and kindly presented by him to the Mission. A large boys' school was immediately collected, about sixty boys attending regularly and giving each one anna a month to the teacher for their tuition. Miss Fanny had always been deeply interested in the boys school which had been taught in that school-house (which was only a few steps distant from her own school,) and for a long time had superintended it herself, and her property which she left at her death was left altogether for the support of the boys' school and the girls' school in the Lascan Lines. The Mission therefore conceived that they were carrying out the wishes of Miss Fanny in sustaining this school for boys by the proceeds of her property. The school has done well thus far. Several girls continued to be taught by the teacher

after he began to teach the boys' school, and these girls came to Mrs. Bissell one very week for religious instruction up to October. We are sorry that it became necessary to give up the girls' school, but under the circumstances there seemed no remedy. All the property left by Miss Doran including the unexpended funds remaining from former subscriptions to her girls' school will be expended in the support of schools for children of heathen parents or the support of such children while attending the schools of the Mission. This was Miss Doran's wish at the time of her death, and this wish will be fully carried out by the Mission.

Theological Instruction. The class of young men, mentioned in previous reports, as pursuing a theological course preparatory to engaging in pastoral labor, met again on the 15th of April to continue their studies. Their numbers are however somewhat reduced. The two teachers, who had pursued the same studies with the class for two years, are unable to perform their duties in their respective schools satisfactorily without giving their whole time to them, and it therefore became necessary for them to lay their theological studies aside. One other member of the class, the Mission decided, had better defer his studies for a time,

In consequence of these circumstances the number in the class was reduced to seven. They continued to study till the Annual meeting in October, when they were carefully examined by the Mission. This examination in the first place had reference to the studies they had been pursuing during the year. The examiners seemed very well satisfied with the progress they had made, especially in the study of the History of India and of England, of Moral Science, of Sacred Chronology, of Church History and of Didactic Theology. They were examined also in connection with the pupils of the Catechists' School in Algebra and Natural Philosophy and Astronomy. After these examinations which occupied parts of three days, a further examination was held of the members of the class in reference to licensure, inasmuch as all of them had expressed a desire to be licensed to preach the gospel. They were examined as to their own religious experience, their motives in wishing to engage in the work of the Gospel ministry, and various questions were put to them, both doctrinal and practical, to ascertain their fitness for the work. The Mission at length determined to license four of them, leaving the remaining three to be examined again after

acquiring more experience in the practical duties of a preacher of the gospel. The four persons who received licenses were Mr. Kassem Mahomedjee, Mr. Wamanjee Khol, Mr. Luxmon Salve and Mr. Luxmon Rawajee. The last named was afterwards appointed to go with Mr. Harding to commence a new mission at Sholapoor, and he has been laboring ever since in connection with him at that place. The ~~three~~ three other licentiates have been put in charge of churches in the different districts connected with the Ahmednaggur. One of them has been invited to become the pastor of the church in connection with which he has been laboring.

The going forth of members of this class licensed to preach the gospel, forms a new era in the history of this Mission. What the results will be we know not. But we have strong hopes that these licentiates will do well and will become good pastors of native churches. So strongly are the members of the Mission impressed with the importance of efforts made to train such men for evangelistic and pastoral labor, that it has been decided to collect another class in Bombay next, to be prepared by a three years' course of study, like the previous class for the same work. The young men are at hand, ready to study, and desirous to serve God

in the gospel of his Son. The providence of God seems to point to the necessity of raising up pastors for the numerous churches which are rising up all around us and extending their influence into village after village. In accordance with what seems to be the call of God we have engaged in these efforts and we leave the results in his hands.

Publications. The Dnyanodaya has continued to be published as usual in Bombay, the editorial work being all performed here. The news which it contains is sought after with great eagerness by the principal men in the villages where our native assistants reside. — During the past year a book of "Hymns for Children" in Marathee, has been prepared and published by the Mission. The book contains 64 hymns, translations of the best hymns for children in the English language. The same metres are in general preserved and the same tunes sung to them as to the originals. The air of the tunes is printed with the hymns. The book contains 48 pages, besides Indexes in English and Marathee. Some of these hymns are great favorites with the native children who have learned to sing them in our schools. These have sometimes been sung in connection

with the hymns recently prepared in the native style by the Brethren of the second church, and have greatly interested the native audiences. It should be added that some of the hymns in the book are made in the more common native metres used by Dorharam and other native poets, and tunes set to them by different members of the Mission. Perhaps it will be found that this kind of poetry is better adapted to the genius of the Marathee language and the tastes of this people, and if so it will be very easy to prepare more hymns in the same style. It seems to be plain that the minds of men in this country are much more easily impressed with the truth when presented in the form of poetry and put to music, and it is important that we should make use of this and every other proper means to extend the influence of the truth and to impress it on the minds of men.

Incidents. Some things of an adverse nature have occurred the past year, which led to the manifestation of great interest on the part of English friends and of kind feeling on the part of natives around us, which gave us great pleasure. In the month of May last an incendiary made

seven or eight different attempts to set fire to some thatched houses occupied by converts in one of the mission compounds. At length he succeeded in putting fire to a row of five houses, all of which were destroyed. Two of these houses burnt with such rapidity, that all attempts to rescue any thing from the flames were in vain, and a large amount of clothing, books, and other valuable articles was destroyed. Capt. Campbell of the 22d N. I., then stationed here, having heard of the calamity which had befallen the poor Christians, at once made efforts for their relief, and in a few days brought us 60 Rupees, which he had collected from his brother Officers and other English residents here, and which were distributed among those who had met with losses, according to their necessities. But the great difficulty was to provide the poor people with houses to dwell in. Until the middle of June, when the rains began, they nearly all slept out of doors, thinking it preferable to have nothing but the canopy of heaven for a covering, to sleeping under a thatch which might be set on fire at any hour of the night. The case of these poor Christians was made known to our kind friend, Mrs. Anderson

wife of Capt. D. E. Anderson of the Artillery at Kirkee, who at once interested herself in their behalf, and through her instrumality and influence, 330 Rupees were raised at Kirkee and Poona and forwarded to us for the purpose of rebuilding the burnt houses and covering them with tiles: The subject was made known to some native friends here and they entered into it with interest, and contributed to the same object the sum of 27 Rupees. Great indignation was expressed at the time on account of the ~~[illegible]~~ burning of the houses and the loss thus wantonly inflicted upon the poor Christians as well as the Mission. The result of the whole has been, that instead of a row of poor thatched houses, we now have some that are substantially built and which are in little danger of fire.

Again, the buildings of the Poor ~~[illegible]~~ Asylum, which is under our charge, having suffered much during the last rainy season, a subscription was made by the natives towards repairing them. In all ~~[illegible]~~ they gave for the repairs of the Poor Asylum and the purchase of clothing for the poor inmates the sum of 51 Rps. This fact also shows the kind feeling of many of the natives towards us.

In conclusion I would remark that during the past year we have had both the lights and shadows of Missionary life. In some respects we have had great trials; trials calculated to humble us and to bring us near to the Saviour and to make us feel that every blessing we enjoy is from his rich mercy, and that without him we can do nothing. We have also had many things to cheer and encourage us, and to bring at the whole we can say, Goodness and mercy have followed us; and we would ask others to join us in our song of praise. We beg also the prayers of Christian brethren in our behalf, that we may be sustained in all our trials and enabled to look to Christ unceasingly for aid. "Brethren, pray for us."

J. Ballantine

Rec'd March 24. 1863
Ans. May 5.

Extracts from the Report of the Ahmednuggur Branch of the American Marathi Mission for 1862

(In all there were in connection with the Ahmednuggur Branch of the Mission at the close of 1862 five missionaries with their wives, two native Pastors and four licentiates, sixty native helpers including school teachers, and two tract departments. There are six stations, (two of them unoccupied by a Missionary), and forty one out stations, where religious service has held every Sabbath. There were 20 churches containing 588 members and 407 baptized children, 995 in all.// The members of these churches are living in 109 towns and villages of this district.// The statistics of these churches are given in the following table://

Statistics of the Churches of the Ahmednuggur Branch for 1862.

Churches	Members Jan. 1st	Rec'd on profession	Rec'd by letter	Dismissed to other churches	Excom'd	Died	Members Dec. 31st	Children	Baptisms in 1862	Rec'd from other churches	Rec'd by letter	Excommunicated	Died (No baptisms included)	Dec. 31st	Children (approximate)
1. Ahmednuggur 1st	103	15		5			113	79	7		2	5	3	76	8
2. Ahmednuggur 2d	30	7	2			2	37	16	2			1	1	16	1
3. Serur	27	4				1	30	29	8				1	36	4
4. Ashti	66	2	3		3	2	66	86	7			2	3	88	12
5. Shingwy	21	3				1	23	15	3			1	1	16	4
6. Chandy	40	3	2	2		1	42	30	3	2		2	1	32	6
7. Sonai	12					1	11	5						5	4
8. Adgaum	15	3		1			17	16	3			1	1	17	5
9. Sidgaum	35	2	2	1			38	21	7	2		1	2	27	7
10. Gahoi	25	3					28	13	1				2	12	1
11. Nandegaum	19	6			3		22	10	3					13	5
12. Kundal	21	2					23	7	3					10	7
13. Wambori	25	4					29	9	2			1		10	4
14. Shingavi	20						20	7					1	6	3
15. Nadgaum	10					1	9	4	5				1	8	4
16. Sakal	9	6					15	2	1					3	9
17. Kohoroo	17				3		14	4					1	3	3
18. Sirur	15	3				2	16	15				2	1	12	5
19. Sonai	22					1	21	7	1					8	6
20. Nadhegaum	13	1					14	7	2					9	5
Totals	545	64	9	9	9	12	588	382	58	4	2	16	19	407	101

No new churches have been formed the last year. The existing churches have received new members from other villages, so that at the close of the year 109 towns and villages were represented in the 20 churches connected with this Branch, thirteen more villages than at the close of the previous year. Thus the gospel is working its way like leaven and spreading to one village after another in this district.

The reports of the different Bethels of this Branch will show the various obstacles experienced during the last year in carrying on their work. In some churches difficulties have arisen which have resulted in the excommunication of some of the members and the suspension of others, and yet notwithstanding all, we believe the churches have made advance in Christian knowledge and in piety; and the reports from some of our churches show a much better state of feeling at the close of the year than at the beginning. Many who had sinned have repented, those who have cherished feelings of ill-will towards their brethren, have been brought to a better state of mind, and peace and harmony have taken the place of jealousy and discord // May the blessed Spirit of Peace rest upon all our churches and increase the faith and mutual love of all their members

and enable them to adorn the doctrine of the gospel which they profess. As to the outward persecution experienced by some of the churches, we think it may prove to be rather a mercy than a judgment. It has tended to separate the wheat from the chaff, to show who are those that love the Lord Jesus Christ in sincerity and who are those that have a name to live while they are dead. It has served to show to the heathen around the true nature of Christianity, and men who have desired to enter the church have learned what self-denial they will be required to practise if they profess the religion of Christ. We have no doubt that all these things will turn out to the furtherance of the gospel, and that hereafter we shall reason to praise the name of our Heavenly Father for all his dealings with us, even those which seemed most painful and severe.

It is worthy of remark that while the number of our native helpers and teachers is only three more than it was at the close of the previous year, the number of places where Christians reside is now thirteen more. In general it is true that where there is even one Christian, there is some interest and some special encouragement for labor. But we are unable to follow up this interest as we would wish, for the

want of men and means. Of the 109 places where Christians reside in this district there are only 41 where regular religious services are held on the Sabbath, leaving 68 unsupplied // with the regular means of grace. Some of those where we return among our native helpers, are employed in teaching in the schools at Ahmednuggur, and from the remaining 53, a few places are supplied with both a catechist and a teacher. But in general there is but one native helper in a place; and yet with all our exertions we cannot supply more than 41 places with the regular preaching of the word. "How shall they hear without a preacher, and how shall they preach except they be sent"?

// We have had 29 schools in operation during the year, containing about 285 scholars, of whom 28 were girls. The character of these schools may be learned from the reports of the different brethren. They are in many respects unsatisfactory, and yet some of them are bringing forth good fruit. The scholars trained in these schools who come to Ahmednuggur to be admitted to the school for catechists, are far in advance of those who came in previous years; not only are they superior in point of study but they come with a more correct knowledge of Christianity and deeper religious impressions

and are therefore better prepared to be trained for the work of catechists and teachers. This in think is a good test of the village schools, the character of the children trained up in them and their fitness for becoming such labourers as we desire to employ. We wish we had more of such schools, especially as every teacher is a catechist and reads the Scriptures and conducts religious exercises at the place where he is stationed. Every school we endeavour to make a centre of light, and thus for we have succeeded even better than we had dared to hope amidst the numerous discouragements which occur in this department of our labors. In the 29 schools mentioned above, we do not include the Catechists' school or the girls' school at Ahmedinugger, these being of a higher grade than our common schools. These will be shown of more particularly in the account of the Ahmednugger station. It should be added that the expenses of these common schools are very small, each school costing no more than 60 or 70 Rupees a year. Sometimes teachers are transferred from a small place to another that other individuals may share in the benefits of instruction. Thus it comes to pass that some of the out stations which we occupy one year are dropped, and other out stations are taken in their place during the succeeding

During the past year the Christian Vernacular Education Society announced to all teachers of vernacular schools in Mission employ, that gratuities would be given to successful candidates that should present themselves for examination in the month of April. The subjects of examination were the following, St. Luke's Gospel, Geography of India, India in the Vedic Times, Arithmetic, and Practical Education. The total number of candidates that presented themselves for examination was 44, of whom 26 were from the Shwedaungyan Branch of the Mission. The two candidates who passed the best examination, one of whom was teacher in the girls' school at Shwedaungyan received 30 Rupees each. In all thirty persons received gratuities, fifteen of whom were from this Branch. Of the thirty who received prizes, eleven were below the marks of proficiency required for obtaining the minimum prize offered. Of these eleven three were of the fifteen who received prizes at Shwedaungyan, the other eight were of the fifteen from other Missions. It is intended that these examinations should be held annually. The rewards at the next examination are to range from Rs. 10 to 60, and it is understood that the examination will be much more strict than it was last year. The prizes offered by the Society are a great

stimulus to our vernacular school teachers to exertion in fitting themselves for the duties of their position. The prizes obtained are a great help to those whose wages are not large, and they render the station of a teacher much more honorable and advantageous than native Christians are generally disposed to consider it.
We are glad to see that the Bible has a prominent place in these examinations. It is only when the morality and we may add the piety of the Bible are added to intelligence and mental discipline that the highest type of the teacher is realized. In view of the efforts made by the Christian Vernacular Education Society to increase the efficiency of the vernacular school-teachers of Missions in this country, and of the good results already experienced in consequence of these efforts, we hail that Society as an important co-worker with Missions in this land in promoting the spread of true knowledge and especially the knowledge of the word of God among this people.

The usual anniversary meetings of the Mission were held on Thursday, Friday and Saturday, Oct 30th & and Nov. 1st. These meetings were attended with a great degree of interest and the influence of them upon the native brethren was most excellent.

It is needless to enter into particulars, as those held the previous year were so particularly described in our last Report. There was one new feature in the meetings of last October, which deserves to be mentioned. One evening was devoted to singing the praises of Christ in the native style, or what may be called a Christian Kirtan. A Kirtan among the Hindoos is a meeting at which a Gosavee or religious teacher celebrates the praises of some god with singing and instrumental music. At the great places of pilgrimage this is one of the chief attractions. Often a large audience is held in rapt attention until very late at night or even till the dawn of day. Then the music and poetry and dramatic action of the Hindoos are used with perhaps greater effect than on any other occasion. Not unfrequently the listeners are excited to the highest pitch of enthusiasm, sometimes weeping and sometimes shouting. On the occasion referred to above, the form and drapery of the Kirtan were preserved, but the subject was wholly new. The hero was the man of Galilee, who was holy, harmless, undefiled, and separate from sinners. The poetry was chiefly composed by Krishna-row, a young native brother of Ahmednuggur, possessed of much genuine poetic feeling, and who seems to have

consecrated this and indeed all his talents to the service of Christ. There a few persons stood back of him on the platform, who at the close of nearly every verse joined in a refrain or chorus. After singing a few verses in this manner an exposition of the song was given, and any remarks were made that might at the time suggest themselves to the leader. These remarks interchanged with poetry, were often given in the style of a recitation, the key of the previous tune being preserved. To prepare the way for the next subject, a suggestion was made or a question asked, and then immediately followed the next song in which the question was answered. Thus without interruption the exercises were continued for an hour and a half. Finally some further remarks were made in respect to the object of the meeting, and the desire was expressed that since we hoped soon to pass over the river to the goodly land beyond, we might now accustom ourselves by these exercises to the employment and the language of the heavenly Canaan. After prayer the large audience quietly dispersed. There was much artistic skill displayed both in the execution of the music and in the adaptation of the music to the poetry. The effect at times was highly dramatic, yet it was always serious and impressive.

and it gave to some of us new ideas in respect to the use that may be made of the native music of this land".

During the succeeding two months, it being a time of vacation in our schools, the same native brethren visited many places in our first and second Northern districts, and in some villages crowds assembled to hear the Christian Kirtan. In two or three places the hearers were so interested that they demanded that the singing should be continued the whole night, declaring that they did not wish for rest so long as they could have such entertainment. The singing of these Christian songs has led many to listen to the truth, who were never before willing to give ear to the important declarations of the word of God, and in the case of some the tears running down their cheeks have testified to the deep interest of their hearts. Oh that many around us may thus become interested in the gospel message, and be brought to accept it as the message of God to their souls.

No efforts were made at the Anniversary to induce the native brethren to make their offerings to the Lord as in the previous year. It was thought best not to do so inasmuch as many had been reduced to great distress in consequence of the scarcity of rain

during the last rainy season and the great dearness of provisions in consequence. Nevertheless many Christians were unwilling to be denied the privilege of presenting their thanks-offerings to the Lord for mercies received, and these were presented very quietly but with hearts evidently full of gratitude on the last day of the Anniversary. A watch, a woman's garment of fine texture, ornaments of various kinds, and rupees, half rupees, and quarters were brought forward and placed upon the table. About 100 or 150 Rs. in money and valuable articles were given and subscribed. The whole showed that the benevolent spirit of the native Christians was not an evanescent feeling. May it become a more permanent and abiding disposition with all. //

Anniversary offerings

Recd. March 31st 1863

Recd. Apr. 30

Report of the American Mission in the Ahmednuggur Collectorate.

At the close of 1864 there were in connection with the American Mission in the Ahmednuggur Collectorate seven Missionaries and six wives of Missionaries, three Native Pastors and three Licentiates, seventy three native helpers, including teachers and one tract colporteur. There were six stations and forty eight out stations where religious services were held every Sabbath. There were twenty churches, containing 581 members and 450 baptized children, 1031 in all. The statistics of these churches are given in the accompanying table.

The twenty churches received in all but 33 members on the profession of their faith during the year. Twenty three members have been excommunicated, (more than half of these from one church), and sixteen members have died, a mortality greater than even that of last year, being one in 37 of the whole number of members at the beginning of the year. Five have gone from the Churches of this Collectorate and united themselves with the churches of our Mission at Bombay, Satara, and Sholapore. Although they have removed from their former places of residence their influence is not lost to the Mission; for they are actively engaged in the promotion of the cause of Christ.

many members who still retain their connection with our churches, have gone temporarily to other places for employment.

No new churches were formed the last year in this Collectorate. At the meeting of the Mission in October, it was proposed that the churches now existing should form a Union or Association, and that all ecclesiastical matters connected with these churches which could not be transacted in each individual church should be brought before the Assembly of Pastors and delegates from the churches. This Assembly is to meet annually at Mauncanny gun to attend to any regular business that may come before it, but for the ordination of pastors and evangelists, and for the transaction of any similar business that may come up in the intervals between the annual meetings, provision is made for the meeting of the Assembly at any place where it may be necessary. The churches will be drawn closer together by this arrangement, and there will be more unity and harmony in the plans which they adopt, and the way will be prepared for the native churches to administer their own ecclesiastical affairs without foreign intervention.

Only six marriages have been solemnized the past year according to Christian rites. It will be seen from the report of the Native Pastor of the Sabbath Church that many Christian parents have married their children

according to Hindoo rites, and thirteen persons have in consequence been excommunicated from that church. The same difficulty has been experienced in other churches though not to the same extent. Some parents, after marrying their children in a Hindoo way, have exhibited evidences of repentance, and we have hopes that they will be restored to the church before long. We pray that those churches, where those difficulties have chiefly prevailed, may be speedily blessed with special influences from above, leading all those who have sinned to heartfelt repentance for their sins, and giving all those who profess the name of Christ, more strength and courage in behalf of the truth.

The third annual examination of teachers of vernacular schools in Mission employment, in this Presidency, took place in April last. At the examination of the teachers in Ahmedabad, John Murdoch Esq., the Agent of the Christian Vernacular Education Society, was himself present. There were 47 candidates in all who competed for the prizes in this Presidency and of these 32 were successful, the rewards ranging from 10 to 24 Rupees. Of the successful candidates 14 were teachers connected with our Mission in the Ahmedabad Collectorate, and three others had been trained here but were examined at other places. Mr. Soodanjee Pawar, Teacher

of the school for Catechists in Ahmednuggur, received the highest prize. Several of our teachers, who had prepared themselves for the examination, have been prevented by severe sickness from being present on the day appointed. These examinations have done great good. They have also shown the average ability of the teachers employed by the Missions in the instruction of Vernacular schools. No examination is proposed for 1865. The scheme was only intended to be provisional, introductory to other methods of promoting and improving vernacular education.

The Christian Vernacular Education Society decided during the year to establish a training school at Ahmednuggur for the preparation of vernacular teachers, and they appointed James Craig, Esq. to take charge of the school. He reached Bombay by the last steamer in December and brings the highest testimonials as to his fitness for the work. His first labor will be to master the Marathi language. We hope that his appointment here may greatly subserve the cause of vernacular education and the cause of Christ in this region.

Statistics of the Churches in the Ahmednuggur Collectorate for 1864.

Names of Churches.	No. of Members January 1st.	Rec'd on profession in 1864.	Rec'd by letter from other churches.	Dismissed to other churches.	Excommunicated.	Died.	No. of members Dec. 31st.	Baptized children Jan. 1st.	Baptized in 1864.	Came from other churches.	Removed to other churches.	Received to communion.	Died.	No. of children Dec. 31st.
1. Ahmednuggur East	120	16	1	8	0	2	127	82	9	2	4	5	1	83
2 Ahmednuggur West	35	4	0	2	0	0	37	19	1	0	1	1	1	17
3. Seoor	33	3	1	1	0	1	35	37	4	0	2	2	1	36
4. Khokar	59	0	1	2	12	0	46	91	2	1	2	0	2	90
5. Shingvay	23	1	1	0	0	3	22	16	2	0	0	1	0	17
6. Chandey	45	2	0	1	0	2	44	35	4	0	0	3	2	34
7. Lonee	10	0	0	0	0	0	10	6	0	0	0	0	0	6
8. Kolgaum	20	0	0	0	0	0	20	15	3	0	0	0	0	18
9. Didgaum	37	0	0	0	0	1	36	34	3	0	0	0	1	36
10. Gahor	26	0	0	0	3	1	22	13	2	0	0	0	2	13
11. Panchegaum	19	0	0	2	0	0	17	17	2	0	1	0	2	16
12. Kundal	23	0	0	0	1	0	22	9	3	0	0	0	1	11
13. Wambori	29	1	0	0	3	1	26	12	2	0	0	0	0	14
14. Shingave	21	2	0	0	0	1	22	10	2	0	0	1	1	10
15. Wudgaum	6	0	0	0	0	0	6	7	0	0	0	0	0	7
16. Satral	15	0	7	0	1	2	19	3	0	6	0	0	1	8
17. Rahoori	13	0	0	0	1	1	11	3	0	0	0	0	0	3
18 Newasse	16	3	0	0	1	0	18	12	1	0	0	0	0	13
19 Sonee	26	1	0	0	0	1	26	8	1	0	0	0	1	8
20 Pudhegaum	16	0	0	0	1	0	15	11	0	0	0	0	1	10
Total	592	33	11	16	23	16	[illegible]	440	46	9	10	13	13	[illegible]

Rec'd March 30, 1865.

Ack'd May 12.

Res. 2
on steam vessels.

Report of Rev. A. Hazen, 1864.

At the beginning of this report I would record our gratitude to the Father of all Mercies, for the privilege of resuming the work of preaching the Gospel in this land. We landed in Bombay May 19th and reached this place June 4 — nine & a half years from the time we left it to engage in the work at Bombay. Here we were permitted to enter at once upon the work which had been assigned to us by the Mission, at its preceding meeting, namely that which had been under the care of Mr & Mrs Bissell, previous to their leaving for America.

Mrs Hazen soon began to hold meetings for the women. The number of those who came to read, & to attend the meeting was more than many. She was aided in the work of teaching by a Christian woman. The meetings were held five days each week. At the time of the vacation in the schools after the October meetings many of these women left the place.

In addition to preaching in the chapel once each Sabbath I soon began a service outside one of the city gates on Sabbath mornings. This service I kept up regularly while I was in the city, but the attendance was very irregular. Sometimes I had 30 to hear me, again there were only 5 or 6. Yet I always found some hearers, and so was encouraged to keep on in my attempt. One day I found that all the men had gone to attend the funeral rites

of a wealthy banker in the city. I then gathered a company of nearly 20 women who gave good heed while I read to them & talked of the Saviour's love.

I cannot say that I have seen any results of this effort; but there are some things which may be stated in this connection. One man, who was formerly in our school, and who for some years past has been convinced of the truth of Christianity, has begun to attend regularly upon our chapel services, since I began the service near his house, and is now asking to be received to the church. So far as I can judge he exhibits a true Christian character.— We have sometimes had men at the services in our chapels who were induced to come, in part at least, by what they heard. I always gave an invitation to come to the chapels & hear more of these things— There are several men who are free to acknowledge the truth of Christianity, and who say they have given up all their confidence in Hindoism.— When the primary school here was opened in December, after its recess eight boys from that neighborhood began to attend. They have however, been very irregular in their attendance.

School for Catechists and Teachers.

Mr Ballantine was in charge of the school the first part of the year. Mr Fairbank took charge about the middle of April. I commenced my duties in it on the 6th June. There have been two native teachers employed.

Through the liberality of W. F. Stearns Esq. of Bombay, we were enabled to receive a larger number of scholars than usual the past year. There were 69 persons on the roll. Of these 30 were members of the church, and 25 others were from Christian families. Several from the school united with the church in the early part of the year, and two near the close. One was sent away for misconduct, & some others left on account of health, and for other reasons. At the examination, Oct. 24 sixty were present. Five of these were after that time employed in the Mission as Teachers, and others left, not expecting to return to the school.

The general attention to study has been gratifying, and the progress of the scholars good. At first there was some irregularity in attendance, but it was mostly confined to a few individuals, and a want of punctuality which had a bad effect. But there was a manifest improvement in these respects the latter part of the year. At the annual examination an abstract of the roll was presented, from which it appeared that two scholars had been present all the year, without the absence of a single day. Others had but one mark.

The teachers have been faithful in the discharge of their duties, but the classes have been too large for the best improvement of the scholars. It has been necessary for some of the advanced scholars to hear lessons frequently during the year. If we

should again have as large a school, we should need to employ additional teachers. // We have also felt the want of more rooms for recitations. The school is much cramped in our present building.

The ~~[illegible]~~ Members of the Theological class have pursued studies as usual in this school for four months attending to Algebra, Natural Philosophy, History & Morals. //

In Primary School had twenty five scholars present at the examination. Some members of the Catechists school who were only commencing study, attended upon lessons here. Several boys from heathen families have attended the school a part of the year. We would gladly take in as many such as our rooms would accommodate, to learn the lessons which are taught to our boys from Christian families.

Southern & South Eastern fields.

Southern field. The church at Kolgam has remained unchanged in its membership. On the last day of the year one member whose conduct had been wrong during the year was suspended. He had disregarded the Sabbath. On the same day one man was examined for membership and approved by the church; his baptism being deferred till the pastor may be able to visit his village for that purpose. He lives 15 miles S. from Kolgam in a large village, and it was deemed of much importance that the ordinance be administered in the midst of his friends & acquaintance.

Three children have been baptized during the year. The whole number of members is twenty, and of baptized children Eighteen.

Schools. The school at Kolgamu has been in an unsettled state. The teacher left in May, and has not returned. In July the wife of the catechist gathered the children again & began teaching them herself. She has since kept up the school. The number on the roll is 16, and the usual attendance, about 9. Two or three of these are girls. They learn to read, commit to memory the Lord's Prayer & the Commandments, & Catechisms, Tables for addition & multiplication.

The teacher at Linpangamu has not found it possible to get together children to study, and has been employed as a catechist. He has visited with some regularity the villages in that vicinity. At the closing of the year he was transferred to Loni, 5 miles from the other village & 10 miles from Kolgamu. The Makaas at Loni have been very urgent for a school. There are some men who are asking to be instructed in Christianity. There is a large number of children. The teacher was directed to make the experiment. A roll of 25 names was made out at first. Some of these were young men who wants attend an evening school. The duty of providing a place for the school, and of helping the teacher in reference to a place

for him to live in, has been urged upon the people. They seem to be ready to do what they can.

The Assistants have continued their labors as heretofore. An effort has been made to concentrate their labors, by assigning them districts. They visit each a certain number of villages, as far as may be at regular intervals. They visit persons who manifest any special interest in the truth, and preach in their villages. These labors they can attend to at all seasons of the year. In the cold season they can go to places somewhat more distant, and carry the light of the gospel to the more darkened ones. I hope the time may come when Bible readers may in this way reach every village in our large and interesting field.

This field greatly needs the presence & labors of a resident Missionary. There is interest in several places, enough to encourage continuous faithful labor. It would not be in vain. Many villages seem to have received enough light to be partially interested in the truth. None living in this city can visit the work assistants in the most satisfactory manner. These men are all too far away to be gathered for instruction each week as many the brethren are permitted to do. The nearest one is 18 miles from here, another 22, the school teacher is 32, and a third assistant 33 miles away. Our church members live from 18 to 40 miles distant from here. Who will come down and in this unlimited field?

Itinerary Labors. // In November & December I spent six weeks in preaching among the villages, mostly in this Southern field // The report of these labors consequently belongs here — I have twice visited Sevoor since my return. & spent the Sabbath, Christmas Day, there: and was present at the reception to the church of one whom I baptized as an infant more than 12 years before.

// In all I visited 30 villages in the six weeks, I was out in some of these I preached several times. The assistants who were with me visited 61 places besides those that I visited. The aggregate of the congregations was about 3,000.

// Mrs Hazen went with me to ten villages. She had large & attentive audiences of women in every place visited. She met several companies at every village. Many times she was invited to the houses of natives of the highest classes, and the women in such places listened to her reading, conversation & singing with the deepest interest // She was often accompanied & helped in the singing by our daughter, or by our sister Mrs Chapin. Mr & Mrs Chapin accompanied us on one tour, for the sake of improvement in the language, and to observe the method of operation in those village labors. At one place Mr. Chapin ventured to speak a few words to a company of villagers, assembled to listen to our assistants.

// I visited several places where I had preached many years

ago, while residing at Serwor. There seemed to be a general increase of light and a great increase of friendly feeling. In every place we found men ready to listen to our message. Very few were found who took up the defence of their old faith, or who attempted to disparage Christianity. In one place, ~~where~~ we were greeted with words of blasphemy at our first attempt at preaching, but we had the pleasure of seeing the blasphemer himself a quiet and attentive listener, at our meeting the evening before we left the place. //

At Rui, on the 11th Nov. I baptized a child at the house of the Catechist. A few Christians were present, and about 30 heathen. The head-man, the village-accountant, and ten or twelve other persons of the higher classes were there. They came to hear the word spoken, & to witness the ceremony. After the services the Christians sang several hymns in praise of Christ, and inculcating Christian duties, mostly to native tunes. The whole company remained quiet and interested while this singing was going on.

At Limpangaum, Decb. 1st I baptized the child of the teacher at his house. The persons present were mostly women, who had just before been listening to Mrs Hagen at the house of one of them, and who came to the service at her invitation.

At Ghogargaum, Dec. 12. we had the sacrament in the house of the only ~~Christian~~ brother there, on account his aged mother, who is blind & nearly helpless. She was very thankful for the

privilege of partaking of the elements once more. A little company of ten were gathered there and eaten on the ground in the low hut. Two of us had been preaching in that village that morning, two others in another, a few miles away. The elements, in the common dishes of the house, were on the ground in the middle of the little circle. The bread was the common black, unleavened bread of which we had eaten our breakfast, and I doubt not quite like that used by our Saviour. The deacon was the husband of a granddaughter of the aged woman. It was a precious season to us all, for the Master of the Feast was there!

We visited the pilgrimage at Mandogua, 20 miles South from here. It occurred at the full moon in Dec. Here we had full opportunities for the word. There was the usual pomp & parade connected with the idols, but there seemed to be a want of heart in what was done. Many heard with what seemed to me, a wonderful degree of interest. I was present at a large assemblage of Mahars listening to their poets. They gave me a most attentive hearing, & all the poems I heard sung were not heathen, to say the least. One company, which was most in favor to all appearance, sang hymns composed by one of our Christian men.

While here we were greatly rejoiced to hear of the triumphant re-election of Mr. Lincoln.

Rev. Sidoba B. Misal, reporting the church at Sewor states that "none have been received from among the heathen. Three girls, who had been baptized in infancy were received on profession of their faith, and one brother, by letter from the First church of Ahmednuggur. One sister has taken a letter to the First church of Ahmednuggur, and one of the deacons has died. At the close of the year there were 35 members." There were also 36 children, an aggregate of 71: and an increase of one during the year.

One deacon having died, & the other having been under the censure of the church for a time, the church made choice of two new deacons near the close of the year.

The schools have suffered from the necessity the people have been under of having every child earn something, in order to the support of the family. — There has not been so much itinerary labor performed as usual, owing to the sickness which has prevailed in every family. The pastor has been unable to have his own family apart of the time. Yet he has spent in all, 38 days in this labor.

Contributions. "The church has contributed for the spread of the gospel at the monthly concerts Rs 3. In addition four families have given towards the support of the pastor Rs 9. This is less than in the year preceding. But those who can give are few. Others live at a distance, and so they do not meet with us regularly, they do not think of the importance

of giving to the support of the Pastor & for other objects. But it is my prayer to God that these persons may ever remember that it is their duty to cherish affection for the church and to contribute their support as long as they are permitted to remain in its connection."

The Congregation at Sevor for a time was upwards of fifty persons: but owing to the stoppage of some public works many of the hearers went to other places, and at the close of the year the average was twenty five. — Three prayer meetings a week are sustained. The interest is now very much diminished, owing to the fact of the residents moving away from the neighborhood. The "hard times" are very severe upon this little & feeble church.

The pastor reports great readiness to listen to the truth in the villages which he has visited, remarking a great difference from what was manifest ten years ago, when the villagers revited & often abused the preachers. He adds, that it is not strange there are no inquirers in these villages, as there are so few persons who can go to them for the purpose of preaching to them. There is a dearth of scholars in the schools, and of preachers, while there is an abundant supply of hearers.

A. Hazen

Abingdon Feb. 7. 1865

My dear Dr. Anderson,

On this blank page I may notice a fact of some interest in connection with the church at Kolgaum. At the time of our annual meeting in Oct. the members of the Kolgaum church present here — all but two of them — made out & presented a call to one of our Licentiates, Marcus Sangale, now at Kewase, to come & be their pastor. They pledged a small sum towards his support. When the Kewase church heard of this application they bestirred themselves at once, & made out a call, likewise pledging a small sum monthly, less than that of the Kolgaum church. The brother had these two calls under consideration at once. He decided that it was his duty to remain with the Kewase church. The question of ordination has not yet come up formally. There may be doubts as to the fitness of the candidate, and there may be other reasons, which I know not, why the church has not aspirated to an newly formed "Union" to proceed with the matter. I only mention the fact as indicating a prognosis, I think, in the right direction. Quite an interest seems to have been awakened at the time, in the matter of securing pastors for some of our churches. More than one plan was started, but not matured, for having some of our present pastors removed to other churches. — Started, I mean by the churches, or individuals in the churches, themselves.

Yours very truly

A. Hazen.

Rec'd May 12

Report of Ahmednuggur Station.

In the last report mention was made of the death of the Rev. Dari Ramchender, Pastor of the Dist Church, on the 11th of January 1864, in Bombay. No Pastor has been found to supply his place, and the duties of Pastor have been performed by Mr. Ballantine. It was hoped that a memoir of Rev. Bairpint would have been prepared ere this, so that it could have been published with this Report, but difficulties have intervened and the memoir is not yet prepared.

The duties of the station in consequence of the departure of Mr. Bissell in December 1863, devolved entirely upon Mr. Ballantine until the middle of April, when he was relieved by Mr. Fairbank, who remained in charge until the arrival of Mr. Hazen the first week in June. From that time Mr. Ballantine carried on his own proper duties as in former years, Mr. Hazen performing those duties which during the preceding year had been carried on by Mr. Bissell. From this it will be seen that it was only about the middle of the year that the duties of the station began to be performed with the usual regularity, and much less labor was accomplished than would have been, had the usual number of laborers been working here all the year without interruption. The native agents of the Mission labored faithfully throughout the year.

Churches. Sixteen persons were received to the First Church during the year, on profession of their faith in Christ; twelve of them at one time in March, and the remainder in November. Of these, six were members of the School for Catechists and with one exception had been baptized in infancy, and three were girls in the girls' school, two of whom had received infant baptism. The remainder were, five women, and one man of high caste. One woman was received by letter from the Second church. Eight persons received letters of dismission to other churches and two members of the church died, leaving 127 members in the church, an increase of seven on the previous year. Of the two deaths one was that of Rev. Bunyamin. The other was Ramdass, for many years a Catechist of the Mission. He was a faithful laborer and very zealous in the performance of his duties. He was stationed at Sendee, five miles from Ahmedungger, where he had good opportunities of addressing large companies of heathen, and where also he did good service in watching over the Christian brethren residing there and in that vicinity. He had the confidence of the people of the higher classes in that village in an unusual degree. He formerly suffered much in one of his limbs from disease in the bone, and he was finally compelled several years ago in consequence of the same pain

caused by the disease, to have the leg amputated above the knee. Since ~~this~~ that time, his health had been remarkably good, and he was very active in laboring, though it was difficult for him to get about and visit other places. In October last he was attacked with a pulmonary disease which no remedy seemed to check in any measure. He was brought into Ahmednuggur and had the benefit of the best medical advice here, but he became rapidly worse, and on the 2d of November he died. On the day of his death, although it was difficult for him to speak, he declared his faith in Christ, and said that he had been a great sinner but that Jesus died for him. He seemed happy in the thought of death, and he retained his senses to the last. The Christian community mourned his loss, for he was an amiable man, and all loved him. He has left a wife and several children, one of whom, his only son, educated in the Catechists' school, takes his father's place as Catechist at Sheendee. "The memory of the just is blessed."

Nine children were baptized during the year, two came with their parent from the Second Church; four went with their parents to another church, five were received to the communion of the church, and one died, leaving the number of baptized children at the end of the year 83.

The Pastor of the Second Church has given a full report of his labors and of the additions to the church under his care.

The Church at Lonee has received no addition during the year. The number of its members is ten, and of the baptized children six. There are two persons belonging to that village who united with the First Church in Ahmednuggur the last year, and as soon as they return to Lonee to reside permanently, will doubtless connect themselves with the Lonee church. A visit to that village in December, on which occasion various religious services were held in the small chapel recently built there and the sacrament of the Lord's Supper administered, was the occasion of great joy to all present. It was very evident that that small and faithful church in the wilderness was exerting an influence for good on the heathen around. The Christians there, though originally of low caste, evidently had the respect of the higher classes in the town, who listened to their instructions with interest and who showed by their questions and conversation that they understood ~~[illegible]~~ the great truths of the word of God. O that we had many such centres of light as that little Lonee church, diffusing precious rays around, and thus dissipating the thick darkness in which this people are enveloped.

In the three churches mentioned above (the Ahmednuggur First & Second, and the Lonee Church), there were at the close of the year 174 adult members and 105 baptized children, more than one fourth of the whole number in the Mission.

Schools. The School for Catechists was for three months and a half under the charge of Mr. Ballantine, and a month and a half under Mr. Fairbank. Mr. Hazen then took charge of it; and a ~~[illegible]~~ sufficiently full account of the school will be found in his report. The large number of scholars the past year required a much larger corps of teachers than we were able to furnish, and we thus failed to realize the full benefit which we might otherwise have derived from the kind donation of our friend Mr. Stearns.

The school for girls also had a larger number of pupils than usual, and a much greater proportion of the whole number than usual received a part of their support from the Mission, owing to the donation of Mr. Stearns. Three of the larger girls were married during the year to Christian young men, two of whom are in the employment of the Mission. Three of the girls in the school united with the First Church and two young married women who had been instructed in the girls' school, united with the Second Church.

[illegible] gentlemen, and at the examination of the girls' school several ladies of the station, Mrs. Gen. Heyland & her daughter, Mrs. Dr. Fraser, Mrs. Capt. Macfarlane and others were present. The impressions produced on the minds of the native gentlemen who witnessed the examination, are well exhibited in the following extract from an article penned by one of them, a Brahman, and first

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The Church at Lonee has received no addition during the year. The number of its members is ten, and of the baptized children six. There are two persons belonging to that village who united with the Dist Church in Shimaunggan the last year, and as soon as they return to Lonee to reside permanently, will doubtless connect themselves with the Lonee church. A visit to that village in December, on which occasion various religious services were held in the small chapel recently built there and the sacrament of the

Lonee church, diffusing precious rays around, and thus dissipating the thick darkness in which this people are enveloped.

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The school for girls also had a larger number of pupils than usual, and a much greater proportion of the whole number than usual required a part of their ~~[illegible]~~ support from the funds of the school, owing to the donation received from Mr. Stearns. Three of the larger girls of the school were married to Christian young men, two of whom are employed by the Mission.

At the Anniversary of the Mission in October the school for Catechists and the girls' school were examined in the presence of the Mission and a large company of native gentlemen, and at the examination of the girls' school several ladies of the station, Mrs. Gen. Heyland & her daughter, Mrs. Dr. Fraser, Mrs. Capt. Macfarlane and others were present. The impressions produced on the minds of the native gentlemen who witnessed the examination, are well exhibited in the following extract from an article penned by one of them, a Brahman, and first

published in Marathi in the Vritt Vaibhav, a native newspaper of Ahmednugger, and afterwards translated and published in the Dnyanodaya.

"The annual meeting of the American Mission has commenced this week. Day before yesterday the girls' school was examined. There were about 50 girls present, and some of those who were in the highest class passed an examination as good as that of boys in the Govt. school. All present were highly delighted at the progress which they had made in the different studies pursued. These girls have completely refuted the notion that Brahmans alone are capable of acquiring knowledge, and that Shoodras can never expect to attain to the same level with them. For these girls who were examined on this occasion, were not the children of Brahmans or even of Shoodras, but of the lowest castes like Mahars; and at the same time if we look at their pronunciation and their whole bearing, we would never dream that they belonged to those classes which the Brahmans in their pride call low. From this we see, that it makes little difference in what soil the seeds of knowledge are sown, even if cast into those kinds of soil that are called low and worthless, they bring forth good fruit and all should rejoice in it. We congratulate the Mission on the success of this school."

In a later number of the same paper, the Vritt-Vaibhav,

the following remarks are made in regard to the educational efforts of the Mission at Ahmednuggur. The writer, a native gentleman of the highest caste, holding the place of Assistant Judge at Ahmednuggur, and the first native who has risen to that post in the Service of Government in this country, in endeavoring to account for the progress of Christianity here, writes as follows; "The Mahars by becoming Christians see that their daughters and sons are educated and elevated; that they obtain favor and support from the great, and are employed as teachers and in other ways by which they acquire money, and thus they obtain what they have long desired, a competency as long as they live. The boys and girls now receive an education which the boys and girls of Daghiedars (land owners and village owners) and Osheeos, of Kool Kurnees and Patels, (the highest officers of villages), of the very towns to which these Mahars originally belonged, do not receive. The son and daughter of the Daghiedar must hide their faces for shame when they see the son and daughter of the very Mahar (lowest menial servant) of their village far better educated than themselves. The daughters of these Mahars would even put to the blush the wives of our greatest Rajahs. This is the fruit of labor and of industry." Formerly, in the days of Nana Fernavese our people were accustomed to think that it was important in selecting soldiers to select those belonging to high Mahratta

families; and persons of distinction like the Pawars regarded the military service of the English as proper enough for Mahars and Mangs, but as utterly unworthy of sepoys of high family. As a consequence, the English filled their armies with Mahars and Mangs and other low castes, and in the end the turbans and even the teeth of the high Sirdars (native princes) began to fall before these armies composed of low caste men. When Holkar attacked Bajeerao the latter was under the necessity of flying to Bassein and asking the assistance of those low-caste troops of the English army. Sixty years have passed since then, and we have had abundant experience, showing us how Scindia, Holkar, the Sikh and Mohammedan powers, have all been subjected and reduced to the condition of mere puppets and kinglings by these low caste armies of the English, who have been rendered so efficient and powerful by the instruction which they received in military tactics. Yes, the proud Sirdars flaunting their splendid turbans and gold-embroidered dresses and all the paraphernalia of wealth and state, became objects of contempt before the meanly-dressed Mahar. This was all the fruit of instruction. Let us learn from this that those very Mahars and Mangs, whom we look down upon with contempt, may hereafter become great writers, preachers, clerks and even judges in the courts. There is

is nothing to prevent this. And just as formerly those who called themselves high, were subdued by the low caste armies of the English, so by the influence of education these low-caste people may obtain a footing among the so-called high castes, and even become exalted above them. We cannot now predict what the result of all these efforts to educate the low castes may be. But this we do say, that if the children of our Rajas and other most distinguished native families were brought face to face with the children of these Mahars and Mangs, they would appear far inferior. So also the wives of our great men, who, like kept animals, have grown fat by their generous diet, and who cover themselves with their gold ornaments, if brought face to face with the daughters of these Mahars would appear far inferior in excellence. It is unnecessary to add, that the offspring of Mahars, if already so much elevated by education, will hereafter become more and more intelligent and refined. And another thing may be said, our people may refuse to give attention to this matter and may utterly despise these Christians because they are few; but no one can say what the results of this elevation of the Mahars may be, but they will certainly be great. Bajee Rao would not regard the increasing power of the English army, but when the time of conflict came, he was defeated by it whereon he attempted to oppose it. Thus we think in regard to

the Mahars, that the Missionaries have delivered them from great degradation, and indeed have, as it were, given them a new birth. Such are the wonderful fruits of labourers efforts. Jesus Christ was not born in this country. Here Rama and Krishna and Dnyandeva and Tukaram are renowned. But men have left these gods and heroes of their own land, and have put their faith in the instructions of Missionaries and have begun to worship Jesus Christ and sing his praises. This is certainly no small result of these efforts. Doubtless great labor is necessary to impress Christian sentiments on the minds of Hindoos and to lead them to abandon all their former views. But it is evident that Christianity is spreading more and more, and it has the aid of science wealth and intelligence, and how can it be otherwise than that it should spread far and wide. To extend this religion in our land some of these missionaries have exerted themselves to the utmost for twenty or thirty years without intermission, and some have grown old in this work, and their wives and children are all devoting themselves to the same labors, and thus Christianity has spread and is spreading. And those in this land who are counted as lowest of all and are thrust outside of the villages (being not considered pure enough to live within the walls), have now become great helpers in this work, for the Missionaries easily draw them over to their side and gave them

the necessary instructions to fit them for efficient service, and they naturally and properly regard the Missionaries as their great benefactors. The Mahars look upon the Brahmans and other high castes as their great oppressors and as anxious to keep them down beneath their feet, and they feel that the Missionaries have been sent of God to be their deliverers; and who can deny that they are right in their opinion? Is it not a great favor indeed, that those whose lives were once without any object, and who had no hope or ambition of any thing better, and who were not indeed allowed to live within the walls of villages and who were thus reckoned in the lowest ranks of the community, should be raised to a level with the highest? x x x I beg our countrymen to consider this whole matter, and to apply themselves in earnest to the work of educating their sons and daughters in science and in virtue, and to labor also for the improvement of the lower classes. But if the higher classes of our country make no efforts to teach their own children, how can we hope they will give attention to those far beneath them."

This whole extract is important, as it shows how the better educated natives view our educational efforts and the results produced by them. There is no doubt that the writer is correct when he says that our schools are training up an entirely new class of men to take the front ranks in the native community, and those who have hitherto taken the lead must give

way to those, whom a short time ago they would have disdained to sit with the dogs of their flock. Thus God is overturning and overturning here as in other countries, upheaving the masses and rearranging the elements of society, until He come whose right it is to reign.//

Theological Class. This class has pursued its regular course of study during five months of the past year. Sacred Geography was one of the studies to which particular attention was directed in connection with the lectures which were given on the Life of Christ; and ~~they were also~~ the members of the class were able to trace out on the map the journeys of the Saviour and the principal places visited by him, so far as they are designated in the gospels. They were able also to point out the principal places mentioned in the history of Abraham and Jacob, as well as to give the main facts mentioned in the four first books of the Old Testament. Their studies in Theology extended from the great doctrines connected with the fall of man and the depravity of the human race, to those connected with the atonement made by Christ. They also studied the subject of Moral Science, as well as several Mathematical studies, which they pursued in connection with the School for Catechists. They were all very industrious and faithful in study and consistent in their daily walk. They prepared written essays on the subject of each Theological

lecture and preached twice a month on subjects assigned them.

Common Schools. The two schools for caste boys ~~[illegible]~~ in Ahmednuggur have been continued; one of these is sustained by the funds left for this purpose by the late Miss Farrar. Three schools have been taught by native Christians in neighboring villages, Loreé, Wadgaon and Peoor. The numbers attending these schools have been small, but the schools are doing good and are exerting a good influence. The school at Wadgaon, although like the other village schools, taught by a Christian who came from the Mahar caste, is attended by boys of the highest castes in the village. The Brahmans, Koonbis, including the Patails or head men, and Wanees, all send their children to the school, and are much interested in the progress of their scholars. The teacher, (who is the Catechist also, and a member of the present Theological Class) is very much beloved by all the villagers, and he is exerting a good influence upon all around him. A few days which we spent at that village in December, showed us how greatly the people there were in advance of those around them in the knowledge of Christianity and in appreciation of the truth.

Miscellaneous Labors. The Gnyanodaya has been continued as in past years and considerable time has necessarily been devoted to it. A good deal of time has also been devoted to the preparation of the new edition of the New Testament in

Marathi with reference, which the Mission have determined to print at the expense of the American Bible Society.

"During the past year the native gentlemen of Ahmednuggur, numbering among them some of the most intelligent and best educated natives in the Bombay Presidency" such as Mr. Gopal rao Hari, the Assistant Judge, Mr. Moroba Tankoba, Mr. Dinnal rao Vyenkatesh, Mr. Ramchunder Amrit Dugal, Mr. Vishnu Purushuram and others "formed themselves into a Debating Society for the discussion of various subjects connected with the customs of the people and general morality (though excluding religious subjects), and have held their meetings every Saturday evening in the Govt. English school, the Head Master of which has been one of the most earnest and persevering in carrying on this effort. Several addresses have been given by our Missionaries before this Debating Society at the earnest request of the members ~~of the Society~~. The discussions have had a good effect in diffusing information and in dispelling prejudices, and in showing to the learnings of past history on the truth or falsehood of different religious systems. It has been interesting to notice that those who in this Debating Society maintained that the custom of early marriages and other similar customs now prevailing among the Hindoos, should be continued, have at once been attacked by different native

newspapers in Poona and Bombay, as unworthy of the high place which they hold in the estimation of the people, and as showing small fruit of the education which they have received. We cannot but feel that the influence of such discussions is good, and much light is diffused among the people and thought excited by these means, and the power of superstition and of ancient heathen customs much diminished. It is a great advance on the dead apathy which has so long prevailed. //

J. Ballantine

Report of the Ahmednuggur Native Church.

[Translated from the Marathi prepared by the Pastor]

In the beginning of the year there were 35 members of the church, and four others were received during the year. Two persons were dismissed to join the Sholapore Church. None have died during the past year and no one has been excommunicated, so that at the end of the year, the number of church members was 37.

The four persons who were received to the church were of the number of those who have been candidates for church membership since 1863. I have generally given them special religious instruction every Sabbath day, and have at the same time endeavored to ascertain their feelings and their religious experience, and through these efforts in their behalf they became well acquainted with the Scriptures. The church having become satisfied in regard to their faith and Christian walk, they were received to the privileges of church membership on the 2d of October. (1) Goolab Sing, a Paradeshee, about twenty years old, is the first whom I shall name of these converts. He was formerly employed in the Office of the Vritt Vaibhav, the native newspaper published in Ahmednuggur. His father is dead, but his mother and two brothers are living here. Being in poor circumstances, Goolab Sing [illegible]

and no opportunity or means of obtaining an education, but while employed in the Printing Office of the Vitt Faibhaw, he learned to read by making good use of his leisure moments. Soon after in the providence of God he formed an acquaintance with Christians, who urged him to come to the services on the Sabbath to hear the word of God and to converse with them on the subject of religion, and in this way he first became impressed with Christian truth. He afterwards came to live with Christians entirely, in order that he might have better opportunities of learning ~~Christian truths~~ and of conforming his conduct to the word of God. When he came home his mother and brothers and various other friends raised a great clamor as usual, but it had no effect. He continued firm and glorified Christ by his conduct, and at length was received to the church as mentioned above. He is now studying in the Mission school, and frequently goes to the neighboring villages to make known the gospel. May the Lord be with him and prosper him in his efforts. — (2) Akwamon of Kwinyi is the second of those received. His brother and sister had been Christians for many years, and through them he had become well acquainted with Christian truth. — (3) Chundabace is the third of those received. In very early childhood she was sold by her parents and brought here by some wicked person. When it came to the ears of the Magistrate, he punished the

person who had brought her, and made search for the parents of the little girl but could not find them. Then the Magistrate put her in charge of the Mission, and she became a pupil in Mrs. Ballantine's girls' school, where she learned the truths of the word of God and many other useful things. She was married in 1862 to Mr. Rahoo Dajee, the clerk of this Church. Having given evidence of faith in Christ and true penitence for sin, she was received to the church on the date aforementioned. When we think of the providence of God in bringing her here through all the dangers that beset her path, and making her at last a member of his church, we cannot but be astonished and praise God for his goodness. We may rest assured that he will in his own good time call all those whom he has chosen for himself in India, and make them the members of his own flock, and we should keep on working and never faint or be discouraged. —

(4) Pritabace is the fourth of those received. Her father has been for many years a Christian, and she was for a long time a pupil in the girls' school, where she was instructed in the truths of Christianity. Her husband is also a Christian. These four persons are all young and weak in faith, and they all need the prayers of Christians in their behalf.

There are 19 baptized children in the church at the beginning of the year. One has been baptized, one has been

received to the communion of the church, one has removed with its parents to Tholapoor, and one is now in heaven; so that at the end of the year there were only 17 left.

My work the last year has been the same as in previous years, except that on account of severe illness from fever I was unable to do any thing for a time. This illness was the means of showing me the unspeakable love of God to me a sinner. I never before had such rich experience of his love. To His name be praise. In the time of my illness I also experienced great kindness from my brethren and sisters, from the people in my own church, and from the Missionaries, especially from my very dear Mr. & Mrs. Bachelor. Their love and sympathy were such as I had never experienced or witnessed before. The kindness of all my friends on this occasion and their prayers for me will never be effaced from my memory. I can never repay them. May God reward them. May I learn from their example to feel for others in distress and do what I can for their relief. And may my spared life be spent in showing to others what joy and peace are found in resting upon the promises of God.

I am accustomed every Sabbath day, after religious services, to take the unlearned and ignorant of my congregation, and have them commit to memory a short verse of Scripture, and then after they have committed it and well understood it, allow them to go to their homes. These persons are now committing

verses in the 5th Chapter of Matthew. By committing these verses to memory I feel that they are provided with an important means of grace and aid in overcoming temptation. And I hope that these verses may occur to them when most needed, and thus prove useful to them in the Christian warfare.

For a long time I was accustomed to take my stand every evening upon my gate to converse with people who passed and who might be disposed to stop and have conversation on religious subjects. At these times Bhiwajee, one of our church members and a teacher of a Mission school here, gave me great assistance. Sometimes the people would stand there talking with me till 9 or 10 o'clock at night, bringing forward proofs in support of their opinions and listening to mine. Some persons used to come there regularly every day. After a while, finding that they could not maintain their ground, they became weary of coming and I gave up the exercise, though I intend to commence it again before long.

Meetings for prayer have continued to be held. Much prayer has been offered that the war in America might come to an end. — The Christians in this Collectorate have decided to form a Union, which I have no doubt will be very beneficial. Christians here have increased in the disposition to engage in industrious and useful occupations. Many reforms are going on among the people about us. May God glorify himself through all these things.

Vishnoo Bhaskar.

Received May 12.

Report of the Ahmednuggur Station of the Marathi Mission for 1865.

It is a trial to take up the work, which has been for so many years so well done by our Br. Ballantine — who has written nearly all the report that have been made of this station, since its commencement — to attempt to give an account of our operations for the past year, a year marked by such a loss. In regard to this brother, I need only refer to his connection with us, the past year. A fitting record of his missionary life is prepared by another. For the first two months he was with us and attending to his usual duties. He spent a part of Jan. in labors in the villages. In Feb. he was preparing, in part for the speedy departure of his son to America. On the 17th of that month he was permitted the joyful privilege of receiving his two sons to the fellowship of the church, and of sitting at the table of our Lord with the four of his children who were in this country. On the 5th March, the day he entered upon his fifty third year, — also the birth day of a daughter, — he preached from Josh. 24:15. It was a sermon of great interest to all, though no one thought it would be his last in this church. The next morning he started very early for Bombay, hastening that he might meet his nephew one man, who was to leave the country on the 7th. He returned from Bombay April 29th having been occupied while there with important

Missionary work. But he had fever upon him. He was unable to resume his duties. We still hoped, & so did we all, that he would soon be about his work. Gradually the truth forced itself upon our notice that nothing short of a decided change of climate would even enable him to resume his labors. But how could he be spared? How could he go? How could these duties which had so long devolved upon him & Mr. & Mrs. Ballantine be transferred to others? The case was too plain to admit of hesitation, and simply saying "the Lord will provide", & trusting that He who had done so much for us in the past would provide as the need should arise, we bade him good-bye. He left us, not to return, on the 27th July. The remark was made by one from little circle, as we came back from saying good-bye to him as he sat in the carriage in the road, "It seems just as if we never shall see him again". Mrs. B. with her daughter & son, and the deeply afflicted widow of our brother Chapin left us on the 22d Aug. and the party sailed from Bombay on the 4th Sept. — Mr. B. died at sea Nov. 9. The news reached us the evening of Dec. 16. The mourning was deep & universal. Few were the dry eyes, when reference was made to him, during the services of the next day.

The grave yard at this place holds not his dust. It has been opened to receive the remains of an ordained missionary but three in the history of this mission. One was the Rev. W. Henry, buried here in June 1832. And now after the lapse of a generation, in Mar. 1860 we lay another of our youngest brother to sleep "in sure and certain hope".

Br Chapin was assigned to the Pimplas station at our annual meeting in 1864. He took charge from the 1st Jan. 1865 through Br. Barker remained with him till convention in Feb. In March Mrs Chapin had an attack of diphtheria from which she recovered. At midnight of the 21st we were aroused from sleep by his voice asking admission. "Are you sick"? was the first question. "I am not", was the emphatic reply that awakened fear for our brother. Soon he was quietly resting on a couch, but how changed from what he had been but a few weeks before! That dread disease, diphtheria, was upon him as with a giant's grasp. It was even then too late for remedies. We watched a bare twelve hours & he went to be with his Lord. The angels came for him. The Saviour welcomed him. Our eyes were holden that we should not see these glorified ones. Yes it seemed impossible that he, the young the strong one, should be taken from us as in a moment.

The next morning, at sunrise, a weeping company followed his mortal remains to their last resting place.

Yet the first time in the history of this mission two ordained missionaries have been taken from our number by death in one year.

On the 14th Sept. the Rev. W. Wood, formerly stationed at Satara, and who had been absent for three years in America, joined the station & occupies the house vacated by Br Ballantine & has taken charge of a portion of the duties of the station.

The East Church still remains without a pastor. Some effort has been made in the direction of securing one, but nothing has been accomplished.

It has not been a year of ingathering. One member has been excommunicated. Three have died, one of these has been long absent, and six persons have been received on profession of faith, & one by letter. One of the persons received on profession, was baptized at Sevoor in infancy, two were of Mahomedan parentage, and three Hindoos from the Mahar caste. Of the baptized children of the church, one was received to the fellowship of the Scotch Free Church Poona, one to the S. P. G. in Bombay & one died. Five children have been baptized, the fathers of two belonging to other churches. At the close of the year the number of communicants is 130 & of baptized children 83.

The studies of the Theological Class were interrupted by the sickness of their teacher, Br. Ballantine. Their course of scientific studies was pursued as heretofore in connection with the Catechists School. They attended some Lectures on Theology, studied Church History, the travels of Paul, and carefully attended to the Epistle to the Hebrews & the Epistle of James. They also prepared plans of sermons & essays on the subjects of the Lectures. In view of the interruptions in study the mission has decided that they shall have another term previous to examination for licensure & preach.

In the Catechists School, the number of scholars has been less than it was in the preceding year. We have not had the means of providing for so many. When the selection was made from those present in 1864 of those who would return in 1865, the attempt was made to secure the best scholars. These were found in most cases

to be those who had been in school from early days. Consequently there were four adults in the school during the year, and four more from persons fitted for the position of teacher or Catechist at its close. The year was a quiet one. The scholars gave good attention to their studies & their Bible lessons, & to general conduct. A good degree of religious interest was apparent. Four persons connected with the school were received to church fellowship. At the examination in Oct. there were present 38. Two were detained by sickness. In the primary department the number was about the same at the examination, but it varied much during the year. Many boys from the city attend this primary school. Half the members of the Catechists' school are members of the church.

The girls School has continued much as in former years. There have been about 50 pupils connected with it. It was under the efficient, the invaluable direction of Mrs Ballantine, until she left the station in Aug. One of the more advanced scholars has married in Sept. to a young man connected with the Free Church in Poona. Five of the girls are members of the church.

At the annual examination of these schools in Oct. we were favored with the presence of Sir Alexander Grant, the director of Public Instruction, and also of Capt. Wardington, the Inspector of Government schools in this division, also of Mr D'Oyly the Collector. These gentlemen expressed themselves as much gratified with the appearance of the schools, and with the course of study.

A "Friend of the Mission" has given at different times, a

sum of money, which, with additions yet to be made, now amounts to three thousand rupees, the interest of which is to be used for the support of the Catechists school. This sum is invested in the Government 5 per cent bonds. The plan of such a fund seems to be one every way desirable. The usefulness of the school, in many hope will be increased by it. The successful Christian teacher is an Evangelist. The best trained men from the school become an most valued helpers.

On the last day of an Anniversary meeting Oct. 28. a plan was started by the native brethren to raise money for a scholarship in both the Catechists & the Girls schools, to be called the Ballantine Scholarship. in commemoration of those who had been so long connected with these schools, & who had so recently left us. A sum of Rs. 190 was pledged at the spot, a committee was appointed to take charge of the fund, and to examine candidates & decide upon the persons to be appointed. This fund is entirely under the control of native brethren. Appointments will be made from the beginning of 1866.

A girls school was kept up for a few months, in the house lately occupied by Miss Farrar for a girls school. It was under the superintendence of Mrs Chapin, while she remained at the station, & was apparently a means of doing good to some in that neighborhood. Soon after Miss's departure the school was discontinued from the impossibility of giving it suitable care & oversight. —— Two (2) boys schools have been kept up in the city & two more in neighboring villages, during the year.

Kolgaum. Four Catechists & two school teachers have been employed in this district. But little has been accomplished in the schools. Much preaching has been done by the catechists, and persons are reported in different places as favorable to the truth. Of some we hear that they have given up idolatry. The church however has diminished. No one has been added, & three members have died. A brother long afflicted with asthma died in Jan. It was my privilege to administer the communion to him a few days before his death. He was resting on Jesus, & rejoiced at the thought of leaving his suffering body, & going to be "with the Lord." A sister who died in July was the wife of a catechist. She left a family of five little ones. The youngest soon followed its mother. The other member who has died was the oldest member of the church. Mother, grandmother, & great-grandmother to members of the church. She had been feeble helpless & blind for years, but seemed to be resting upon Jesus and waiting for his release.

There are others for good. Several persons have declared their purpose to serve God & some have renounced caste openly. One man who had often heard the truth in years gone by, but who had chosen the way of the world, seemed to be much softened as death drew near. He sent for a brother who was a Christian & wished him to stay by him until the end. He had listened to the words of his brother with new interest, of late, and had expressed the conviction that Jesus is the only Saviour.

"The Lord knoweth them that are his".

The church at Savoy remains nearly stationary. Two persons were received into fellowship — but two were excommunicated also, during the year.

Two persons also were received to the second church at Ahmednagar. For further particulars I refer to the reports of the pastors of those churches.

A. Hazen

Recd. March 29. 1876.
Ack. from
Miss. Mr. Johnson Bd.
Miss. Sec. Boston

Report of A. Hazen, Ahmednuggur, for 1866.

The year has passed quietly away bringing with it few such incidents as may go to make a readable Report.

We were permitted to welcome Mr & Mrs Bissell on their return to the Station, Oct. 19. They come from a sojourn in their native land, with renewed health, & we trust the Master has many years of service for them in this land.

The First Church.

The oldest deacon of this church, one of those elected at the time the church was organized in 1854, has entered into his rest. Bhagoba was baptized May 30. 1841. At the time of his death there were but ten persons living in connection with us, who had joined the church before he died. He was about 80 years of age. He had been a faithful laborer for many years, as his strength. His labors were much blessed. He had the satisfaction of seeing many of his friends and relatives receive to the fellowship of the church. A notice of his conversion appeared in the account of Mr Ball's entire, appended to our Report for 1865, and an account of him as a Christian appeared in the Dnyanodaya of Oct. 15th. He will be long remembered here. His death took place Aug. 29th. A large number attended his funeral.

Three (3) aged sisters in the church have also died this year. One who was with this mission at its commencement in 1831. Dajiba, died at Sevoor, & is spoken of in the report of that church. An account of him appeared in the Dnyanodaya of May 15th.

Five members of this church have received letters of dismission & recommendation to other churches; viz. two to the second church, one to Shelapur, one to Bombay & one to the Free church in Bombay. These nine persons have gone from us during the year.

Fourteen have been received on profession of their faith, & one by letter from the church in Satara. Hence the increase in our number is six.

Thirteen children have been baptized from families in this church, & three of parents belonging to other churches. Two came with the member received from Satara. One ~~baptized child~~ has been received to the communion of the church & one has died. The increase is thirteen.

Of the fourteen who have been received on profession five were from Christian families, of this & other churches & have been baptized. Three of these were from the schools here, & two other members of the schools were baptized. Three (of the nine) were from one family, the wife, mother & daughter of Gyanu (Gyanu) who was received in 1865. One is a leading man

from the Mahar community near the Maliwada (Poona) gate of the city. Haribá was brought to embrace the truth very much through the influence of Bhágoba. Once he was a defender of Hinduism, but his conscience could not resist the appeals of his faithful friend. He found no rest till he found it in trusting in Christ. He was formerly in the school here, & afterward for a time a teacher in connection with the Baptist mission at Poona. His account of Christian experience was clear & emphatic.

Another is a young man of the (mali) gardener caste from Serur. He has been in the school here for two years past. Two more young men who had been taught in our school at Jeur, 10 miles N. from here. They were baptized at that place by the Rev. Mr Wood. They afterwards joined the school here. The other two were aged women from the Poor Asylum.

The Lord's Supper has been celebrated six times during the year, & at four of these we have been permitted to welcome new members.

Eight marriages were solemnized during the year.

Schools.

The members of the Theological class came together the first of June as appointed. They continued their studies until the annual meeting in Oct. Under my direction they studied the history of the Jews from Moses & Joshua, &

the Epistles, giving most time to that to the Romans. The lectures were mainly upon the positive institutions of the church. They wrote sermons & preached, each in turn, before the class, daily, in addition to public services, & to preaching in various places on the Sabbath. At the meeting after Union of the churches, three men presented themselves as candidates for license to preach the gospel. After an examination by the clerical members of the union, they were approved as preachers & candidates for the Pastoral Office.

The school for Catechists & Teachers has had an attendance of forty; and the primary school in connection with it, about the same number. At the examinations in Oct. it was apparent that the scholars had made satisfactory progress in study.

The two departments of the Girls School show an attendance of eighty.

Three young men & two girls from these schools were received to the communion of the church.

Five members of the Girls school were married; three to teachers, one to a candidate for the work, & one to a young man connected with the Free church in Bombay.

Teacher's Class

During the vacation in the schools

in Nov. & Dec. a class of our common school teachers was formed, who under the instruction of Mr Haig, the Master of the Christian Vernacular Education Society's Training school. We expect the good effects of this course of study, particularly in the art of teaching, will be manifest in the general improvement of the schools, whose masters were thus favored. There were eighteen teachers in this class. The mission are under great obligations to Mr Haig, for this important & timely aid in our work.

Tours

In November, I went in company with Mr Bissell through a portion of the southern field. In December I spent twenty two days with my family among the villages of the Western District. We had favorable opportunities for the word in nearly every place we visited; but few incidents occurred which need be recorded. The Lord's supper was celebrated in the chapel at Loni on the 9th Dec. There were fourteen communicants, and a room full of others. On the 16th we again partook of the emblems of the Saviour's love, at Wadgaon, for the benefit especially of an aged member of the church residing there. The Divine was at the tent. Many villagers were present on the occasion.

I subjoin the report of the Pastor of the Second Church.

Rev. Vishnu B. Karmarkar.

Ahmednagar
Jan 9. 1867

A. Hazen

Report of the Pastor of the Second Church, Alumadu

At the beginning of the year there were 39 communicants. 19 males & 20 females. Two brethren have died & two sisters have been received by letter from the First church. The number thus remains the same 39. ——— There were 18 baptized children at the beginning of the year. Five have been baptized. There are now 23. Through the mercy of God these have all been spared. The number, including both adults & children is 62.

Lalubu died on the 12th Feb. in great peace. He was an industrious man & a faithful humble Christian. He was an ornament to our church & thus his loss is great. B. the elder, was under the discipline of the church; but he gave such evidence of penitence before his death that we trust he was truly the Lord's. "The Lord knoweth them that are His." "Blessed are the dead who die in the Lord."

I have been kept from sickness during the year. Besides preaching on the Sabbath, I have met & instructed the candidates for admission both to this & the other first church on Fridays. I taught the members of the Theological class for an hour a day, & I have frequently visited other places for the sake of preaching. I praise God for the strength under I found the church, & for the strength & the opportunity of attending to these other duties. I pray that He will preserve this "vessel" though it be an "earthen" one; for the "treasure" that is in it is "precious".

I cannot refrain from expressing my gratitude to those who have assisted the family of our dear departed Mr Ballantine. Early in the year a meeting was held at which addresses were made by European & native gentlemen. They showed that the labors of the missionaries & the effect of the mission is for the good of the natives, & that much good has resulted.

I would send for the praise of the Lord who gave the spirit of benevolence & pity, that our Christians have given liberally for various objects during the year —; for the Ballantine scholarships —; for the relief of the sufferers by famine in Orissa. — for the general work of the mission at its annual meeting; — and for rebuilding the Christian church at Wamboni.

We were permitted to welcome our beloved Mr Russell at the annual meeting in Oct. His tender & affecting address respecting the things of God, delivered on that occasion, was of great spiritual benefit to us. One of our brethren wrote to an absent brother on that last day. "if anyone has offered me ten thousand rupees on condition that I leave the meeting, I should have stayed"

The fall of rain this year has been deficient. In consequence of this not only the fields are dried up so as to yield no fruit, but the rivers & streams are all vanishing.

Much distress already exists. Trade is inactive. It is as though God would teach us that all is in vain without His blessing.

And thus it is emphatically with our church. No new members have been received. — there are but four candidates — these four do not give evidence of faith "by their fruits" They seem parched & withered like the fields. We beseech all our brethren in Christ to pray earnestly for the outpouring of the Spirit upon us. Without these showers from on high our church will remain dry & parched as the desert.

Vichnu Karmarkar

Jan. 16. 1867.

Rec'd. March 12. 1867.

C. C. Keith 20/67

Forwarded from Almondsbury. Jan. 21.

All well.

Report of A. Hazen, for the year 1867

In February I went to the Mahableshwar Hills with my family. We returned in June, much invigorated by the change of air.

From the time of our return till the close of the school year Mrs Hazen & our daughter, Fanny, had the principal care of the girls school.

Preaching services in the chapel, & at the Maliwada gate have been kept up regularly

For a few weeks we had a lecture in English, on Saturday evenings for the benefit of those natives who understand the language. This was at the chapel of the Second Church. Some of the audiences were large & very attentive. Owing to the pressure of other duties, & to necessary absence from the station, it was not possible to continue the service regularly. As a consequence the ~~audience~~ attendance became very small. We hope to go on with the lecture as strength & opportunity may be granted.

The Normal School has prospered under the able direction of J. S. Hay Esq. the training Master of the Christian Vernacular Education Soc. The school was very carefully examined in Oct. I send herewith a copy of the report of the Committee of examination.

A class of six finished the ~~Required~~ prescribed course in Oct. Four of these have been employed by the mission & another hopes to succeed in getting up a school to be supported from fees. raising.

During the time when I have been at the station I have attended the daily devotional exercises of the school, & also an evening meeting, once a week, for the students. The spiritual state of the school has been good. Marked interest in the truth has been manifested by those who are not members of the church. Three of the students were received to the communion in May.

The Annual Meeting in Oct. was an occasion of special interest. The thoughts of many of our native brethren have been turned to the matter of self-support in our churches. Several interesting & powerful addresses were made on this subject in its various aspects, during the meeting. The impression left was deep & I trust it will be an abiding one. On the last day of the meeting, when it has been customary in past years to present offerings, pledges were made by individuals, to pay the tenth of their income toward the support of the gospel. The money contributed on that day was less than usual, (only 80 rupees. & a few articles for sale.) But about forty persons pledged themselves to pay the tenth in future.

The meeting of the "union", i.e. of the pastors & delegates of the churches, came the week after the annual meeting. The main interest of this meeting was in the presentation of papers from seven churches. They were "calls" to as many licentiates to become pastors of these churches, & the answers of the men accepting these calls. The union named committees to attend to the ordination of these individuals. The pastors & churches nearest the places where the services were to be held were the ones named. It was expected that two missionaries would be present to assist at each place.

The question of the support of these pastors was considered. It was the general opinion of the members of the union that the churches should contribute the tenth of income toward the support of their pastors. When the several committees met, such a pledge was made by the various churches; and then the com. proceeded to the examination & setting apart of the candidate.

As these tenths would not amount to enough for the support of the pastors, it was proposed to make up the deficiency by a evangelization fund. This would be raised from the tenths of the pastors themselves — thus relieving them from the inconsistency of giving toward their own support, & from having their tenth reckoned

in the income of the church by paying into a common fund, — the contributions of other churches that have no pastors yet, & of any persons who might be disposed to aid this project. Grants would be made from such a fund to the churches, as should be found necessary.

As this giving a tenth is a new thing in our churches the "Union" felt that they had not sufficient ground to warrant their attempting the management of such a fund at present. They could not judge how large a fund would be needed. It was uncertain how far the churches would come in to the plan of paying the tenth; and also, how much would be given in any event. They feared that some important interests might suffer, in case it should prove that the undertaking is too great for them. They requested the mission to arrange for the present year, that is, that the mission should assume the support of the pastors, & that the churches should pay their tenths to the mission. This decision is not an entirely satisfactory one, for the churches should take more responsibility than this, and be brought into a closer relation with their pastors than this implies; but yet it seemed best on the whole to accede to the plan. The matter will come up for consideration at the next annual meeting, & it is confidently expected that the giving

of the truth will produce such a sum, that the Union can readily undertake to meet any deficit, by some well-considered plan for a fund.

The last weeks of the year, from Nov. 15 to Dec. 25 I spent in attendance upon these ordinations & the meetings held in connection with them — and in the necessary journeying from place to place. It was my privilege to be present at the ordination of five of these new pastors. On three occasions I offered the ordaining prayer, and I preached at the two others. Two of the five had pursued their Bible studies partly under my direction. In addition to these I attended one evening meeting at another place, where I could not remain to attend all the services. My family went with me to two of the meetings, and my daughter accompanied me to two other.

The First Church here has given a call to a brother, a deacon of the church, to become its pastor, but he has not as yet felt it to be his duty to accept.

The year has not witnessed a large accession to the members of the church, but I think there has been a decided growth in spirituality.

Eight persons, four males & four females have been received on profession of their faith. Three of these were

from the heathen, though connected with Christian families, & five had been baptized in infancy. Two men were received by letter from another church. Two men who had been excommunicated, one from this church & one from another, were received again on giving very satisfactory evidence of penitence. Two, a man & a woman have been dismissed by letter to join other churches. Two, a man & a woman have died. Both these were great sufferers, but died resting upon Jesus & at peace. The increase in our number is thus eight. & the whole number is 144. Of these however, thirty are absent. Some are employed at places where there are no churches near. Others have neglected to remove their relation to the church, near which they reside. We have reason to think that the great majority of these are faithful to their vows of consecration to the Master, while of some we doubt whether they have even the "name that they live" in the places where they reside.

Seven children have been baptized. Two have been received to the communion of the church. No baptized child has died. The present number is 101.

At the close of the year we see signs for good especially among the members of the church. Our meetings for prayer are well attended. Earnest and

is given to the preaching. Our Sabbath audiences are large & often very still & solemn. We see pleasing evidences of spiritual growth in individuals & we hope bear much fruit bearing from them in the future.

I have also had the charge of the Western district in which the Lovi church is situated. I have been able to visit the district but once, & there have been no changes in the church members residing there. One of the members of this church is now the pastor at Kolgaem.

Two assistants have been employed in the district mostly in itinerating. They report several cases of interest. The inhabitants of five villages have expressed a wish for schools. In Nov. a youth who has finished the course of study prescribed in the Normal school, commenced teaching at a village near the West line of the district, or rather at two near villages. His custom is to have a school in the mornings at one place, & in the afn. to return to the other, where he resides, for an evening school. He has been well received at these places & has about a dozen scholars at each. Results will belong to a future report.

Printing. I have spent a good deal of time on the revision of the Marathi translation of the Epistles in preparation for the Edition of the Test. with references now passing through the press at the expense of the American Bible Soc'y. The printing has proceeded as far as II. Corinthians. Five hundred copies of the Gospels & Acts of this edition have been bound for separate circulation. It is hoped that the printing may be soon completed. It has been delayed by the revision, the members of the Com. not having been able to do the work rapidly in consequence of the pressure of other duties.

I have also carried through the press a new ed. of the "Old Testament Selections" (230 pp. 12mo) at the expense of the Amer. Tract Soc. I have read the proofs of the new Geographical Lectures published by the mission. New editions of the Marathi Primer & the Catechism have been printed. Thus more printing has been done than usual this year.

In addition to this which I have superintended a small book of "Devotional Songs" — hymns & native music — 52 pp. 18mo — has been printed. This is the production of one of our Christians, and is very acceptable to the Christian community. It is for in circulation by sale only.

A. Hazen

Recd. Feb. 1861.

Ahmednuggur - Mahratta Mission.
Report for 1868 - L. Bissell.

"In the review of 1868, we notice with special thankfulness the forward step taken by our churches in the matter of self-support. This subject has received their earnest attention at anniversary meetings, & at the ordination of pastors. Many persons have pledged themselves to give a tenth of their income, & some whole churches have taken upon themselves the same obligation. It was a new experiment, & we awaited the result with some anxiety - But after a trial of one year we feel sure the plan will succeed. Not that all have begun to give regularly, but so many, & those among the most spiritually minded & influential of our Christians, have taken up the duty, & urge it upon their brethren with such earnestness, that we are confident an influence from above is helping them, & will not let them fail. The amount contributed by all

the Churches in this first year, is over Rs 1,400, & if we include the offerings made at the anniversary in October, & at other times, the sum will reach nearly 1,600 rupees. Those only who know the poverty of most of those who give, can estimate aright the value of such an offering from these infant Churches. We praise God for the grace bestowed upon them, so that many of them have been able to give cheerfully."

At the opening of the year, several changes were made necessary at this Station, by the reduced number of Missionaries, & the altered circumstances of our work. One of our number was called to take charge of Sholapoor on account of the departure of Bro. Harding. The Normal School was transferred to other premises occupied by the C. V. E. Society, & the Girls' School occupied the houses thus vacated. This brought the school under the more immediate supervision of Mrs. Bissell, & enabled her to devote more time to it.

"The Girls' School has had over sixty in attendance most of the year. Besides the general oversight of the school, Mrs. Bissell has spent about three hours daily in giving instruction. Some pains have been taken to classify the studies in the higher division, & arrange them in a three years' course. On this plan a few pupils will probably leave the school at the end of each year. Seven left at the close of the year in review. These are all members of the Church, & their character is such that they are an ornament both to the Church & the school. Three of them have been engaged as assistant teachers for the Girls school the coming year, & a fourth is employed to teach a school of little girls in connection with a native Regiment at this Station.

The religious influence in the school has been good. The girls have been regular in their attendance upon the prayer meetings, & serious in their deportment. Ten of them, mostly from the advanced classes, have made a public profession of religion, eight uniting with the 1st church, & two with the

second. These have been several years under instruction; & others, who have taught them in former years, will rejoice with us in this fruit of their labors. The time is coming when virtuous young women in India will find a wide door of usefulness open before them. Even now a girls' school is not such a rarity as it was a few years ago."//

Mr. Krishnarão, the head teacher in the school, has had a long experience in teaching. He is an earnest, energetic man, & seeks the spiritual good of the pupils as well as a thorough acquaintance with their studies. His excellent penmanship & musical talent add greatly to his usefulness in this position.

<u>The Normal School</u>. The Mission has availed itself of the Normal School of the C. V. E. Society under the superintendence of Mr. Haig, for the instruction of students preparing to become native assistants. The instruction in this school is thorough, wholly in the vernacular, & eminently christian - the Bible being ~~the only~~ used as a text book ~~used~~ during the whole three years of the course. It would be easy to draw a crowd

of students by offering the inducement of teaching English. But the Society rightly judges that for the education of the masses, well-trained Christian teachers are needed to give instruction in the language of the people. The Society is now erecting a set of substantial & commodious buildings on premises ~~just~~ adjoin those of the Mission – with only the city wall between – & it is hoped the main building will be ready for occupation by May of 1869. We recognize the good hand of God in bringing this Society to our aid at a time when ~~our~~ this department of our labors was needing special attention. With better teachers we may look for ~~much greater~~ greatly increased usefulness on the part of our Schools.

There is a station School sustained here for the smaller boys of our Christian people. This has contained some 25 boys, only a few of whom are supported by the Mission. In all about 130 ~~boys~~ children in the city are taught by our Christian teachers exclusive of those whom we send to the Normal School.

Churches. — The first Church here now numbers 161 members. The pastoral care of such a church in India is of itself work enough for one man. But since the death of Haripunt no one has been found to undertake this work, & the pastoral care of the church is one of the duties devolving upon the Missionary. Near the close of the year, however, they gave a call to Sudamaje Powar, & he has accepted it. He begins his work from the beginning of 1869.

Twenty one have been added to the church on profession of their faith during the year. The first of these was Yaibai, the aged mother of Haripunt the former pastor. For thirty years she resisted the truth preached by her sons, & nourishing her pride of caste refused to taste food at the house of a Christian. But her children & grand-children ceased not to pray for her, & God has graciously heard their prayer. She was received to the Church in February, & in July the Master called her home.

Eight of those received were from the girls school — six from the Normal school, & two

others were young men recently connected with it - the wife of the teacher of the Station School, a student in the same & his aged mother, & one who had been excommunicated three years before now restored. Only one person has fallen under the discipline of the church. Several who had become irregular in their christian duties have been sought out, & induced to attend upon the services of the sanctuary.

The pastor of the Second Church has been absent most of the year on account of his health. Rev. R. V. Modak has acted as pastor of the church in the absence of Vishrampant, & his ministrations are very acceptable to the church - He was the first pastor of the church when it was organized in 1854. Two persons have been received to the church on profession, & one has died.

The newly ordained pastor of the church at Kolgav reports, "Two have united with the church by profession & two by letter making the present number twenty three. Those who reside near have been regular in their atten-

dance upon the means of grace, & once in three month all assemble to spend a Sabbath together, & celebrate the Lords Supper. A part of the members give regularly for the support of the gospel. ~~The where were~~ But some who can hardly obtain their daily bread do not see how they can give.

In connection with some of the brethren of the Church I have visited thirty five of the villages around us & preached the gospel in them. In some places from ten to fifty, in others from 100 to 150 men & women heard the truth".

The churches at Seroor & Loni do not report any additions to their number. The latter is still without a pastor.

"A company of from twenty to twenty five women have come to Mrs. Birrell daily, for instruction in the Bible & their religious duties. Others have been taught by two Bible women employed for the purpose. ~~Two weekly~~ Weekly prayer meetings for women have been sustained in three different places, & have been well attended. Not only Christian women, but others also, often come ~~to~~ to these meetings."

Preaching.— A new preaching place was secured in the first part of the year, & it has been used several times a week for street preaching. It is in a frequented part of the city, & a very few minutes are enough to collect a crowd of hearers — A similar place is needed in the N. E. part of the city, but we have not yet been able to obtain it. It is of no use for such a purpose to buy a retired, quiet corner — The object is to attract the attention of those who will not come to our chapels, but will stand a few moments & listen to one reading or speaking. The great mass of the people are not reached by our sabbath services in the two chapels. We need to carry the gospel to all parts of the city.

Tours — I have found less time than I could wish for this kind of work. In the last two months of the year I was able to be out three weeks, & found a ready ear for the truth in many places. In December I sent out three companies of helpers, in different directions, to spend the month in this work. One was a band of four, & in

the others were three each. One of these I was able to join a few days, myself. There were earnest hearts among them, & some I believe will be found to have received permanent impressions through their preaching. Two of them were members of our Theological Class which is soon to be assembled. They are already preachers of the gospel, & with a fuller acquaintance with scripture truth will become still more useful. It will be a pleasant work to endeavor to fit such men for the Master's ~~work~~ service. I am sure they will enter upon ~~it with a will~~ their studies with earnestness & prayer, & I trust will be constantly growing in grace & the knowledge of our Lord & Savior Jesus Christ. I would there were fifty instead of five to enter the class, but if these five are faithful the fifty may be forth-coming."

S. Bissell

Ahmednuggur
Jany 1869 –

Wm. H. Seward
March 1, 1869.

Ahmednuggur Station.

Annual Report.

The goodness of God has enabled us to complete another year of missionary work in this place, & with gratitude to Him we record the fact.

Br. Wells has been prosecuting the study of the Marathi at this station, & has begun to make use of it in preaching to the people in the near villages. If the health of his family will admit, he will soon be assigned to the care of some District.

In October we were permitted to welcome Br. Park & Mrs. Park, who were also assigned to this Station. Mr. Park has commenced the study of Marathi, & will soon be speaking it. Mrs. Park in coming to Ahmednuggur, returns to her birth place, & her own vernacular.

The changes of the year in connection with the native Churches at Ahmednuggur are given below in the report of the pastor. The union of the two Churches, & the choice of Pastor made by the

united Church, are measure which promise to be greatly beneficial to their spiritual interests. He is a man of long & varied experience in the pastoral work, & one whose standard of Christian character for our native churches is high; & it will be his earnest effort to lead his people to reach it. An abstract of his report is here inserted, (omitting some of the statistics which will appear in the printed tables.)

"In the beginning of 1820 I resigned the care of the Wamboré Church, & retained charge of the 2d church at Ahmednuggur. On the 22d of April the two churches in this city united, & gave me a call to become their pastor. I accepted the call, & on the 15th of June was installed as pastor by a committee of the "Union." The united church chose from its members four persons to serve as deacons, who were also duly set apart to their work by prayer & the laying on of hands. "From the statistics of the church it will appear that nine persons have been received on profession of their faith

during the past year. I would there had been many more, yet looking at the present position of the church as compared with former years, there is reason to rejoice over these few. Those who were received the past year came knowing that not only could they expect no temporal advantage from this step, but they would be called upon to give for the support of their pastor & religious privileges more than has been customary in former years; & thus the test of their sincerity was more severe. I trust no selfish motive influenced them, but a true desire for the salvation of their souls. And if there is joy in heaven over one sinner turning to God, how much more may we rejoice over these nine.

The number of those excommunicated is large, & of a still larger number the name is erased without excommunication. In regard to these last, we have a rule adopted by our churches that when a member changes his place of residence, he shall transfer his relation to the church near which he resides. But if he neglects to do

this for a year after being reminded of his duty, his name shall be erased as one who has no proper estimate of the value of church privileges. Many of the members of this church have been living at a distance for several years, but the rule has not been heretofore strictly applied. The same is true of those excommunicated. It is not that so many have apostatized in the past year, but the discipline which should have been exercised before, it has fallen to our lot to administer in several cases. "They went out from us because they were not of us." Of those temporarily suspended from church privileges, four have been restored, & only one now remains suspended. Some of those excommunicated have seemed humble & desirous of being restored. In this there is evidence that the prompt administration of discipline, on scriptural principles, to those in the church who walk disorderly, is useful both to the church & to the offenders.

As one result of the union of these

churches, one preaching place in the city is, for the present closed on the sabbath, & this is matter of regret. But the internal state of the church is of the first importance to its spiritual growth & prosperity, & as this state seems greatly improved by the union, there is no doubt it was expedient. But we trust a second place of worship will soon be opened & services maintained as heretofore. The Chapel though not open for regular services on the sabbath, is still useful for meetings on other occasions.

Besides the sabbath services, the regular lecture on Friday afternoon & a weekly prayer meeting in the evening have been maintained most of the year. Daily meetings were held during the week of prayer in January, & in anticipation of the annual meeting in October, to seek a special blessing upon those attending it.

"The subject of the support of pastors by the churches has continued

to receive the attention of our people. Near the close of the year, the Mission communicated to the Churches that in 1871 they would be required to take upon themselves a large part of the expense of supporting their pastors. There now appears reason to hope that they will undertake this work in earnest, & increasing in ability, we trust they will soon become wholly independent of Mission aid. The Church at Ahmednuggur, though the oldest & largest in the Mission, was perhaps behind some others in this matter. But I rejoice that this year it has taken hold of the work heartily, & I trust it may soon become a model for the rest, many of which are branches of this. I humbly request Christians who read this report to help me with their prayers, that this hope may be fully realized." //

The three Churches in the districts to the South & west of Ahmednuggur have met with few changes in the

past year. At a visit made to Loni in February, two persons were admitted to the Church by profession, & another young man would probably have been received if he had been present. One catechist is employed in the district, & a member of the Theological Class has been sent there during the vacation. A visit to the people in these villages is always interesting, & if our efforts were well followed up, I have no doubt much fruit might be gathered.

After the departure of Pastor Sidoba mentioned in our last report, the Seroor Church was without a pastor till November. Pastor Rázambhai having been released from his connection with the Nhokar Church was then stationed at Seroor. I trust that under his direction the work in the district may again be more earnestly prosecuted. Two persons, heads of a family, have been added to the church. There are two catechists in this district, one at Seroor, & the other at a village ten miles northeast of it.

The membership of the Wolgan church is unchanged. The christians are widely scattered, & it is hard for them to act in concert. Yet they seem united in heart, & interested in carrying on the work in that district. An effort is in progress to build a house for the Pastor. Besides their tithes the church is giving something for this object.

"These three Districts contain a population of about 150,000 souls. Each of them is large enough to occupy the full time of a missionary with a good corps of native helpers. ~~With~~ Having the care of the central Station, I can do little more than exercise a nominal oversight; taking the monthly reports of the per catechists, & making an occasional hurried visit."

Educational work.

"The Theological Class mentioned in last year's report, assembled for their second term of study on the 1st of April, & remained here seven months.... They no work went over critically

the books of Joshua & Judges in the Old Testament, & the Epistle to the Hebrews in the New. Special attention was given to the Geography of Palestine, including the division of the land among the twelve tribes. The Study of the Epistle to the Hebrews was the more interesting from the class having become familiar with the services of the Jewish Sanctuary & Levitical priesthood in the lectures of the previous year. They also studied the History of the Christian Church in the period between the commencement of the Christian era & the Reformation. The preparation of short written discourses twice a month for criticism in the class, was continued during the whole term.

With Pastor Modak they studied Doctrinal Theology, using as a text book the "Theological Class Book"; an admirable compendium of Theology in Marathi, prepared by Pastor Modak himself several years ago. At the end of October

they passed a creditable examination in the studies of the term, & for the next five months were assigned to out-stations in the different districts of the Mission, to preach the gospel to the people.

"As in previous years, our young men studying to fit themselves for the work of teachers & catechists, have been sent to the Normal School of the C. V. E. Society. From the report of the Examining Committee of this Institution, the mental discipline & religious influence afforded by the course of instruction would appear to be of the highest order; & our experience in the employment of those who have come from the School confirms this impression. The Bible is a text book throughout the entire course, & lessons in it not only on the Sabbath, but on other days of the week, form a part of the regular studies. Thus not only a theoretical acquaintance with the morality of the Bible & the truths of Christianity is gained, but the necessity

of a heart experience of religion is constantly pressed upon the attention of the pupils. We have just heard that one who completed his course last year without having made a profession of Christianity, has since united with one of our village churches.

"The Girls' School has been larger than usual, the entire number of pupils being over seventy, & nearly that number in average attendance. About one third of these have been supported wholly or in part by the funds of the school. The rest are supported by their parents & friends. The allowance for this & other schools was reduced in our appropriations last year, & we are indebted to the kind assistance of English ladies at Ahmednuggur that we were not compelled to dismiss many of the pupils. Five girls in the school were received to the communion of the church. Five also were married to Christian young men, & we trust the instruction & discipline of the School contributed in some measure to fit them for their duties in

this new relation. Those of the graduates who have been employed as assistants in the school have given good satisfaction in their work, & the general deportment of the pupils has been praise-worthy. Krishnarao continues in his place as head teacher, & one of the Theol. Class has taught in the school two hours daily. Besides his work in this school, Krishnarao has prepared in the last two years two collections of native lyrics, which have been published by the Tract Society, & prove very acceptable & useful to ~~our~~ the native Christians. These lyrics he teaches the girls of the school & our students to sing, & thus they are prepared to use them, & teach others when they leave the school.

There are few departments of our work our work which, judged by their immediate fruits, appear more useful than this school. The prayers of those who have labored in connection with it in former years still follow it, & are being answered in its continued prosperity.

The Station School for boys has had an attendance of about forty, & an assistant has been employed to take charge of the smaller pupils. ~~The~~ Other schools of the district have not been flourishing, & two of them have been closed".

Bible women. "Reference has been made in past reports to the work of Bible women. This is sometimes reported under the head of "Zenana work", but the term may mislead ~~people~~ as to the character of the labor performed. It is not in Zenanas proper that the work is carried on. These Bible women take Marathi tracts or portions of Scripture, & go out to some part of the city or near village, where they can find a small company of women, & sit down to read & talk to them of Bible truth. There are six women employed in this way in & around Ahmednuggur. They go out two & two, several times a week, & are doing much to spread a knowledge of Christian truth

among the people. The native Christian women here, 40 or 50 in number, have a weekly prayer meeting by themselves, & great interest is often added to these meetings by the accounts of their work given by these Bible women.

The anniversary meetings at this place in October, & the meeting of "the Union" which followed, were similar to those in past years. The examinations of schools & Helpers were for the most part well sustained. With one or two exceptions the addresses of the speakers were practical & in good taste. Any impropriety of manner, or the obtrusion of irrelevant matter is sure to bring upon the speaker the disapproval of the better part of the audience. "The Union" accepted the part assigned them by the Mission, & made provision for the payment of half of the pastors salaries as was required.

These yearly meetings are anticipated by the native Christians with much interest, & we think are exerting a good influence upon them. But by the Holy

Spirits presence & power. We hope they may yet become the means of far richer spiritual blessings to all who shall attend them.

L. Bissell

Ahmednuggur
Feb. 10th 1871

Rec'd March 24. 1871.

Adj'd. July 13.

W. W. J. 13.14

Report of the Ahmednuggur Station for 1871.

It was stated in our last Report that the two churches at this place had united & called Rev. R. V. Modak to become their pastor. The blessing of God seems to have attended this step, & there has been manifest growth in spirituality, & attention to the duties of a christian church. This will be apparent from the report of the Pastor which follows. The number received to the church on profession of their faith is nineteen. Five have died, & four were excommunicated. Many have been dismissed to other churches, & the names of several absentees were erased, mostly those who ~~often~~ wandered away in search of service, & eventually become connected with other missions. The ~~whole~~ number in the church at the end of the year is 152. Pastor Modak says in his Marathi report (from which I translate.)—

"Of the five persons who died, four were men advanced in years; & from the testimony given in their last days they

seem to have died in peace trusting in Christ. The fifth was a young woman of sweet disposition, who was suddenly called away after two days of suffering in childbirth. She also trusted in the Savior. To all these death was gain. We only mourn that by their departure their places here in the church are vacant, & we no longer can enjoy their society.

But we have many & great reasons for thankfulness, & some of these I will mention. No child in connection with this church has died in the past year, but God has given to parents six children who have been received to the care of the church by the ordinance of Baptism.

Early in the year a new plan was adopted to bring the whole congregation to the study of the Bible. Hitherto the sabbath school had been only for the young, & these met in their school rooms. But this year, young & old, men & women, all were arranged in classes in the

chapel. The wives of the Missionaries & members of the church male & female who were fitted to teach, took charge of the different classes, & thus all at once were engaged in the study of the word of God. The teachers met one evening in the week to study the lesson of the coming Sabbath, & prepare themselves to instruct their classes. This Sab. School has been an excellent means of grace to the church, & I trust it will be continued in future.

The Friday afternoon service has been changed in its character. Formerly it was similar to the Sabbath services, a short discourse being the principal part. Now it is a prayer meeting, in which many of the christians take part, telling their experience & trials, mentioning special objects for which prayer was desired, & offering a few words of exhortation or prayer. These & other special occasions, when the church for a time assembled daily for prayer, have been seasons of great spiritual profit to us.

Another season of Spiritual improvement we enjoyed at our annual meeting, by the blessing of God upon the labors of Rev. Mr. Taylor. And this was shared with us by Christians who came from other districts. From the time we heard that Mr. Taylor had accepted the invitation of our Missionaries to be present at the meeting, we began to seek of God this blessing. In the interval, however, news came that Mr. Taylor was ill, & would not be able to come. We then prayed that the Lord would restore him to health, or in any way it seemed good to Himself would bestow upon us the blessing which we heard He had granted in so many places where Mr. Taylor had labored. A few days later we learned that he was recovering, & would be with us in accordance with his first plan. This we believed was one answer to our prayers. And by the aid of the Holy Spirit his preaching here during the two weeks he remained, proved a great blessing.

Some of the points in which we were helped were the following.

1. We who call ourselves christian, were greatly enlightened in regard to our spiritual state. We saw what we were - how full of imperfection, & also realized in a good degree how we might become what we should be.

2. We understood more clearly that in our efforts to lead men to Christ we must be witnesses for Him; & in order to this we need first according to His promise to be endued with power from on high.

3. We were encouraged to exert ourselves more earnestly, in Bible methods, to advance the kingdom of Christ.

4. Many of the heathen came to hear Mr. Taylor, & they were so impressed by the truth that they still continue to come. Fifty to a hundred persons come two evenings in a week to hear the gospel preached. Some come to our houses to talk with us, & some have called us to their houses to converse with them. Of these a few seem to be seeking after the truth.

& we hope for much fruit.

5. Eleven persons have already received Christ, & united with the Church as the fruits of this work of grace. Some of these were previously interested; others seemed to receive their first impressions at that time: but both classes found special help, & were speedily led to join themselves with the people of God. And who can tell in how many more hearts the Spirit's work is begun, & in due time will be perfected.

Some of the members of this church have for several years given a tenth of their income for the support of their pastor. But others were not inclined to accept the rule. In the past year, I am glad to say, after instruction they have one after another given up their opposition, & all of those residing here have adopted the rule, & begun to give. Acting on this rule if the church continues to grow, it will soon be independent of foreign support. To the missionaries here who have assisted us in previous years in

the Sabbath services, & to their wives who have exerted themselves in many ways for the improvement of the women, this Church acknowledges its obligations.

A branch of the "Native Christian Evangelical Alliance" has been formed here, & has held its Quarterly meetings. Some of the members of the Church have contributed for the objects of the Alliance.

For several years past this part of the country has suffered much from drought or excessive rains. The past year severe drought has caused great ~~anxiety~~ scarcity & distress. Many in the Church who are very poor have suffered from this cause; but that they have been willing to give in the midst of such straits for religious purposes I think is in itself a blessing. For all these mercies we praise God; & we pray that He will continue to bless us, making us faithful in his service, & ready for every good work."

Pastor Kósam Mahamadji was installed over the Seroor Church in December. He

finds the church in a weak state, "scattered like a flock of sheep without a shepherd to look after them". Yet there seem also some signs of life. He continues.—

"I have spent much time in street preaching. The Mussulmans, who constitute a considerable part of the people here, seemed at first determined not to listen to my preaching, because I was formerly a Mohomedan like them, & had forsaken my ancestral religion. But their opposition has been gradually decreasing.

By means of the Kirtan I have been able to preach the gospel to all classes, & in large numbers. I have given the kirtan forty times in the past year, & on all occasions I have had large & attentive audiences of men & women, varying from 150 to 1000. The showers of divine grace are needed to water the seed which has been sown, & make it fruitful. Will Christian brethren pray for this".

The church at Kolgor has received three persons to its communion on profession of their faith. Two of these are sons of two brothers.

& have been taught in our Mission school at that place. One of them, a lad of thirteen years, when his father tried to dissuade him from his purpose, called him aside & prayed with him. The father himself is now asking to be received to the Church. The third is the head of a family in Mandogan, a large village 10 miles east of Kolgav. He is a day laborer, & earns his bread by the sweat of his brow. The heathen ask him, "What have you gained by becoming a christian"? And he tells them of the "bread which cometh down from heaven that a man may eat thereof & not die."

The Loni Church has had but one addition by profession the past year. A good school has been started in a near village. The people though not christians, accept a Christian teacher, furnish him a house to live in, & a school house, & pay fees to the amount of two rupees a month.

The <u>Educational work</u> at Ahmednugger has been continued. The Theological

Class of five came together in June, & pursued their studies for a term of five months. They went through the Prophecy of Isaiah in Scriptural Exegesis, & attended lectures in Church History & Homiletics. With Pastor Modak they continued the study of Doctrinal Theology, & also went through critically the first Epistle to Timothy. They entered into their studies heartily, & I was sorry they could have only five months for study, instead of seven as in the previous two years. At the end of the term they were sent out into five different districts, to preach the truth they have found previous in their own experience. Letters from them show that they are interested in their work. A note from one of them has just come to hand in which he thus speaks of his work. – "I have visited & preached in some 25 villages, (in two months,). The people when they see me often begin to call out in ridicule, "Jesus Christ, Jesus Christ". But I

think with myself, if I have the spirit of Christ, & live & love like Christ, these people will some day be convinced of the truth of Christianity".

The number of students sent to the Normal School of the C. V. E. Society has been smaller than usual the past year. The Superintendent of the school has been absent in Scotland on account of his health. His assistants, in his absence have taken their classes through the studies of the year we have reason to think with thoroughness & fidelity. Five of the students have been received to the church.

The Girls' School has numbered 55 pupils. About half of these have been supported wholly or in part by the funds of the school. Mr. Krishnarao who has been its teacher for many years, has been compelled by ill health to relinquish the work - It's not easy to supply his place. As yet no one has been found to do this. Mrs. Bissell has had charge of the school & has taught in it three hours a day. a Pundit has taught Grammar & writing, & the female teachers

have done the rest. Five of the elder girls have united with the church. It is thought that another year of study may profitably be added to the course, allowing the best of the pupils to prepare themselves more thoroughly to teach if called to such a work. Miss Ashley, who has recently come from America, is studying the Marathi, preparatory to taking charge of this school.

The Station School has been under the care of Mrs. Park, who has both superintended & taught in it. About 40 boys have been in attendance most of the time, a few of whom have been aided by the Mission. It is from this & the other Station Schools that our classes for the Normal School are recruited. At the examination several boys were found to have attained the required proficiency, but they were so young that it was thought best to defer their admission another year.

The Bible-women (five, & a part of the time six in number) have continued their efforts to reach the women of the country

in the houses, in the fields, & in the streets, & teach them the truth which will make them free. Those not specially employed in this work, the wives of pastors & catechists, sometime accompany them, & go out by themselves for the same purpose. The wives of the Missionaries residing here the whole or a part of the year, have also visited many families in the city, some of whom have never been reached before. To some of these houses they go frequently, & are received with apparent pleasure. One young widow thus visited of her own accord has sent Mrs. T Bissell two rupees a month for the school. The experience of those engaged in these labors shows what formidable obstacles to the progress of Christianity often exist in the ignorance & prejudices of the female part of the household. Even where the Master of the house & his educated sons belong to the liberal class, the self-styled "reformers" of India, the women often remain as conceited & bigoted as if not a ray of Christian light had yet pierced

the murky air of Hinduism. This kind of work therefore holds an important place among the agencies needed, to prepare the way for the general acceptance of the gospel.

S. Bissell

Ahmednuggur
Jan. 25th 1872

Recd. Mar 5, 1872.

Recd. for rep. in Mar.
Rec'd March 5, 1872.

Report of the Southern & S. Western Districts - Sewoor Station - of the Ahmednuggur Mission, for the year 1860.

The Statistics of the church at this place, & other matters of interest immediately connected with the church, are given in the Report of the Native Pastor which follows this. By the removal of Mr. Dean to Satara in March the Kolgaon District again came under my care. This lies adjoining the Sewoor District on the east, & the Beema River from the point where it intersects the Poona road 15 miles N. of Poona to the R. Road crossing at Dikson, forms the southern boundary of the two Districts. Their united length is about fifty miles, & width 25 to 30 miles. These Districts contain about 250 villages, varying in size from a small cluster of huts to those like Sullegaum & Chambhargondi which contain 6,000 & 10,000 inhabitants. The whole population

may be roughly estimated at 120,000.

A missionary has resided at Seroor for the last nineteen years. I have been here the last nine years. For about three years Mr. Dean had charge of the Kolgao District. These missionaries with their catechists have traversed these Districts & preached the gospel to all classes. Nearly, if not quite, every one of these villages has been visited, & the leading truths of Christianity made known to the people. Most of the places have been visited many times, & a good number of them several times each year. The missionaries have often been beyond the limits here indicated, for in some directions they may go over a hundred miles without meeting the agents of any other society.

The admissions to the church in these Districts the past three years have been here & there an individual, less, even than in some previous years. Yet I believe the truth has been making progress which is not indicated by the scant number of converts. There is a growing

readiness to hear & admit the claims of christianity. In some places I have heard the most intelligent Brāhmans & others of high caste admit in the presence of their own people, that the Bible is the true word of God, that Hindu gods & shastras are false, & that the only difficulty in the way of embracing christianity is giving up the caste & religious customs of their fathers. There is in the minds of such men as yet no true perception of the great guilt of idolatry, or the danger of incurring the wrath of a just God by serving idols. It is the special work of the Holy Spirit to "reprove the world of sin"; to produce such deep conviction as shall lead the sinner penitent & & humble to the feet of Jesus. But there is a certain preparation needed for this work of the Spirit. This consists in an awakened & enlightened conscience, a knowledge of the truth respecting God the Creator, man the Sinner, & Christ the Savior. This preparation I trust is going forward - not without the Spirits agency also - by the preaching of the word & distribution of tracts which set forth the errors of Hinduism

& the leading truths of Christianity.

I believe there is also a good work ~~also~~ going on in the hearts of the catechists & members of the church generally. While they exhibit more zeal in making known the truth, they are also more earnest in prayer. In my tours this year I was pleased to notice their anxiety to leave no village near our route unvisited, though compelled to go several miles out of the way in order to reach it. Two of them had agreed to go out ~~together~~ into the fields each evening & have a season of prayer together. When I met them they informed me of this & asked me to join them. It was pleasant after an exciting discussion with the people to go out with these brethren to some quiet place, & there tell Jesus what we had done & what we had taught (Mark 6:30.). There is a growing faith here that God will do great things for India ere long, & that He will do it in answer to the prayers of His people.

The exigencies of the work in Ahmednuggur require the presence of another Missionary there, & it has been decided by the Mission

that I shall remove thither at the end of the present cold season. It is not without a feeling of regret that I leave this place & the little band of native christians with whom I have been associated for nine years. Yet I have hope that the church may be strengthened instead of weakened by being cast more upon their own resources, & let to trust more implicitly in their ever-present Lord. As there is no missionary to come here in my place at present, I shall still have charge of these Districts, & I hope to spend some months of each year on tours in them as heretofore.

There is another thought that reconciles me to the idea of leaving this field. It is most inadequately supplied with catechists & teachers. In this District there are, besides the Pastor of the church three catechists & two school teachers. Of these only one is able to go about on tours much. The Kolgar District has a single teacher, one catechist with the rudiments of an education, & two others who can read stammeringly. By laboring in the school for catechists with which I shall be connected in Ahmednuggur, I hope to assist in the education of many young men

where united labors as evangelists will be worth much more to the cause of Christ than any efforts of a single Missionary in that direction would ordinarily be.

Mr. Ivan was sent away from the Kolgaon District last year, & I am called away from Sevoor this year. Each of these District with its hundred villages, & fifty a sixty thousand inhabitants, is enough to employ all the energies of a missionary with a good corps of native helpers. In like manner when it is decided to occupy Sholapoor, Mr. Harding, the only Missionary of the Board at Bombay, is forced to leave his station & proceed 250 miles into the interior to make a beginning there. These facts thus grouped together will show how great is the need of additional Missionaries in the Marathi country, to man the stations already occupied, & carry on efficiently the work already in progress. In the absence of a proper supply, one man is called to superintend the work in two distant places at the same time, & of course with less efficiency than should be.

Sevoor Feb. 1861 Lemuel Bissell

Report of the church at Sewoor for the year 1860 - [Translated from the Marathi prepared by the Pastor.]

At the beginning of the year there were twenty six members in this church. During the year one man who had been excommunicated some years ago was restored, & one woman baptised in infancy was received to the church on profession. Two have been received by letter from other churches, & two have taken letters to other churches - one has been excommunicated. The number at the close of the year is twenty seven. Two infants have been baptised, & one came with her parents from another church, making the present number of baptised children twenty-seven. It is a cause of grief to me that while this church has not been increased in numbers as some others have been, many of those who are members have found it necessary to leave the place to labor for their support, & others are about to go, so that the number attending the Sabbath services is small.

Besides the regular Sabbath services I have preached the gospel in the bazar & other localities here at Sewoor, & sometimes

also in the near villages, & the brethren of the church often accompany me. The church sent out at their own expense two men to labor for a short time in the Districts, but they were not able to employ them thus a great part of the year.

Mr. Bissell has preached in the chapel once on the Sabbath when at the station, & we have also been favored in hearing other missionaries who were passing through the place & stopped for the Sabbath. But hereafter we shall be deprived of this, & it will devolve on myself to preach twice each Sabbath. We have also enjoyed the instruction of Mrs. Bissell in sacred music, in meetings with the women of the church for prayer & study of the scriptures, & a weekly meeting with the Mahar women of the place. We are sorry to be deprived of all these privileges in the coming year by their removal to Ahmednuggur.

During the past year the church has met three evenings in the week for prayer — twice in the chapel & once in the chowdi of the Mahars, some of whom usually attend. We have also

observed special seasons of daily prayer – first in January in concert with other churches as suggested by the Lodiana Mission. Again in March when the people around us were engaged in the obscene festivities of the Holi we met daily for prayer. In the month of Sept. these daily services were resumed, & we also met daily for the study of a chapter of the Bible – going through in course the 1st Epistle to Timothy, & the book of Revelation. During the last half of the month the members of the Kolgar church were with us. These have been very profitable seasons to us all.

The church has made a beginning the past year in paying for the support of their Pastor. Most have given regularly, but some have been negligent. During the year Rs 17½ have been contributed to this object. Besides this over twenty rupees have been given at the monthly concert & in donations, making in all about Rs. 40 for religious purposes during the year. A benevolent gentleman at Ahmednuggur has also contributed liberally to assist the church in making the sum needed for the support of the Pastor.

Sidoba B. Misal

Sec. of Spec.
Rec'd July 16, 1862.

Report of the Southern & S. Western Districts
of the
Ahmednuggur Branch of the Marathi
Mission of the A. B. C. F. M.
for the year 1861.

S. Western District, central Station Sevoor.
Southern District, Central Station Kolgav.

Within the past year we have been called to leave these Districts, which have been the principal field of our Missionary efforts during the ten years of our residence in India. As there was no Missionary to take my place in these labors the Districts still remain under my care, & I have felt it my duty to spend most of the cold season on tour in these villages. I have also spent one Sabbath with each of the churches on other occasions.

The Kolgav Church - One woman was received to this church on profession of her faith in April. Her name is Muktabai, of the village of Kûi, where one of our Catechists is living. Her husband is a Hindû (Mahar), but at the time he made no objection to her becoming a Christian. She walked ten miles to Kolgav to profess Christ, & brought her little daughter also to offer to the Lord. It is rare in this land that the wife is led to embrace christianity before her husband; & the persecution to which she has been subjected in this case would seem to indicate that it is a merciful arrangement of Providence that the husband is usually first converted. The christian husband may be forsaken by his wife, & ~~loses~~ of his property, but it is not in her power, nor in that of any of his relatives to subject him to such bitter persecutions as the christian wife may be called to suffer from a heathen husband.

For some time after her return home Muktabai met with no ill treatment, but on the occasion of a Hindu festival her husband required of her some idolatrous act which she could not conscientiously perform, & upon her refusal became enraged. A few days after on some slight pretext, he brutally beat her till she was almost insensible. She endured it all without resistance, but even after her recovery adhered to her resolution not to perform any act of idolatry. I was at the village a few weeks after this, & witnessed his violence which was still unabated. He declared he would never let her live with him again, nor would he give her a divorce. I remonstrated with him, & so did his own people, but all in vain. As a last resort I intimated that I would report him to the magistrate. But his wife came forward & begged I would not report her husband, expressing the hope that he would not beat her any more. It was a noble triumph of Christian love – an injured wife pleading for her cruel husband! & I thanked God in my heart that the heathen neighbors who had gathered around witnessed it. As we were taking leave she came & asked, "what shall I do", & when I had answered the difficult question as well as I could, she added, "pray for me". I wish this request could have been made to the circles of praying females in America. Will they not love to remember this sister & others like her who for the love of Christ have become the victims of such cruelty? This man continued to abuse his wife.

sometimes forbidding her to enter his house, but he ~~has~~ abstained from actual violence. More recently he has taken a field ~~adjacent~~, & needing the help of his wife to work it, he allows her to labor for him without molestation.

The leper cleansed.

There was another candidate for admission to the church, who was to have been received at the same time, but he died before my visit took place. His name was Pándi, a mahar of Kolgav, & the power of the gospel to change & purify the vilest characters, as illustrated in his case, is worthy of a brief notice. He was a victim of that terrible disease the black leprosy; but the loathsome state of the body was only a fit type of the deeper malady of the soul. He hated every body & hated himself. No one wished to go to his home or have ~~any~~ anything to say to him. Said the Catechist, "no one would let his dog go to the house if he could help it, so vilely would the poor animal be abused." The christian of course came in for a full share of abuse, as it could be heaped upon him without any fear of a return. For the heathen well understand that a christian is bound by his religion not to return "railing for railing." His wife's life was a burden to her. He would not only abuse her in words, but beat her cruelly. At length in a fit of rage one day, he seized an ~~old~~ razor, & was about to put an end to his life. The screams of his wife brought a christian neighbor to the door, who ~~wrested~~ wrested the weapon from his hand. He had inflicted a ghastly wound, but happily it did not prove fatal. Nature, more kind to him than he was to himself, healed the wound, & the Lord was pleased

to magnify His grace in healing the malady of his soul. It was about this time that I first met him, & I looked upon him as a novelty of wretchedness. The catechist whom he had so abused visited him again, & spoke kindly to him. The gospel had a soothing sound which he had not before noticed. He listened, was interested, & convinced. He began to attend the Sabbath services, & soon became a regular hearer. He gave up the habit of filthy, abusive talking - one of the last to leave the inquirer in this land. The heathen noticed the change with wonder; & freely admitted that Christianity had made Pandu a new man. His wife, though ignorant of the truth which had wrought this change, had good reason to note it & rejoice in it; for he no longer treated her as a slave. At length he presented himself before the church for examination, & after some months of trial was approved. He was to be baptised in his own village ~~when~~ as soon as I could visit it. A few weeks elapsed before this took place, & in the interim he was taken ill. His physical system, enfeebled by the ravages of leprosy, had no power to resist the force of another disease added to this, & he rapidly declined. From the first he told the Catechist he should not recover, & with tears expressed his regret that he had not the opportunity of professing Christ before the world, & partaking of the Lord's Supper with His people. The teacher com-

ported him, assuring him that if he truly believed in Christ he would be accepted, though not baptised by water. His reply was, "I do believe in Christ." He often called for the teacher to read the Bible to him & pray with him. He charged his wife to have no heathen rites performed over his dead body, but to let the christians bury him, for said he, "I am a christian." He also told her she must become a christian, & she is now I trust a sincere inquirer after the truth. Thus he died professing his trust in Christ for salvation, & the little band of christians buried him, & mourned for him as for a brother. His name is not on the roll of our church members, but I trust it is in "the Lamb's book of life". Such triumphs does the gospel of Jesus achieve among this people, & vindicate its power to reach even the lowest with its purifying influences. It can raise them to a life of holiness & faith, & fit them for a death of joy & peace, trusting in God.

There have been four children baptised in connection with the Colgaon Church the past year. Two names of three are Love, Mercy, & Peace. May their lives be faithful illustrations of the graces whose names they bear.

Yours - Distribution of Bibles. Much time has been spent in these labors by myself & assistants. In accordance with the offer of the Bombay Bible Society, two men were employed in the sale & distribution of Bibles in this District & vicinity, & the Pastor of the Lesoor church with a catechist

is devoting three months to this work in the villages of the Seroor District. The whole time for which they were employed is not yet past, but a good part of the Districts has already been traversed, & many Bibles & Testaments sold, or given to village officers & inquirers. The offer of these books for sale affords a good opportunity of reading passages in the hearing of the people, of discussion respecting the truths contained in the Bible, & especially the holy attributes of God as opposed to the vile representations of the Hindu Shastras. One of the greatest obstacles to any extensive circulation of the Bible is the small number of readers. In many villages the Kool Karani (or village clerk) is the only reader, & sometimes one such Clerk has charge of several villages. This is true of the smaller villages. In the larger towns there are generally several families some members of which can read indifferently. Where there is a school, if the teacher is an intelligent person, there is some little call for books. In some places the offer of so large a book as the Bible as a gift awakened suspicion of some evil purpose, & the patel refused to take it. But in a good number of places a Bible or Testament was accepted courteously, & with the promise that it should be read. It is gratifying to

think that in some scores of villages there is at least one copy of God's word; & in some schools there are several copies of the New Testament which scholars have purchased, & which they will therefore be likely to read. Light is breaking in upon this moral darkness. Idolatry & caste cannot long hold their sway in the presence of the Bible.

Schools – There were two schools in operation in this District at the close of the year, one in Kolgav, & the other in Limpangav. In the latter place the Patil has invited the catechist (originally a Mahar) to come & live in the village & open a school. He promises to send his own children, & some others of the townspeople say they will send. A house is now being built in the village, designed to accommodate both the catechist's family & the school. The wife of the catechist, who is well educated, will take charge of the school. She now teaches a dozen boys & girls in the Chowdi of the Mahars, but the townspeople will not send their children there. This shows how the heathen of the higher castes often assign our catechists a higher social position than they allow to the Mahars from whom they came. I believe that it will not be long before we shall see many villages taking this step – inviting the christian teacher to come & live in the town, & teach their children. Of course the children of the Mahars will also come to such schools.

The pastor of the church at Seroo-Sidoba, reports that three persons have been received to the church within the year on profession of their faith. Two have died, & one having been absent from the place several years without being heard from, his name has been erased from the list. The number therefore, at the end of the year, remains the same as at the beginning.

Four children have been baptised, & one of those previously baptised has been received to the church in Ahmednuggur, where he was attending school.

The Sabbath audiences are small, owing to the fact that several of the christian families have gone elsewhere to live, & few of the heathen are in the habit of attending. The regular services on the Sabbath, & the prayer meeting every other evening during the week, have been sustained by the few christians resident there.

The receipts for the support of the native Pastor were less than in 1860, but the total amount of contributions to benevolent objects exceeds that of any previous year since the church was organised. At the monthly concert in December over Rs 40. were given & pledged for the American Board.

Ahmednuggur }
Jan. 1862 — }

Lemuel Bissell

Received March 24. 1862.
Read July 16.

Report of the Southern & Southwestern Districts - Sevor & Kolgann Stations.

These Districts, with the native Helpers employed in them, have continued under my care the past year, though my labors have been chiefly in connection with the School for Catechists at Ahmednuggur. But though I have been able to spend little time in these districts, the Lord has carried on His work by His own instrumentalities, & seven persons have been added to the churches within the year. If a missionary could reside in these Districts & devote his whole time to the work here, I believe there are many villages in which there would soon be men professing Christ. Sickness in my family in the latter part of the year made it necessary to take them to Bombay. But leaving them there, I was able to return & spend the month of December on a tour through these Districts. At two places where I spent a sabbath, persons were received to the church. Others declared their full belief in the truths of Christianity, even in the presence of their own people. They encouraged those who were about to be baptized, telling them that they were embracing the only way of salvation, but some

difficulty existed in their own minds which kept them back from an open profession of Christ. Yet I have hope of several that they will soon be ready to give up all for ~~Christ~~ his sake.

The drought & high price of grain have pressed heavily upon this people. In some places they seemed in a measure humbled by the visitation, & were ready to admit that the hand of God was in it, chastising them for their sins, especially idolatry. In other places their hearts were hardened.

The church at Kolgaum which numbered 15 at the beginning of the year, has received three new communicants, & has dismissed one member to another church. It has now seventeen. Three children have been baptised, one has died, & one has been received to the church on profession, leaving the present number seventeen.

Of those added to the church one was an aged woman of Kolgaum, the mother of a Christian who died there several years ago. He was her only son, & it was perhaps her love for him that first led her to love the Savior whom he loved, & in whose faith he died. A second was a lad in the school, son of the Catechist at Kolgaum. The third was Ambaji, a Mahar of Shirasgáv, ten miles from K. He is a man of intelligence

& respectability among his own people, & he witnessed a good profession before many witnesses. At the time of his baptism many Mahars were collected at Kolgaum from the neighboring villages at work on the new road which is being constructed. As the men are not required to work on the Sabbath they came to the religious services. Here Ambaji was received to the church, & the next day returned to his work on the road. This was the best answer that could be given to the question so often asked, either in ignorance or ridicule, "how much does the Sahib give you for becoming a Christian"?

With one exception the members of this church have maintained a consistent Christian walk during the year. One young man, for some years a teacher in mission employ, was found guilty of dishonesty & dismissed from Mission service, & also suspended from the church. I am thankful to add, he seems penitent, & I trust may be restored to the church ere long.

<u>The School</u> at Kolgaum has been much interrupted for various reasons. At one time it numbered as high as 25, including some young men who were studying in the evening. This was while the

workmen on the road were laboring in the vicinity of Kolgaum. At another time when they were sent to a distance, it was hard to gather a dozen children, as many of the workmen belonging to K. took their families with them.

Bible distribution. — At the opening of the year this work was in progress, & some account of its success was given in the last Report. It is too early yet to speak of the results of such a work. We have evidence that in some places, the Bible given has been read, & sometimes read in the hearing of the people of the place. But my impression is that in many instances it has been laid aside, or if read occasionally, it has been with little understanding of its import, & little interest in it. There is no taste for such reading, & the Bible to be read with profit, requires thought & reflection. Yet I have hope that many copies of the New Testament purchased by boys in the schools, & other also may prove a means of permanent good. But these silent evangelists need to be followed by the earnest efforts & prayers of the missionary & catechist to explain & enforce the truths that are read. Then may we look for great results "when the times of refreshing shall come from

the presence of the Lord."
The Report of the Church at Sevoor by the Pastor Sidoba, is given below.

Samuel S Bissell

Report of the Church at Sevoor — [translated from the Marathi prepared by the pastor, Rev. Sidoba B. Misal.]

At the commencement of 1862 there were twenty-seven members in this church, & four have been added by profession during the year. One woman the Lord has taken to himself, leaving thirty in the church at the close of the year. Eight children have been baptised, & one has died. The present number is thirty six. I rejoice & praise God that all the members of the Church have maintained their Christian standing, & that there has been no call for the exercise of discipline within the year just closed.

The thirty members of this Church belong to nineteen different families, & these are residing in seven different places. Three heads of families are employed as catechists in connection with other missions. Five are native helpers in connection with this mission, & the others obtain their support

by some kind of service with Europeans, or work as day laborers.

Personal labors. I have held three regular preaching services during the week, two on the sabbath, & one on Friday. At the sabbath evening service & on Fridays, there are present generally only the Christian families & scholars of the school. The number varies from 10 to 25. Sabbath morning there are more. Some of the Mahars attend, & some of the European officers allow their servants to come. These with inmates of the Poor House & Christians make a congregation numbering from twenty to fifty.

Between the morning & evening services on the sabbath I have a Bible class which the children of the Christian school, & some men & women of the church attend. A chapter in the Bible is read by the class, & they are questioned upon the principal subjects contained in the chapter. Some of them commit to memory passages of scripture & recite them. We have been through the book of Genesis, & have now taken up the 1st book of Samuel in this class. I also question them upon the topics of the morning discourse.

As in the previous year we have continued to meet three evenings in the week for prayer, twice in the Chapel, & once in the Mahar Festhouse. In the latter place on Saturday evenings, some Mahars from this & other villages are often present - Several prayers are offered & a portion of scripture is read & explained.

There is one Christian school here which I often visit, & encourage the boys to come regularly. Sometimes I visit the parents & urge upon them the importance of sending their children to the school. It now contains a dozen children, & they are making good progress in their studies, & in committing to memory verses from the Bible. There is also a Government school in the village which I sometimes visit & hear the boys in Reading or Arithmetic. In questioning them upon their reading lessons I bring in subjects of morality, & many of the boys come to me for books to read. These are sometimes sold or given to them, but more often lent, & when returned I question them as to what the book contains, & if they answer well lend them another book to read. Thus Christ is preached among the children.

There is a Poor House here in which a few helpless paupers are supported, & which I have the charge of. The means are mostly obtained from the European Residents here - some other one occasionally contributes. But the collecting & distributing of these alms, & also instructing these poor people requires some time & attention. One of the four recently added to the church was from these paupers, & others are desirous of being received.

Preaching to the Heathen. - We have no public place in the bazar at present where I go statedly to preach to the people, & I have not found much advantage from such places previously. I now go to the shop of some acquaintance & commence conversation with those present. And though no great concourse is brought together as in large cities where strangers are always passing, yet a few are found who listen quietly. I also have frequent conversation on religious subjects with the Brahman clerks, & I have found much greater readiness to listen respectfully & kindly than formerly. There are several villages & wádis within a mile or two of Seroor which I am

accustomed to visit. but I am sorry to say within the past few months I have not been able to go to them as usual.

During the first two months of the year I was on a tour for the distribution & sale of Bibles & Testaments. A few were sold, & a considerable number given to Pátils & other village authorities. Besides this I have been out in the Districts for a month & a half or so in the course of the year. On one occasion I was summoned as a witness by a Government Officer, & was required to go as far as Karzat & Jamkhed, forty or fifty miles distant. In these large places, & by the way, I had numerous opportunities of preaching the gospel. I was at Jamkhed a week, & people were daily coming to me, & listened attentively. They also expressed the wish that some one might often come & preach to them. I think it very desirable that some catechist should be stationed in such a large place.

The contributions of the church for the spread of the gospel & support of their pastor have been less than usual the past year, on account of the drought & consequent dearness of grain. Yet

some of them have continued to give. And I ask all christian brethren to unite with me in the prayer that God would give his people more zeal in this & in every good work.—

Sidobá B. Misál

Pastor.

Sermon & Missionary Station Reports

Presented March 24. 1863

Appt 30

Report of the Kolgan District for 1867.

I have often thought I would rather do my work than write a report of it. Not that the work of the missionary is especially easy; but the results are of a kind better understood & better appreciated in another world than in this (Luke 15:10). We can state the number of miles traveled on tours, the number of villages visited, & how many thousands of people have been addressed. But these are a small part of the data needed to compute the amount of good accomplished. Indeed there are no data within the reach of the missionary that will enable him to compute it. This can only be known hereafter. Yet we believe that the frequent & earnest protest against idolatry will redound to the glory of the one living God: & that the gospel faithfully preached will become the source of salvation to many who shall be led to believe. It is well, therefore, for the information of those who send us here, & who cherish a deep interest in the work, that we give some account of our labors annually. And if we simply report that

these divinely appointed instrumentalities have been continued another year, those accustomed to estimate values by the Bible standard will not think nothing is accomplished -

We began the year with a town in the Southern District, & had there been a house we could occupy, nothing would have pleased us better than to remove there, & spend the year in labors among its villages. This plan of residing at some central point in the district affords especial facilities for reaching the people. The missionary is in constant intercourse with them, & has daily opportunities for preaching the gospel. We went through the District in tents visiting many important villages, & spending from one or two days to a week in each place. Occasional visits have been made to some of the villages at other times. There is a large pilgrimage annually at Mandogan, where several thousand people come together. Good opportunities for preaching the word were enjoyed here.

The absence of the other brethren from Ahmednuggur on account of ill health, has devolved

a part of their duties at the central Station upon us most of the year; & at the close of the year the charge of this Station is committed to us. The duties here are such as will leave little time for labor in the Southern District. We hope Bro. Atkinson, whose arrival we are earnestly looking for, may soon be able to take charge of that field & devote his whole time to it.

The Statistics of the Kolgaw Church will appear in the table. Five persons have been added to the little flock within the year – the school teacher & his wife by letter, the other three by profession. These last are a woman & her daughter living at Kolgaw, & a woman of Shiragaw twelve miles south. The wife of the Catechist residing in the latter place died near the close of the year. She had been a member of the church four years. Though feeble in body, & often a great sufferer, she was uniformly cheerful, & strong in faith. She met death with the utmost composure, sending a farewell message to the missionary & his wife, to her pastor (ordained a few days before) & to other friends.

She spoke words of comfort to her husband & children, quoting passages of scripture which she had learned by hearing them repeated, for she was no a reader, & saying that the Lord called her, & she was going to be with him.

Under excommunications four are noted, but it should be remarked that these are not cases of discipline which have come up within the past year. Two of them were suspended from church privileges several years ago, & their names are now erased from our record.

The event of greatest interest in connection with this church the past year is the ordination of a pastor over it. One of ~~the~~ our licentiates ~~in connection~~ was stationed at R- in April, & after several months he received a call from the church to become their pastor which he accepted. The ordination services took place the second week in December. To the little village of Holgaw & the church in that district that was a memorable week. Many of the town's people were present at the services, & seemed impressed with their solemnity.

The Rev. Dr. McLeod, & Rev. Dr. Watson - the deputation of the General Assembly of the Church of Scotland, being desirous of seeing something of our village work, met us at Kolgaw during the week of the ordination, & their presence added much to the interest of the occasion. Four of our native pastors, & other delegates of the churches were present, forming a goodly company of native christians. The Deputation expressed themselves as much gratified at meeting the members of the Union assembled in an ecclesiastical capacity, & carrying on the work of the churches with only an occasional suggestion from the missionaries. They addressed the christians with earnest words of encouragement, assuring them of their hearty sympathy, & the deep interest of christians at home in the progress of christianity in India. Promising a remembrance in their prayers, they bade them God speed in their good work. They also urged the Hindoos present to throw off the shackles of a debasing idolatry, & come out into the light of the gospel.

We spent the first part of the year, "the week

of prayer" in this village, & now at the end of the year are permitted to hold their solemn services, & see this little Church supplied with a pastor able to teach them from God's word, & conduct religious ~~services~~ worship on the Sabbath & other occasions to edification. May the Good Shepherd watch over both the pastor & his flock, & gather them with his own where "there shall be one fold, one shepherd".

Ahmednuggur
January 1868

Samuel Bissell

Rec'd Feb. 18, 1868.
A. C. Thurch Sec.

Rev. Dr. Clark

Rahooree Jan. 28. 1863.

My dear Dr. Anderson,

I have just prepared my report of the District of Rahooree, a copy of which I herewith transcribe.

The past year has been a year of trial, a trial to the Missionary in charge, and a trial to the native Christians. Yet doubtless these trials have been needed, and the future may reveal the wisdom of God in permitting them. Some good results may already be seen.

The high price of grain and other necessaries of life, has been a trial to the Christians, Most of them, have no regular employment. While they were heathen they could resorts to expedients which would be inconsistant with the Christian. A Mahar is tacitly allowed to do a considerable amount of stealing. Many of these Christians, when heathen, derived no small part of their living as musicians, on occasions of Weddings, funerals, and holidays, where on all such occasions there is a recognition of idolatry, that for conscience sake, they must now forgo all these sources of gain. This to them, has been no small trial, And one man proved unequal to this trial And has consequently been excommunicated. Two others were excommunicated for immoral conduct, and both of these have since gone to a higher tribunal.

Another trial has been, persecution on the part of native officials, And these christians have not yet learned how they may obtain redress. This has greatly discouraged some of the Christians, Many inquirers have for the same reason gone back to the world. and in some places, the numbers who have been regular attendants at our Chapels, have been greatly diminished.

On the other hand, these Churches have doubtless been

saved from receiving to their fellowship, some who would have come in from worldly motives. It is to be hoped that this want of protection may lead Christians to look less to man and more to God, may lead them to be more earnest in prayer for divine protection. Then they may well count it all joy when they fall into such temptations. The continued scarcity of food is also likely to correct in a measure, the almost universal indolent and improvident habits of this class of people.

Caste prejudice is another trial to which the Christians have been subjected. Great caution is observed in this matter. None are ever admitted to the Church who do not most unqualifiedly profess to have renounced all caste feelings; and yet on the part of a few individuals, converted late in life, this prejudice is seen to exist. An instance occurred where a man who had some months before been received to the Church, expressed a desire to have his children baptized. He gave a list of their names on Saturday evening, and arrangements were made for their baptism Sabbath morning. A large congregation were present. And when the man was requested to present his children, he did not come forward. Thinking that he did not understand what was expected of him, a Christian brother went to him, when he learned that there was some obstacle in the way of having them baptized. In conversation with him afterwards, he gave as a reason for deferring the baptism, the opposition of his wife. But the true reason, as believed by all the native brethren present was, that he had just heard, that a man of the Mang caste had requested admission to the Church.

During the past year twelve persons have been received to the Church on profession of their faith. One of these is a son of a Catechist. Three or four others are young men of some promise

The case of another individual may be interesting as showing the Providence of God in leading him to a knowledge of the truth. His village is some fourteen miles from Rahooree. He had lost his health, and after vainly trying every remedy that was suggested to him, he & his wife came to the conclusion that a higher power must be resorted to. They therefore set out to visit the tomb of a mahomedan saint, in a distant village. As they were passing through Rahooree, the wife became severely afflicted with ophthalmia. She was directed by some one, where to apply for medicine, when she got immediate relief. This induced the husband to apply for medicine for himself. He soon began to recover, & while under medical treatment, he received daily religious instruction, and learned that he had a malady, more difficult to cure than that which afflicted his body.

Instead of proceeding to the shrine of the saint, he returned to his village resolved to apply to the great physician of souls. After a trial of several months he was received to the Church.

The present number of communicants connected with the five different churches in this district, is one hundred and fourteen. The difficulty of bringing all these under proper religious instruction, will be somewhat appreciated from the fact that they are so scattered. In one church of twenty two persons, sixteen are living in nine different villages. In another church of twenty three persons, fifteen are living in seven different villages. The five churches have representatives in twenty one villages, not including those living where there are other churches.*

The largest of these churches is less scattered, than the others, and a more regular system of instruction has been carried on. All the male members of this church, take an active part in the prayer meetings, in exhortations & leading in prayer. { thirty eight per cent. of the church members in the five churches are leaders.

At the commencement of last year a small contribution box was furnished to each church, and all were invited to contribute

* Fifteen members of these five churches are living in Mhgque.

something every week, if it were only one pice. This plan was persevered in through the year, and the sum of forty three rupees was thus realized. This sum though small is not to be despised, considering the poverty of the people & the scarcity of food.

These churches at their late annual meeting voted to expend most of this money, in purchasing a communion service, and the remainder was expended in the support of the poor of the Church.

Most of the villages in this district, have been visited by the Missionary and he has spent a week or fortnight with his family in a number of the more important villages. The reception every where met with, and the attention given to religious instruction has been very gratifying. Most of these villages are also often visited by the Catechists, who report their labors monthly. In this manner, Christian knowledge is being diffused throughout the district, and when the Spirit of God shall move upon this people, the fruit of these labors will appear.

There have been five Mission schools in this district, three of which have been sustained only a part of the year. The scholars are Mokas and Christians from the Makar Caste. These children can often earn by their labor, from one to four pice a day, consequently they are taken from school, to help support the family. The attendance at the schools, is very irregular, ranging from four to fifteen scholars.

The girls school at Rahooree, consisting of ten scholars, who have been regular in their attendance, has been kept together eight months in the year. The girls are taught an hour daily, to sew & to make such articles, and such only, as will be useful to them in their families. And as an inducement to attend regularly, they have the cloth with the avails of their labor gratis.

At Rahooree & the outstations, when there has been a Catechist, there has been two regular services on the Sabbath, besides weekly meetings. There has also as a rule been daily meetings of the Christians for reading & prayer. & religious instruction to the town's people as opportunity occurs. May the grace of faith & zeal be given to the laborers in this district, that they may diligently sow the seed, looking to God alone for an abundant harvest.

A. A.

The above is my report to be published here I will only add a few lines of a more personal character. The health of my family the past year has not been very good. Mrs Abbott has been in a delicate state of health most of the year. She is still very weak but is improving.

My daughter Emily was much out of health during the hot season, & we felt quite anxious about her. A few months ago she went to Sattara for a change, and the change has done her good. She has entirely recovered her health. My own health and that of the other children has been usually good.

We are hoping that the "Wampoa" with the reinforcement will arrive in Bombay about the 1st of March. And if Mrs. Abbott's health will permit, we propose to go to Bombay to meet our daughter. It is thought the change to Bombay for two or three weeks will be beneficial to her health.

We cannot but feel a solicitude for our dear soldier boy. It may be a long

time before we get any certain intelligence of of him. All we know of him now is, that he was in General Banks expedition, and that Gen. Banks had arrived at New Orleans. All we can do is to commend him to our heavenly father, and patiently wait the issue of events.

With our united kindest regards to Mrs. Anderson and the other members of your family with whom we are acquainted

Very Respectfully & Sincerely Yours

N. Abbott.

Rec'd. March 24, 1863

Bahonee Ranch 28, 1863
Apr 30

Copy of the Annual Report of the Rahuri & Pimpalas Districts 1868.

On the first day of January we left our Rahuri home for the Mahableshwar hills, and the first five months of the year were spent at that delightful place. During the first three months the change of scene, the rest, the recreation and the cool mountain air all contributed, in a good degree, to the restoration of health and strength; but after that time repeated attacks of fever deprived me of all, and more, than I had gained. I have since however been able to engage with considerable vigor in my ordinary duties, for which I would be grateful to Him who is my "Refuge and Strength".

<u>Churches</u>; The statistics of the six churches in the Rahuri and Pimpalas districts may be found in the tables at the beginning of this report, and I need not repeat them here. The growth of these churches during the past year has been more internal than external. Progress has been made in the direction of self-support

and a higher personal consecration to the service of Christ. The principle of giving a tenth for the support of the Gospel, which was adopted near the close of last year, has been carried out, in at least two of these churches, in a very satisfactory manner. Others however have been slow to fulfil their promises, and with them little advance has been made either in temporal or spiritual things. It is difficult for them to understand that the portion given to the Lord is not just so much taken from the mouths of their wives and children. Their faith fails to comprehend the promises, "He that hath a bountiful eye shall be blessed", and "He that waterth shall be watered also himself." Several individuals in each of these churches, except one, have come fully up to their duty in this respect, but the majority of the Christians are very deficient. ~~in~~

Of these six churches three have settled pastors and one an acting pastor. From the reports of these pastors I make the following extracts.

Rev. Waneram Ohol, pastor of the Rahiri church, says:

"Two young men have been received to this church, and two persons have been excommunicated, One child also has been baptized and one baptized child

has died. Hence the number of communicants and baptized children remains the the same as at the beginning of the year. Services are held twice on the Sabbath, one of which is conducted by Rev. Mr Bence and the other by myself. When however Mr Bence is not present I am accustomed to preach twice. The audience is composed of the Christians, the teachers and pupils of the "Jacob School" and Mission school and a number of people from the village. After the usual morning service I have assigned a portion of Scripture to the Christians and others to commit to memory, and on the following Sabbath I hear their lessons and briefly explain them. In this way the members of the church are becoming more interested in the study of the scriptures. There are also four young men who are inquirers.

On Wednesday of each week a female prayer meeting is held in my house, which is sometimes conducted by Mrs Bence and sometimes by my wife. At this meeting many Heindoo women who are our neighbors are accustomed to attend and to listen with interest. I frequently go and preach the Gospel in different parts of this village, and the people generally listen well, and say that the Christian religion is true. Many are con-

vinced that there is one only living and true God. In July and August the cholera visited this place and for some time it raged with considerable violence. On some days as many as six or eight persons died, and the people were greatly alarmed. But the Lord did not let this terrible disease come near any of his people. He kept us all, small and great, in safety, and for this we desire to be grateful to him. --- When I became the pastor of this church the Christians promised that they would give a tenth of their income for my support. This promise they have nearly all fulfilled, and up to the present time have regularly given their tithes. Besides this many of the principal men of the village, including the Moonsif, Mamletdar, head clerk, lawyer and teacher have given regularly every month. We rejoice greatly that these people though Hindoos, should, of their own accord, give for the support of the Gospel. --- In conclusion I would ask the prayers of God's people that this church, though small and weak, may daily grow in ~~grace~~ numbers and in grace."

The pastor of the Gahu church, Rev. Vithoba Bhamble, says;

Two services are held on the Sabbath at which those who love the Scriptures attend and partake

of spiritual food. There is also a weekly prayer meeting which is well attended. The members of this church mostly live in four different villages where I am accustomed to go often to meet them and to preach the Gospel to the people. The people generally listen well and manifest an excellent disposition, and I have therefore much joy in telling them the story of the cross. Two members of this church have died during the year. Of these one had been the deacon of the church for ten years. He was a very old man, but he was accustomed to go from village to village according to his strength, to make known the Gospel. His death occurred in a singular manner. He had no sickness, but was engaged in his usual business when the call of the Lord came. As he was sitting at his dinner he suddenly coughed, and soon after expired. On the preceding night he had told his son that his days were passed and he should soon depart, and he expressed the wish that he might die suddenly so as not to be a burden to his friends. The next morning at nine o'clock he died. We believe that his faith was fixed upon the Lord Jesus Christ, and that the Lord received him unto himself. He died in peace, and even after death his countenance wore a joyful expression. Blessed are the dead who

die in the Lord. The Lord will give them the fruit of their toils."

Rev. Jayaram Barsi, pastor of the Kendal church, says;

"All the members of this church are from the Mahar caste. Nearly all the Mahars living here have given up idolatry, and I hope that they will become Christians. One young man is now asking for baptism. I have an excellent opportunity to preach to the heathen as there are six villages within three miles from here, and the people all listen gladly to the truth. There are also some inquirers in these surrounding villages. Thus the work of the Lord is advancing here."

Rev. R. V. Modak, acting pastor of the church at Wambori, says;

"One person has been baptized and received to the church during the year. He was from the Mang caste, and belonged to the family of the village guards. For six months previous to his reception to the church he attended the Sabbath meetings regularly, and I had also frequent conversations with him in private. By these means his mind was impressed with the truth of the Gospel, and he has turned unto the Lord. Since he was received to the church he has appeared well, and I have hope that others of his caste

will follow his example and accept of Christ.---
Two persons have died during the year, one the deacon of the church, and the other his aged father. These both died in peace and in faith in Jesus Christ.
--- Since the middle of March last I have resided by direction of the Mission in Ahmednuggur, and have spent one Sabbath in the month at Wambori. On the remaining Sabbaths the teacher has conducted the services."

An event occurred some months ago during our absence at Mahableshwar which was very encouraging to us. The oldest child of the native pastor at Rahuri had been sick for some months, and had become very much reduced in strength. His difficulty was "Stone in the bladder," and it became evident to his parents that unless it could be removed the child would soon die. They therefore called a native surgeon who was possessed of unusual skill, and arrangements were made for the operation. At the appointed time many of the village people assembled at the pastor's house, especially the women, who came to sympathize with the pastor's wife. They were surprised to see her so calm, and they asked why she should allow the operation to be performed when it would certainly result in the death of the child. But the parents had a

support which their sympathizers knew not of. They wished to do all in their power for the child and were willing to leave the result with God. When all things were ready the company was silenced and the pastor lifted up his voice in prayer for the success of the operation and for the life of the child. This simple exhibition of faith made a deep impression upon the people, especially upon the women who were present, and when they afterwards saw the child recovering his usual strength they began to think that the Christians God was indeed a hearer of prayer. As the result of this a goodly number of the village women of the higher castes began to attend the weekly prayer meeting at the pastor's house, and they continued to come for several months, sometimes filling the house "incomfortably full." They still manifest a very friendly feeling, though the attendance at the meeting has considerably fallen off.

<u>Schools</u>; The Station School at Rahuri has been in successful operation for ten and a half months during the year. The number of pupils has been about twenty and they have made very satisfactory progress in their studies. The teacher is an earnest and faithful man and is very systematic in his method of teaching. The school is also under the daily inspection and instruction

of Mrs Bruce when we are present at the station. Two members of this school have been received to the church during the year, and two others were examined, but were deferred for further trial. Two have also recently been sent to Normal school in Ahmednuggur, one of whom was admitted to the Senior class. The other five schools under my care are small and the parents do not seem to feel very much interest in them. The usual excuse is the "hard times" and the necessity of keeping their children employed. The people of several villages are urgently asking for teachers, but it seems best that, if these are given at all, they should be given in such a way that the people may feel that the schools are, in some measure, their own, and may thus take more interest in them. I have therefore replied to them that I cannot give them teachers unless they will provide the teacher's house and school house, entirely at their own expense. At one place the people are now engaged in building a good substantial house for a teacher, who is promised to them "as soon as the last brick is laid and the last nail driven".

The advantages of these village Christian in India schools is sometimes illustrated in curious ways. Some time ago I visited a village thirty two miles from Rahuri where there was a Mission school several years ago. After preaching

to the people and singing one or two hymns I was surprised and gratified to hear two young men sing, with a good degree of accuracy, the Marathi translation of the hymn.

"I'm a pilgrim, and I'm a stranger,
I can tarry, I can tarry but a night."

I asked them where they had learned this hymn and they replied that they had learned it from the teacher who was there and who died five years ago. Thus the seed sown by that faithful young man still lies in the ground ready to germinate when the showers of divine grace shall descend.)

"The Jacob School" at Rahuri has been continued through the entire year. The number of pupils has varied at different times from thirty to fifty five. These are all of the higher castes, and it was the design ~~of the design~~ of the founder of the school (Capt G. A. Jacob.) to give them a good Christian education. The text-books are the same that are used in our mission schools, including the "Catechism" and "Lambs Feed", and the scholars attend church once on the Sabbath. When we are present at the station, Mrs B. visits the school twice a week, examines the classes in their studies and gives religious instruction

Native Assistants.// "Six Bible readers have been employed under my care in going from village to village

to give instruction. The six teachers have also employed a portion of their time in the same way. Thus the Gospel is preached frequently and regularly in a large number of villages. The monthly reports of these assistants show that they have preached, during the year, 3,305 times, to audiences numbering in the aggregate 35,526 persons. The three pastors have also voluntarily given me their reports, which show that they have preached 873 times, to 14,114 persons. Thus the whole number of audiences has been 4,178, and the whole number of ~~audiences~~ persons has been ~~4,178~~ 49,640. of whom 7,264, or about one seventh, were women. The average number in each audience has fallen below that of last year, being but 11 9/10, whereas last year, in the Rahuri, Pimpleas and Khokar districts it was 13 1/12

Tours: The last weeks of the year have been spent in tents, and we have visited several villages, remaining a number of days in each place. It has been our aim to concentrate our efforts, as far as possible, upon the people of a ~~single~~ central village, with a view to producing a permanent impression upon them. Assisted by three or four native helpers, we have held daily evening meetings, after the people have returned from their work. At these meetings several addresses have been delivered, interspersed with the singing of Christian hymns to native tunes. We have endeavored to make known

the fundamental principles and evidences of the religion of Christ, and to show the necessity of a personal interest in the Saviour of the world. In some places much interest has been manifested in these meetings and we cannot but hope that they may result in permanent good" // May the Lord bless his own truth, and cause that it shall reach the hearts of many, for his own name's sake.

Henry J. Bruce.

Jan. 6, 1869.

Am. Report for 1868.
Rec'd Feb. 24.
Cum. & Cpt.
J. J. Lo
J. J. 1870.

Missionary Record.

Report of the Rahuri Station, for 1870.

Four months of the past year were spent at Bombay and Mahableshwar, but most of the remaining time we have been permitted to labor at our station, or in other parts of our district. The year opened with so much promise and the churches were in so satisfactory a condition that we hoped it would witness unusual progress and growth. In this however we have been disappointed. It has been another of the years of pruning and up-rooting — of dismissal and excommunication. Twelve persons have been excommunicated, mostly for marrying children by Hindu rites, or engaging in other idolatrous ceremonies, while only six have been received on profession of faith. In view of this retrogression, and of the great need of the outpouring of the Holy Spirit upon these churches we are often inclined to cry, "Why is his chariot so long in coming? Why tarry the wheels of his chariots?" But there is encouragement in the promises of inspiration: "Though it tarry, wait for it; because it will surely come, it will not tarry."

In the matter of self-support there has certainly

been progress, although that progress has not been as rapid as we would wish to see. The giving for the support of the Gospel is no longer confined to those who are engaged in Mission service, and are receiving pay from the Mission, but many others have given something, money or grain, a goat or a lamb, and in one case a cow. The liberality of all will be tested by the recent decision of the Mission to throw one half of the support of the pastors upon the churches themselves.

The Churches; There are nine churches under my care in the Rahuri, Khokar and Pimpleas districts. Four of these churches at present have pastors. The Rev Kassimbhai Mohamedji has recently been released from his pastoral relations to the Khokar church, and has gone to Sirour to reside. The statistics of the several churches are given in full in the general tables and I need not repeat them here. The following extracts are taken from the reports of the pastors.

Rev Waneram Dhal, Pastor of the church at Rahuri, says;

"During the past year two women have been received into this church. I will briefly narrate the manner of their conversion. One was the wife of a Christian and in gratitude to God for the gift of a son. she

began to consider the claims of the Christian religion. At the same time she was attacked by a terrible disease from which she thought she should never recover. She therefore decided to confess Christ before she should die, and accordingly requested to be received into the church. The church met for her examination and decided to receive her, and she was baptized at once, together with her infant son. She has now recovered from her sickness.

"The other person was a young girl of fourteen or fifteen years of age. Her parents are idolaters and at the time of her birth they consecrated her as a Murali (religious prostitute!) to the god Khandoba. But when she had grown up and her parents were going to take her away to be married to Khandoba she said to them 'I will not become a Murali, but I am going to be a Christian. Do not lead me in the way of destruction!' But the parents would not listen to her. They said that they had made a vow to Khandoba, and she must become a Murali. She would not consent and they therefore began to beat her. She then ran away from them and came to my house. Her mother came running after her, and rushing into my house caught her, beat her, and gave her the most wicked abuse. She said to

her, 'If you will not become a Muruli I will kill you;' and so saying she ~~caught up~~ siezed a large stone to beat her on the head, but some bystanders caught the stone out of her hand. The girl then ran away to a Government officer and openly declared her purpose to be a Christian. She told him that her parents were using violence upon her to make her become a Muruli, and that they were beating her because she would not consent. She begged him not to deliver her into their hands. Upon this the officer called the parents and told them that the girl had sufficient understanding to be at liberty to act according to any religion she should prefer; and that if they troubled her or forbad her acting according to her wishes in this matter they would themselves be punished. The girl afterwards professed Christ and was received to the church. - - - - - During the past year one of my own brothers died. He was a Hindu, but when he was taken sick I was with him, and I gave him a good deal of instruction. He acknowledged the truth of all I said, and declared his readiness to die. He was much engaged in prayer. He was of a gentle and docile disposition and for many years had had a considerable knowledge of Christianity;

I believe therefore that he has gone to Heaven. At the time of his death he said, 'My faith rests upon the Lord Jesus.' ------ The members of this church have regularly given their tithes, according to the rule that every member must give a tenth of his income for the support of the pastor. Besides this some of the people of the villages have given something for religious purposes."

Rev Jayaram Barsé of the Kendal church says:

"In addition to the usual Sabbath services I have generally visited some of the neighboring villages several times a week for the purpose of preaching the Gospel. The people listen very well, and they have been told many times that Jesus Christ is the Savior of the world. My prayer is that the Holy Spirit may descend and incline them to receive the truth."

Rev Vithaba Bhambal of the Gahu church says;

"The Lord has blessed the members of this church and preserved them through another year. We have reason to thank him that many take much greater pleasure in his worship than they formerly did. ---- Some of those who have no regular salaries have this year commenced giving a little more liberally than formerly. Although this cannot be called 'giving tithes', yet it is an occasion of rejoicing. The Christians have had

very wrong notions about giving. They have thought that it was better to receive than to give. But they are becoming more enlightened on this subject day by day. Their wrong notions are passing away and they are beginning to see that the Lords word is true, that it is more blessed to give than to receive. Those who support themselves by their daily labor are beginning to give more or less for the support of the Gospel. When it was decided by the Mission that the churches must raise one half of their pastors salaries, the Christians here were greatly concerned. They said 'We cannot bear so great a burden;' and really, considering the poverty of the people it seems impossible for them to do it."

Rev Sazaji Ratwad of Panchgaon says;

"There has been no special change in this church during the past year. Those who are present here regularly attend to all the appointments of the church. Nevertheless many of them have very little understanding, and they constantly need instruction and advice. In giving this I have to suffer many unpleasant things. The state of the church is not yet what it should be, and the Christians are deficient in many things.---- The people of this village are very friendly and they assist us in many ways. When we give them religious

instruction they do not dispute with us, but try to understand what we tell them. When Mr Bruce came here in December and exhibited the Magic Lantern pictures more than three hundred persons came to see them. At that time a great deal of good advice was given and the people were very grateful for it. ----- I often go to the neighboring villages to preach, and thus during the year have preached to nearly 5000 persons. My wife also has told the story of ~~the~~ Christ to a great many women. But although so much preaching has been done, yet we do not see the fruits. When I consider this my heart trembles and faints, and I have no peace; but then I think that I have only to do the work that is given me to do, and the Lord is able to give the fruit. In one day we shall see not one result only, but many. This thought fills my mind with peace and comfort."

<u>Native Assistants</u>; The number of native assistants under my charge has been diminished by dropping several of those who were the least educated and the least efficient. They have all been employed as heretofore in preaching to the people as they have found opportunity. Each one has had a certain number of villages assigned to him for regular visitation, the teachers being expected to preach

there are four times a week in addition to their schools. The following table will show the amount of work that has been done during the year by each one. The three catechists whose briefer period of labor is indicated, are members of the Theological Class in Ahmednuggur, and are therefore engaged in study during the greater part of the year.

	Average No. of Villages visited each Month	Whole No. of times preached during the year.	Whole No. of Men in Audiences	Whole No. of Women.	Average No. of Scholars in School	Whole No. of days absent on leave	Whole No. of days sick.
Pastors.							
1 Rev Waneram Ohol	3	334	5305	688		18	6
2 Rev Jayaram Barsè	5	311	5364	486		20	—
3 Rev Vithoba Bhimbal	5	300	4587	701		26	3
4 Rev Sayaji Ratnaal.	9	292	4524	362		—	2
Catechists & Bible Readers							
5 Shiveram	10	348	2847	827		2	11.
6 Bhawaniba	8	334	4777	1621		7	9
7 Hariba	13	344	3808	937		9	14
8 Phakiroba	8	285	2811	411		21	17
9 Lusimon	12	287	3506	435		5	15
10 Harkuba	7	279	3019	322		5	—
11 Rayaji	10	303	2885	231		15	22
12 Dayaloba (2 Mos)	8	31	418	29		3	11
13 Sidhoba (3 Mos)	7	75	1098	159		—	—
14 Umaji (2 Mos)	9	46	585	81		4	—
Teachers							
15 Sonaji	3	191	2188	213	22	7	9
16 Ahylaji	3	329	6880	507	10	8	4
17 Abbaji	5	294	3480	430	15	15	33
18 Bhawaniba	3	220	2411	407	14	20	19
19 Krishna	4	271	1392	528	11	18	5
20 Jayaram	3	73	1187	354	16	29	32
21 Sakharam	5	149	1825	308	11	5	6
22 Punaji (10 Mos)	3	112	736	98	12	—	—
23 Satuba (9 Mos)	7	259	4464	692	—	5	4
24. Dayaloba (3 Mos)	9	74	629	228	—	5	—
Totals	159	5541	70726	11055	111	247	222

The above table shows that my helpers have all together preached the Gospel 5541 times during the year to audiences numbering, in the aggregate, more than seventy thousand men and eleven thousand women. We cannot but hope that the seed of truth thus sown in this extended region will spring up and bring forth its fruit, in the day when the right hand of the Lord shall be exalted.

The Jacob School; This school has never before been in so prosperous a condition as it has been during the last six months. The whole number of names on the roll has been about seventy five, and the average daily attendance has been from fifty five to sixty five. The examination in November last was conducted by Capt. G. A. Jacob, the founder and patron of the school, and was very satisfactory in every respect. The teacher and his assistant are laborious and enthusiastic in their work. A great deal of religious instruction is here imparted, through the text books, the Sabbath services at which all are required to attend, and in the semi-weekly examinations by Mrs Bruce.

The Zenana Work; "We have no regular "Bible-women" employed in these districts, but several of the wives of pastors and catechists have been accustomed

to instruct the women of their own neighborhoods as much as the care of their families would allow. There is generally a readiness to hear on the part of the women, but in their degraded condition it is doubtful how much they understand. Mrs Bruce has also found really access to the women, both here at Rahuri, and at other villages during our tours; and she has devoted as much time to this work as she could spare from her family and her schools." The following extracts from her journal indicate both the nature of the work and the manner in which she has been received.

(These extracts are omitted here, because I intend to give much more extended extracts on another sheet. H.P.B.)

Preaching Tours; Besides other less extended tours during the year, the last six weeks were spent in tents. We have visited six of the churches under our charge, spending a Sabbath with each, and having the Communion service with several. This has afforded us an opportunity of seeing the Christians in their homes not only, but of preaching to large numbers of people. The Magic Lantern has been a valuable aid in getting the people together and holding the large audiences. The exhibitions generally

last from one and a half to two hours, during which time as much religious instruction is given as the circumstances will allow. The audiences have varied from one hundred and fifty to five hundred, but have more frequently numbered from two to three hundred. They are generally very quiet, and eager to hear all I have to say in explanation of the pictures, which consist of Scripture scenes, Astronomical diagrams, and a large variety of animals.

During our recent tour, a series of most interesting meetings was held at Wambûri, a large village ten miles from here. By special invitation four of our native pastors were present, and for three days also the Rev. Mr. Park and Mr Krishnarow, of Ahmednuggur. On five evenings several addresses on prearranged, kindred subjects, were made by ~~my~~ the native helpers and myself, interspersed with singing as the interest of the occasion demanded. On these occasions the audiences varied from fifty to one hundred and fifty. On the second and sixth evenings the magic lantern was brought into requisition, when the audiences numbered 250 and 500 respectively. Afterwards, by special request of the Zaghirdar, the lantern was exhibited in his own wāda, to a more select company of about 250, a goodly number of whom were women.

An educated Hindoo, in writing to the "Vitanwyphan", a native paper published in Ahmednuggur, briefly describes the earlier of these meetings. In closing he says; "Yesterday the sahebs showed all the people beautiful pictures of the eclipses of the sun and moon, and of many other kinds. Never having seen any such before the people were all filled with joy and astonishment. What the influence of this upon the people will be we will see. As yet the preaching and singing are continued with great vigor, and when they are over I will write and inform your reader."

I regret to say that the final judgment of this correspondent has not yet come to hand.

Henry J. Bruce.

Rahuri Jan. 7. 1871.

Report of Rahuri Station for 1870

Rec'd March 23. 1871

Ans'd July 13

Report of the Kohokar Station for 1860.

The distinguishing blessings which God has been pleased to grant to the District under my charge the past year, call for devout gratitude and praise. A much larger number of persons have been received to the church than during any preceding year – only one adult, & two baptized children have died – I & my family have had good health, & we & our native helpers have been able to prosecute our work with very little interruption – We have been privileged to visit Ahmednuggur, in the months of June & Oct. to attend Meetings of the Mission, & share in precious social & religious privileges which we greatly enjoyed after an isolation for months from all European society.

Within the year 32 persons have been received by profession to the churches under my care, & two new churches have been organized. There has been an increased spirit of prayer among many of our church-members, & the number of inquirers is much larger than it was at the beginning of the year.

Church at Kohokar.

At the close of 59 the number of members was 58. Twenty six persons have been received by profession, and two by letter. Nineteen persons have been dismissed

to other churches, one has been excommunicated, & one has died, thus leaving the present number sixty five.

At the end of 59 there were sixty nine baptized children in this church. Thirteen have been baptized & three have come with their parents from other churches. Seven have removed to other churches, two have been admitted to the Communion, & two have died leaving the present number seventy four.

The case of one man is interesting, as showing the good influence arising from the circulation of religious tracts. He had lived at a military station in the Southern Mahratta country for several years, & had recently returned to his native village which is twelve miles from Khokar. In reply to my inquiries how he came to know the truths of Christianity, he states that he learned them by hearing some tracts read which were brought from Bombay by Sepoys who had gone thither from his place of residence. God was pleased to bless the tracts to his conversion, though read by heathen soldiers.

The man who died, was many years ago a member of the church in Ahmednuggur, but had been excommunicated for polygamy. Recently however he manifested true penitence, & like the prodigal returned to his Father's home. He had long before his decease been a great sufferer from the disease of Leprosy, but as his

strength & his physical frame wasted away, his spiritual strength seem to increase, & his earnest desire was to "depart & be with Christ."

His patient endurance of suffering was not unnoticed or unfelt by his neighbors, who admit that the Hindoo religion cannot give such joy in view of approaching death, as was shown by this disciple of the Saviour.

Church at Panchegamm.

Six persons have been received to this church by profession, making the present number seventeen. Five of the six persons received are heads of families. The number of baptized children is seven the same as at the close of 59, two having been baptized, while one has been received to the church, & one has died.

The good influence of the teacher stationed there, & of the Deacon Harkooba (of whom special mention has before been made) are very apparent. There are several inquirers at this place, & in the surrounding villages, who attend the Sabbath services with a good deal of regularity. Three young men, members of this church have entered the school for Catechists in Ahmednuggar.

Church at Nandgamm

A Church of eleven members (of whom ten were from the Ahokar Church) was organized Dec. 14th at Mali Nandgamm, a village four miles North

of Khoka, & about midway between it & the Godavery river. A tent was pitched for the occasion & some 100 Christians, & the relatives of Christians assembled to witness the services, which were attended with a good deal of interest. Mr. Shahoo Dajee of Ahmednugger preached the sermon, & Mr. Ballantine gave the charge. Wandgaum has become an out-station within the past year, & the existence of a church at that place, will enable the Christians who live on the Godavery to attend Sabbath services regularly, a thing which they had not been able to do on account of their distance from the Station. Some of the members are men of more than ordinarily good standing & influence, & I cherish the hope that much good will result to all the surrounding region from the formation of this church.

Church at Satral.

A Church of six members was organized at Satral, a village on the Pera river twenty miles S. W. from Khoka. I have peculiar pleasure in announcing this fact, for there has long been a pressing necessity for a new church in that vicinity. The inquirers in & around that place found it difficult to go as far as Khoka for examination before the church, & of course it was impossible for them to attend worship regularly. S. is a central point having a weekly bazar

and from other villages so near that the five might easily become one.

The labors of "Blind Mohana", Catechist at that place, Deacon of the Church, & a devout, prayerful man, have been much blest in these five villages & in other places contiguous. He cannot see to read, but is able to go from place to place & talk & pray. His son, teacher of the School at Satral, often accompanies him & reads — the Bible of which M. is a good expounder.

Itinerating.

Early in the year I spent sixty days in itinerating with my family in the Western part of this District, & travelled as far as Sangamner, a large town forty miles N. of the Station. Our route lay, a part of the time, among villages where very little preaching had been done, either by Missionaries or Catechists, & we found a marked difference between these villages, and places where the truth has been often proclaimed.

In three or four large villages we met with violent opposition, but with these exceptions we met invariably with a willing, & often a cordial, reception.

I returned from that tour feeling kindled with a desire to labor more ~~[illegible]~~ than I had yet done in that inviting part of this District.

I would gladly spend a larger part of the time in itinerating labor, in visiting the regions beyond, but

cannot hope to do so until native pastors are found to take the oversight of the churches now under my care. I believe it is a work in which the Master would have me engage as far as possible.

One of the most interesting incidents connected with this two months tour was the observance of the second week in January as a season of special prayer in accordance with the recommendation of the Missionaries at Bodiana. It was our privilege to have the society & the assistance of an esteemed Missionary & his family at that time. It was an occasion of much spiritual profit to us & to the large number of native Christians who met with us for prayer & praise. An annual Hindoo festival pilgrimage occurred at the same time & place, & the marked contrast between our quiet, orderly gathering of Christian worshippers, & the excited deluded throng gathered in the midst of clouds of dust near an adjacent temple served to give additional interest to the occasion.

Education

It is very desirable that measures should be taken to furnish our Christians with ~~[illegible]~~ better facilities for educating their children.

Twenty four villages are represented in the churches in this District, & these are scattered over an area 25 miles in length by 10 & 15 in breadth.

And six of them are supplied with schools, thus leaving the Christian families in 18 villages without the means for educating their children.

We have not teachers for these villages, & doubtless years will elapse before they can be supplied. The baptized children of these Christians should not meanwhile be allowed to grow up in ignorance. The churches need their influence - their influence as educated persons, & the more than twenty villages in which there are inquirers need their influence & their instruction as soon they can be prepared to teach. The Christians in these 18 villages are, as a rule, in deep poverty & cannot therefore send their children away from home to school. Besides the few who might possibly defray the expense of sending their children to school, do not, I am sorry to say, feel sufficient interest in the matter to do so. In view of this pressing want I propose as soon as the necessary means can be secured, to place the older children of these Christians in the schools already established. The expense of this plan will be less by at least one half, than the cost of sending them to Ahmednuggar to school, & I am convinced it is far better for the children to be near their parents during the first two or three years of their school life - Good situations can be obtained for them

in Christian families (and often in the families of relatives) where they can be under careful supervision. They would be required to engage in some manual labor daily, as a compensation in part for their board. The additional expense for food & clothing, aside from what their parents would probably furnish, would not exceed seventy five cents or one dollar per month.

By the kind & timely aid of a Youthful Missionary Association in N. Y. City, I have been able to make a beginning in this direction, & the result thus far is most gratifying. I feel that the Education of the Children of our Christians is a matter of the highest importance as regards the future efficiency & stability of our Churches, and that our greatest want, next to the gift of the Holy Spirit in His converting & sanctifying power, is, that the baptized children of our Churches should be taught to read & to know the Holy Scriptures which are able to make them wise unto Salvation.

A half decade. Signs of progress.

When this District first came under my charge five years since, there was only one Church numbering thirty three members, representatives from seven different villages, none of which were more than six miles from the Station. Now there are four Churches containing ninety nine members who represent twenty four villages, some of which are twenty miles from the Station.

At the present time there are more than sixty inquirers in villages which are scattered over a large area. I have been much gratified, & much encouraged to find a rapidly growing friendliness, & an increasing desire to hear the truth, especially among the higher Castes where we met with opposition on first coming here. This change promises well for the future progress of the work. The review of this half decade furnishes much occasion for gratitude & thanksgiving, & I invite all the people of God to join with me in praising Him for all the Spiritual blessings He has been pleased to grant to this people, & in devout supplication for the outpouring of the Spirit in far richer effusions //

W. P. Barker

Camp, Rahata Feb. 7. 1861
(20 miles N. of Kloka)

Rev. R. Anderson D. D.

Dear Sir,

I wrote you from Satrel Dec. 24. giving some account of the formation of the Church at Wandgam & Satrel // I have been employed since that time in itinerating among the villages in the western part of my parish. My family are with me, & we are all in excellent health.

1860

No. Rec'd March 29, 1861

Ack'd July 16, 1862.

We find much encouragement - indeed unexpected encouragement - in this region. I cannot doubt that the Spirit of God is at work here impressing upon the hearts of this people the truth as proclaimed by us & our helpers. // I have read with much anxiety your letter to our Missions, of Dec. 5th. & shall watch with deep interest for further intelligence, that shall inform us how far the Spirit of Division that is abroad in our dear native land will affect the receipts of the Board - God can bring good out of this apparent evil. His cause shall triumph in His own good time -

Yours Cordially & Truly N. P. Barker -

Ahmednuggur Branch of the Mahratti Mission.

Report of the Nuhkar Station for 1861.

Our labors have been much interrupted during the past year by sickness & other causes.

We had occasion to visit Ahmednuggur early in March, & were detained there three months by the dangerous illness of me of our children. It pleased God to bring him to the verge of the grave, & for weeks we felt there was no hope of his recovery. We called upon God in our distress, & many sympathizing friends, both European & Native, united with us in supplications for restoring mercies. The expressions of sympathy by the Native Christians & many friends Hindoos, which we received in letters from our home were exceedingly touching & will ever be remembered by us with great pleasure.

I desire to acknowledge with sincere gratitude the goodness of God in bringing us to the close of this year an unbroken family.

Our absence threw upon the Native Helpers increased labor & responsibility & I am happy to say that with trifling exceptions they discharged their duties with commendable fidelity.

The number received to the Church has been much less than it was in 1860. One reason for this was our long absence from the Station at a time when the people are most at leisure, & the consequent lack of opportunity for inquirers to come before the Church for examination. But we praise God that He has not left us without evidence of His continued readiness to bless our efforth for the conversion of this people.

Signs of progress. // One new Church has been formed & has commenced its existence under flattering auspices. Fifteen adults & twenty five children have been baptized in connection with the five Churches in this District. Recent visits to a large number of villages have convinced me that there is a growing interest in a large part of the field under my charge, & that this interest is spreading more & more among the higher Castes. I can but say that as we become better acquainted with this people, our intercourse with them becomes more & more agreeable. //

Itineracy. // The Khokan District extends over more than 1100 square miles an area nearly as large as the State of Rhode Island, and more than half the size of the State of Delaware. It will therefore be seen that itineracy is an important part of our labors // The above-mentioned area embraces only the station visited by ourselves or

our Native Helpers, & there are now Church-Members or inquirers scattered over 500 sq. miles ~~&~~ whom it is very desirable to visit as often as practicable. More than three months of the year have been spent in making these pastoral visits, & a large part of this time I have lived in tents with my family. We have usually remained 15 or 20 days in a place, so that we might become well acquainted with the people, & visit all the villages within four or five miles of our encampment. In some of the villages visited Mrs. Barker has found the women very ready to listen to the truth. We find increasing pleasure & encouragement in this department of our labors.

<u>Chapels.</u> When we removed to Khokan in 1856 three fifths of a room 20 feet square sufficed for our audience even on extra occasions. Two fifths of the room were partitioned off & occupied by a Catechist. After a time it became necessary to remove the wall & use the whole room as a Chapel. But soon another enlargement was necessary to accommodate our increasing numbers, & a large platform was built up in front of the building. The large addition to the Church in 1860 rendered this cla

insufficient, & within the past year a new & substantial Chapel 40 feet by 16 has been erected near our residence, at a little distance from the village. This edifice was needed not only because the old Chapel was too small for us, but also because persons of the higher Caste would never come to it, since it is located in the Mahar quarter. Since we have begun to worship in the new edifice we have had the pleasure of seeing some of higher Caste people in our audience nearly every Sabbath.

A Chapel has been built at Wadgaum also, at a cost of 75 dollars. This contains a room for a teacher for which he has exchanged his temporary three-dollar hut. A similar edifice is needed at Padhegrum for the accommodation of the newly-formed Church - another at Gondhawanee six miles N. of Khokar where there is a rapidly growing interest, - another at Bhendapoor Patree, where the school & the Sabbath audiences meet in the open air - & still a fourth at Khanapoor on the Godavery eight miles N. of Khokar. I wish to build Chapels at all these places, just as soon as the funds can be secured, for the work is suffering for want of them.

Churches.

I Church at Khokar. A meeting of special interest was held at Khokar on the first Sabbath in December. This, the mother Church, sent an invitation to the other Churches to celebrate the Sacrament of the Lord's supper with her at that time, & a large number assembled.

In the morning a young Catechist of much promise, gave an excellent discourse from the words, "It is more blessed to give than to receive", & urged with convincing arguments that our Christians should do all in their power for the spread of the truth among their unconverted neighbors.

If During the year our Churches have employed two men to labor for a short time at Home Missionaries in the Nizam's Dominions, & at a noon prayer-meeting these men related some interesting incidents, showing the readiness, & in some cases, the strong desire of the people to hear the truth. These remarks were followed by several appeals in behalf of those who are still in deep moral darkness. Soon there was a moving in the audience which seemed to say we must not only talk, but do.

Presently the giving commenced, & some money was placed upon the table. Finger rings & other ornaments were given, & then followed written pledges for money, varying from a few cents to two dollars, for fowls, grain &c. Several Hindoos gave, & one pledged a sheep. The new Chapel was well filled at the Communion season, & after its deeply interesting exercises, other offerings & pledges were brought in, so that over twelve dollars were received that day. Many persons who gave at this time had also given at the annual Meeting in Ahmednugger.

I am pleased to see that some of the Christians seem resolved to give for the spread of the Gospel as the Lord shall prosper them. A few of the most intelligent have been accustomed to give even "beyond their power", so that I have at times received their contributions reluctantly, but they have begged "with much entreaty that we would receive their gift."

The members of our Church, & the class from which they have chiefly come, are very poor, yet, I trust the day is not far distant when they, like the Karens, will support their own schools & pastors. A good work has begun among us, as the above incident will show, & I have purposed to ~~[illegible]~~ the Church under my care a plan by which each member will be reminded monthly

that it is the privilege to give something for the spread of the Gospel. We propose to dispense with contribution boxes altogether.

In August a Sabbath School was organized which I think will be productive of much good. The whole Congregation are formed into Classes at the close of the morning service, & those proper of grey-headed men & women in one part of the room & of the middle aged & youth in the other, is an interesting sight, & it is exceedingly pleasant to see the School children teaching their seniors the Lord's prayer & the ten Commandments.

"Out of the mouth of babes & sucklings hast ordained strength". "A little child shall lead them" –

II. Church at Panchegamm.

I have watched with much pleasure the growth of this Church in knowledge & the Christian graces. Differences & alienation of feeling have at times arisen among its best members, but they have succeeded in settling all their difficulties by the exercise of Christian forbearance & love, & in nearly every case without even the advice of the Missionary in charge. This Church has recently gained a victory over that greatest obstacle to the spread of the Gospel in India – Caste.

A man of the Mang, or lowest, Caste was one day in conversation with Gayaram, the teacher & virtual pastor, & asked if the Church would receive him provided he passed a satisfactory examination. G. assured him that they would, but the Mang replied that he had doubts concerning this, & added that several of his Caste had long desired to unite with the Church, but that they feared those who had become Christians from the higher Castes still retained so much prejudice against the Mang, that they would not be received. He then proposed to make a trial dinner, & said if the whole Church would come & partake of it, his doubts would be removed. G. accepted the invitation, & at the time appointed, all the Christians & their families, & one inquirer, came to the dinner which the Mang had prepared.

It is a cause for rejoicing that the trial came so naturally & was so nobly endured. This step was not taken blindly or by impulse, but with a full knowledge that persecution - bitter persecution - would follow - and - <u>it came</u>. Two families were separated, temporarily, & the neighbors of the "defiled" Christians, would give them neither fire, wood or water, & they would no doubt have driven them from the village, had not the fear of the Authorities ~~[illegible]~~ restrained them from using violence.

I am happy to say that those Christian men & women have borne these severe trials without a murmur, rejoicing that they are counted worthy to suffer for the name of Christ. They have also the joy of seeing some of the despised Mangs ~~[illegible]~~ ~~[illegible]~~ expressing a desire to receive baptism –

No one can understand the full meaning of this "victory" who has not seen the deep-rooted prejudice which the Mahar feels towards the Mang who will compare favorably with him in point of intellect & intelligence.

III <u>Church at Wadgaum</u>. During the past year this infant Church has suffered severe trials. In Jan. one of its pillars was removed by death. In Feb. a disgraceful riot occurred in which several persons were shamefully abused, & through the year the Christians have suffered annoyances from the Hindoos, for which there was no legal redress, & no remedy save in the mollifying influences of the Gospel. The riot alluded to, furnished so marked an illustration of Hindoo prejudice, cowardice and cruelty that it should receive a passing notice.

I had planned to visit Madgaum on the last Sabbath in Feb. & administer the Communion for the first time at that place. Preparatory to this a Native Helper & his wife went thither on Saturday & stopped in the village rest house. No objection was made to their putting up there, but some of the villagers were opposed to their coming there at all lest they should take water from the public well. These two persons with the teacher had held a meeting with the people, & were engaged in their evening devotions preparatory to retiring to rest, when some 200 of the villagers armed with sticks & stones came & ordered them to leave the place.

They at once prepared to go, but the Hindoos not satisfied with this fell upon & beat them unmercifully.

The wife of the Catechist was struck twice with a stick - was seized by the throat & thrown down, & when down was kicked & beaten, & finally received a frightful wound on the head which rendered her insensible.

It was evidently the wish of the Hindoos to break up the school, & drive the Christians from the village, & hence they attacked the teacher with great violence. He however being a young & athletic man succeeded in releasing himself from them, and, running to my residence, four miles distant, aroused me at midnight & communicated the facts.

Early on Sabbath morning the wounded were brought to our house, & much of the day was spent in dressing the wounds & ministering to the wants of those poor victims of cruelty.

The case was promptly tried by the Authorities, and thirteen persons were severely punished by imprisonment. C. M. Harrison Esq., the Session's Judge, in his "finding" used the following language which very well expresses the nature of the offence committed. "A more cowardly & shameful assault than that perpetrated by prisoners Nos. 1 & 2, the Session Judge has never heard of, & if the prisoners are capable of feeling shame they may well be overwhelmed by it. It was most cowardly; 1st because in perpetrating it they shunned, as well they might, the light of day; 2nd because the number of the assailants was to those assailed at least as 50 to 1; & 3rds & lastly, because it was directed against a defenceless and unoffending woman."

As a kind of petty revenge upon the Christians & their relatives for this punishment, the villagers have refused to give them the customary remuneration for the village work. These trials have been borne with an uncomplaining spirit, & there is hope that this exhibition of Christian forbearance will not be without its effect upon the persecuting party.

IV. Church at Sātral.

"The faithful labors & fervent prayers of "Blind Krishna" have been much blest during the past year. He has the confidence & respect of his neighbors in a marked degree, & by his efforts a spirit of inquiry has been awakened among the higher castes. Among those received to this Church, is a man by the name of Bhaoo, who lives in a village N. of Sātral, & not far from the Godavery. He was a Mānabhāv, & is the first person who has united with any of the Churches in connection with our Mission from that curious sect.

They are worshippers of Krishna, and, like the Jains, believe it to be a great sin to take animal life. They go even farther than this and refuse to take vegetable life, & hence the thoroughly orthodox of that sect will not cultivate the grain, & nothing but dire necessity will induce one of them to fell a tree or even cut a spear of grass."

They have most remarkable ideas relative to defilement as the following incident will show. Thousands of Hindoos go on a pilgrimage annually to Trimbuck, a "holy place" near the source of the Godavery. Soon after this pilgrimage, the Mānabhāvs residing in a village

on that stream, & not far from Nhorkar, suddenly ceased to take water from the river, & went a long distance into the jungle to get water for drinking washing, & all culinary purposes. When the Christians inquired as to the reason of this strange procedure, they replied that the pilgrim at Trimbuck had washed away their sins in the river, & that, until the water defiled by them, had passed by to the ocean, they could on no account allow the water of the Godavery to touch them!

Bhaoo reads both Mahratti & Sanskrit, & was a leading man among the Manabhavs. His leaning towards Christianity therefore awakened much opposition. As soon as he had declared his purpose to become a Christian, his sons & his wife refused him admission to his own house. The old man was an exile for more than four months, but he bore all his trials without a murmur, & said he was resolved to cast in his lot with the people of God, whatever became of his few worldly possessions. He has recently petitioned Government for redress, urging the declaration of Her Majesty that no person shall forfeit any of his rights by changing his religion.

(His house has been restored to him, & I trust God make him a burning & shining light in his distant village // He needs the prayers of God's people, for his trials are many, & his "foes are those of his own household".

V. Church at Padhegamm

This village is on the Pera nine miles S. W. from Khokan, & is a fine center for a Church since there are 29 villages up & down the river within five miles of it. A Church was formed there on the 5th Dec. by a colony of eight persons set off from the Khokan Church & one from the Madgamm Church. Three others were baptized the following Sabbath, so that there were thirteen members at the close of the year.

This new organization has been placed under the care of Khandoba who has been removed thither from Nadaley, the village where the Khokan Church was first organized. He has a promising field of labor at Padhegamm and vicinity. There are several inquirers in that region, who will probably soon be received to the Church.

W. P. Parker

For 1861.
Rec'd March 12. 1862.
Add'd July 16.

Satara 1862. (Report.)

For the greater part of the year there has been but one missionary family at Satara. Rev. Mr. Wood having left for America in March.

When at the station we have usually had preaching at both chapels in the city twice on the sabbath and preaching or discussions at each chapel once nearly every day in the week. The exercises in one of the chapels have been conducted by Rev. R. V. Modak a native Pastor. The attendance on the preaching has varied somewhat as in former years, but on the whole the attendance has been greater than it was in 1861.

Two individuals have been received to the church during the year. one the wife of one of the catechists on profession of her faith. the other the school teacher by letter from the Kolgav church. The son of one of the catechists here who is temporarily residing at Ahmednuggur to pursue his studies, has united with the church there on profession of his faith. The Satara church now numbers ten. There are also some members of other churches temporarily residing here. The greatest number of communicants that have at any one time partaken of the sacrament has been seventeen.

Two children have been baptized during the year. The number of baptized children of the church is now six. In January the missionaries and catechists all came in from their tours and spent the week of prayer together. There were two or three daily meetings for prayer during the week at which several besides the members of the church attended. There is a stated meeting of the church for prayer and religious instruction every monday throughout the year. This meeting is attended by several who do not belong to the church.

There has been a small girls school of about fifteen pupils in operation ten months of the year. A few small boys attend this school. The children have made good progress in their studies, in singing

and in learning to sew. We gave the school a vacation of two months in the hot season and employed the teacher meanwhile over a school at Mahableshwar. Mrs. Graves who resides there is too feeble to do any missionary work. She can only pray for the advancement of Christ's kingdom. During the two months of the hot season that I was there I had a congregation of about fifty to hear me on the sabbath. On saturdays I also preached to a company of about sixty poor people. I occasionally visited some of the small villages in that vicinity.

Rev. R. V. Modak, the Pastor of the church at Bombay, having exchanged for a time with Rev. Hari Ramchundra, has been laboring here at Satara the greater part of the past year, returning to Bombay only about six weeks since. He has been faithful and untiring in his labors for the good of this people. He has exerted a wide and most happy influence, especially over the young and more educated part of the community. I trust we shall yet see still more fruit of his labors here. There have been three catechists laboring here the past year. Their work has been to gather a small company of hearers, here in the city or in the neighboring villages wherever they could be collected, read to them from the Bible or from christian tracts and talk with them in regard to what they read. In this way they are able to convey much christian truth to the people. They also spend much of their time in going out on longer tours either with the missionaries or by themselves. They sometimes take with them tracts and Bibles to sell or to give away. About a month since one of these catechists exchanged places with a young catechist from Ahmednuggur.

The first part of the year before Mr. Wood left, the missionaries spent much time on preaching tours. About two hundred villages have been visited during the year by the missionaries and the catechists.

Some of them have been visited several times. We have ready access every where to the people and usually we have good congregations to hear us, varying according to the size of the villages from twenty five to two or three hundred. In many places we find those who are bitterly opposed to christianity but generally they have but a very little to say against it and sometimes they seem to receive the truth with joy. In many places we see a change in the way we are received after repeatedly visiting a village. In some it is very marked especially where at first they seem to be greatly prejudiced against us and the message we bring. They soon begin to look upon us as friends and then to look at the truth in a more favorable light. It is very seldom that the women will come to hear the missionary but the missionary's wife usually finds ready access to them. There are many things discouraging yet we see some things in nearly every village to encourage us.

Much time has been devoted by myself and the native Pastor to private conversation on Religious subjects with individuals who come to our houses. Perhaps this has been the most encouraging part of our work. Many come to our houses who would be ashamed to be seen going to our preaching place in the city. There are but a very few days when we are here in which we do not have some come to talk with us, and some repeat their visits very frequently. This has been particularly true the latter part of the year. From among these there have been four or five who during the past two months for several weeks came every evening and spent two hours with me in studying the Bible, listening to religious instruction and engaging in prayer in which they all took a part. They profess to be fully convinced of the truth of christianity and to have no hope of salvation except through faith in Jesus Christ. They seem really and truly to love the truth, but they say that they dare not come out and profess Christ before men.

They have not moral courage to withstand the bitter persecution that they will have to endure if they profess christianity. They hope to come out at some future time but are not quite ready yet. As soon as it was known that they were coming regularly to me for religious instruction, and that they were neglecting some of their heathen customs, they began at once to suffer persecution. I fear that this was more than they were able to bear. If they did not deny Christ before men I fear they were ashamed boldly to own him. Part of these left here a few days since for Bombay. They have there entered other mission schools to pursue their education but go to Rev. R. V. Maduk for religious instruction. Those that remain here continue to come to me but not so often as they did. I hope that they all may yet come out on the Lord's side. I consider them in a very critical situation. They have come to the door and are just ready to step into the "Kingdom of God" and receive the crown of glory held out to them. They have but to look to Jesus and receive eternal life, but they hesitate and look back. Devils and evil men are traging their utmost by threats and persuasions to draw them from God and holiness. Multitudes at this very point have yielded to the devices of satan, put off the subject for the present, resisted the strivings of the Holy Spirit and lost their immortal souls. Pray for these and multitudes of others similarly situated that they may not do the same.

H. C. Dean

Rec'd Mar. 3, 1873

American Mahratta Mission.
Ahmednuggur Branch.

Report of the Nikokar District for 1862.

The past year has been one of peculiar trial in connection with our work. Bitter persecution on account of caste has arisen, & this has revealed the strength of some - the weakness of others - and the utter unfitness of a few to remain in connection with the church. An unusually large number have been excommunicated - some of them for the present sins - Cases of discipline have been frequent, & the attendance upon divine worship has been painfully small. Here & there a Judas or a Peter have appeared giving their pastor, & their Christian brethren much anxiety. Many weary, spirit-consuming hours have been spent in hearing from the suffering Christians, the story of their persecutions, & many more have been occupied in efforts to comfort them and direct their attention to such portions of the Bible as are calculated to give consolation.

In addition to the increased care of the five churches in this District, the famine (which was

especially severe in this region) has compelled, and still compels, us to witness much distress without the ability to relieve it.

¶ But He who hath set the "day of prosperity" over against the "day of adversity" has graciously permitted us the past year to witness events which call for special thanksgiving. The work has spread more rapidly than ever before in the western and north western parts of the District - a fine church edifice, & a residence for a Missionary have been completed in that region - several persons from a somewhat immerous caste, not before represented in our churches, have been admitted to the communion - many of the Christian have manifested the grace of the Spirit in the midst of severe trials - and all of the churches have commenced to give systematically, & for the most part cheerfully for the spread of the gospel.

Church at Khorai

There is little of a cheering or encouraging nature to report in connection with this church. Only two persons have been received by profession, & three by letter, while three have been excommunicated.

One of these had been a member in good

standing for 20 years, but recently he ceased to walk as a Christian - set at defiance the authority of the church - refused to attend its meetings, & though repeatedly summoned to appear, was not present on the day when his case was tried, & the vote for his excommunication was passed.

Another, who had long been ~~[illegible]~~ employed in Nepian families, & had a good knowledge of the Bible, was guilty of open & continued violation of the 7th Commandment; and the third, having lost his wife, buried her according to idolatrous rites - married another native wife according to the same rites, and finally denied Christ openly -

In Oct. last a very painful circumstance occurred at a communion season when Christians were present from the five churches. To our great surprise & ~~[illegible]~~ grief six or seven persons refused to commune because a Christian from the Nairy caste was present. The church were thoroughly roused by this exhibition of caste feeling, & the offenders were at once called to appear before them -

At this meeting strong disapprobation of their conduct was expressed, and, after a full discussion of the whole subject, it was gratifying to find all,

except one, ready to confess their fault, & to promise in future to fellowship all their Christian brethren. Alas! how difficult it is for those who have lived to mature years, under the influence of caste-prejudice to rid themselves from its strong bonds. It knows no season - no bounds - & can be eradicated only by a Divine Power. Caste rises like a high wall in all directions, to impede the progress of the gospel, & presents obstacles almost insuperable to the messenger of the Cross, whether he goes to the high or the low. It is pleasing however to see that the prevailing sentiment is strong against it, and that our Christians feel that no countenance should be given to it "not for an hour" even though bitter persecution may arise.

This Church has extended a call to Cāpambhāi one of the recent graduates from the Class in Theology, & he will probably be Ordained & Installed as pastor as soon as arrangements can be made. This young man is a brother of the gifted & devoted Shaik Daood, of whom a Biographical Notice is given in our printed Report for 1860, & he is a man of kindred spirit, & even more general intelligence. May the time speedily come when pastors can be found for each of these flocks!

Church at Panchegamm.

Mention was made in the last Report of the "victory" gained by this church over caste, & of the persecution that arose on account of it.

Our hopes were not realized in reference to the Mang who made the "trial dinner" of which the Christians partook, but others of his caste became convinced that the church were indeed ready to receive converts from among them. In April a meeting was called to examine a Mang inquirer for admission to the church. The candidate, a man of mature years had long been known as a person of good character, & yet, on account of his caste, opposition was made by a few to receiving him. Charges were brought against him which were carefully examined & refuted, & when, after a long session, the vote was taken, it was, to our surprise, unanimous for his reception, and the next day he was baptized.

At once the heathen relatives of the Christians set themselves diligently at work to create divisions in the church, and, if possible, to ruin the character of its prominent members. They circulated reports that Bathiroolu, an excellent and exemplary Catechist, had been guilty of the

grossest immorality. They charged the deacon of the church with having poison in his house for the purpose of taking the life of his neighbors, & also with having abused & beaten them. To these insults they added efforts to destroy his little property.

It seemed for a few months as though the emissaries of Satan had banded together to destroy the church. The two Catechists & the teacher connected with it were more than once in circumstances of personal danger. Pages might be filled with narratives of the varied annoyances to which the Christians were subjected for having "doubly defiled" themselves by receiving a Mang into the church.

The following incident will show the nature of their trials. It was related to me by Harikoba, who, (as has before been stated) was once a "Gosavi," or Hindoo religious teacher & had some 400 disciples.

"I had occasion" he said "to visit a large village six miles from Pandeganum, & in the intense heat at midday, becoming very thirsty, I went to the Mahar quarter for water as I had often done before. A few years ago when I was a Gosavi the people used to receive me with great cordiality - some of the men & many of the women falling at

my feet - and they were very ready to give me food, water, & whatever else I needed.

But now my reception was very different. As soon as I came in sight, all, men, women & even little children, began to curse & abuse me. They used the vilest language, & it seemed as though their mouth would know no bounds. Had they not feared the Authorities I think they would have taken my life.

I asked what I had done to merit such abuse. They replied 'You have preached to the Mango - have eaten with them - and now have taken one of the vile caste into the church. You are "defiled", & we will have nothing to do with you, & the sooner you leave this place the better.'

I saw it was dangerous to remain, and so went to the river to quench my thirst. There I sat down alone, & opening my Testament found these words of the Savior 'Love your enemies, bless them that curse you, do good to them that hate you, & pray for them that despitefully use you & persecute you', and there I prayed for those my enemies, that they might repent of their sins, & become the followers of my Lord & Master. Then sweet peace came into my soul, & I felt that my dear

Savior was with me there.

At evening I returned to my home rejoicing that I had been counted worthy to suffer for the name of Christ." ——

All of the members of this church did not bear these trials with the same humble Christian spirit. The faith of three persons was not equal to the severe test. They denied Christ in the most open manner - took part with their heathen neighbors in persecuting the church, & were excommunicated by unanimous vote. The shameful treatment which the heathen in connection with this church received from the Mahars, naturally led them to labor much more among the Mangs, & their efforts have not been without fruit.

Near the close of the year three men of more than average intelligence & influence among that caste were baptized. These persons represent two different villages, one of which is four & the other six miles from Panchgaum, & they are the only Christians in them. Others among that much despised caste are receiving instruction with reference to examination & baptism.

Church at Satral.

The providence of God has wrought with His grace in a wonderful manner, in that portion of this District which is occupied by the Satral Church.

As early as 1858 there were several inquirers in that region, & in some villages there were undoubted evidences that the Holy Spirit was at work with convincing power.

But the question arose; "How can that field be reached, & the labors of our helpers there be properly superintended?" It was obviously impossible for a Missionary stationed at Nhokan to oversee properly a large & growing parish twenty miles distant, without neglecting work even more important nearer home. The necessity of making that a separate District, & placing it under the charge of another Missionary becoming every day more apparent, we began to look out a central spot for a new Station.

At this time an event occurred that filled many hearts with sorrow but which in its results has given us occasion for joy & thanksgiving.

Early in 1859, C. E. Fraser Tytler Esq. the Collector & Magistrate of the Ahmednuggur Zilla, while engaged in the execution of his duties was passing through that region, & encamped on the bank of the Pera at Kobhar. While there a lovely & beautiful daughter was attacked with a dangerous disease, and, with the hope that she would be benefited by the change, he removed to the high ground between the Pera & Godavery rivers & encamped near the village of Pimpleu.

It was soon evident, however, that no change of location was of any avail, & that death had ~~chosen~~ made that precious child his victim. The struggle was short, & early on the morning of Feb. 11th she breathed her last, & before break of day the bereaved father set out for Ahmednuggur with her remains which now lie in the burial ground there. Her death made a deep impression upon the natives employed in the family & upon the people around who knew the trying circumstances under which the parents were called to part with their daughter. Those who witnessed the scene will not soon forget with what intense interest many of the heathen listened while a Missionary (who chanced to

be sweamped near) spoke of that Heaven to which "little Eva" had gone.

This excellent Christian gentleman & his like-minded lady had ever been warm friends to the Mission cause, & now He who had transplanted one of their dearest earthly treasures to His palace above, prompted them to erect such a memorial as should perpetuate the memory of their child, & contribute to the spiritual good of a people whose welfare they have much at heart. For this purpose Mr. Fraser Fytler has caused a neat, gothic Stone Church to be erected under the shade of the beautiful Tamarind trees that shelter his child's tent, and also a fine house for the residence of a Missionary, all, including the ground, at a cost of more than two thousand dollars. Thus has God graciously provided for our wants, so far as pecuniary aid is concerned, at a time when the war rendered it next to impossible for you to send us the means requisite to commence a new Station.

This gentleman has now left India, after twenty five years of faithful service, but the native Christian community in this Presidency will long remember him as a benefactor.

They owe it chiefly to his wise & laborious efforts that they have access to the public wells, & we know that when they draw water therefrom, they invoke the richest of blessings for him & his. Nor will they soon forget that it was his ardent wish that all this people should "draw water out of the wells of Salvation" —

In superintending the erection of the building, in '61 & '62, it was necessary for me to visit Pimpleus frequently, & at such times the Sahal church usually came together, & opportunity was also afforded for preaching in the large villages in that region. Pimpleus is a fine centre for our operations, being twelve miles from Sahal on the Pera, & the same distance from Koperganum on the Godavery. It is very near the fine "made" road above referred to, & is at all seasons accessible from Shimedungum which is 48 miles distant. Six persons have been received to the church by profession the past year making the whole number fifteen who represent nine villages, some of which are eighteen miles from Sahal. Mainly through the efforts of Aryoona (baptized in '61) who lives midway between Pimpleus

and the Godavery, the interest has spread in a remarkable manner in that region, so that there are now inquirers in villages thirty two miles north from Sahal. This man is not employed by the Mission, but he is active in the service of the Master, & his efforts have been much blest.

It is our fervent prayer that you may be able send us more Missionaries soon, so that this wide & very inviting field may be occupied.

Churches at Wadgaum & Padhegaum.

Nothing worthy of special mention has occurred in connection with these two churches. They with the others have been much affected by the persecution on account of caste, & the table of statistics will show that few changes have taken place in them.

Benevolent Contributions.

At the beginning of the year lists were prepared containing the names of every church member, male & female, & collectors were appointed to receive their monthly contributions. For a few months the receipts were encouraging, but when grain rose to famine prices, & the Christians found it exceedingly difficult

to obtain their daily food, there was a sudden falling off, and the sum realized was much less than we had hoped for. A few have given liberally, others well, & some not at all. The amount of the offerings out of their deep poverty is twenty eight rupees, one half of which will be given to the Mission, & one half will be expended in sending out Home Missionaries.

The above mentioned plan for collecting money has with us the preference over the old mode of using contribution boxes, since the receipts are not dependent upon the irregular, & precarious attendance at the Monthly Concert, or on the Sabbath. This, in a region where the Christians are so much scattered, is a matter of prime importance. It is well also to be able to tell each one at the end of the year, how much or how little he has given for the spread of the gospel. A system of weekly collections, will we hope - as the more scriptural mode - take the place of the monthly, as soon as the churches are prepared for it.

At a meeting of the five churches held since the close of the year, two men were appointed to labor for two months in the destitute region north of the Godavery.

Schools.

At the beginning of the year there were six, & in Aug. another was commenced at a village midway between Pinsplus & Kopergaum. The average attendance in these seven schools when in operation has been eight each, or 56 in all. This has been a trying year with the schools, as well as the churches.

When the famine was most severe, nearly all of them were broken up, for every child that could earn anything, though it was not more than a fraction of a cent per day, was taken away, & put at work.

The schools have also suffered from the want of those frequent visits which are absolutely necessary to ensure their growth & efficiency. Two, are each twenty miles, one eight, & another nine miles from Khokan; distances that have rendered it impossible to visit them as often as was desirable.

Yet these schools, small & imperfect though they are, have done good, and six or seven more are greatly needed in villages where Christian families reside.

Our great want at present is, a corps of well-trained teachers, & for the preparation of these I hope no labor or expense will be spared to make the training school in Ahmednuggur as efficient as possible.

Conclusion.

The review of the past year suggests some reflections which it may be well briefly to indicate -

The persecution that has come upon the Churches has resulted in good in several respects.

Unworthy persons have been prevented from asking for baptism - the Churches have been sifted, & much that was wrong has been brought to light - the followers of Christ have been drawn closer to each other, & they have been led to look away more than heretofore, from all earthly reliances to the great Head of the Church for comfort. We look trustfully to the future, for there is good reason to hope that the strenuous efforts of Satan & his emissaries, to decoy & scatter these ~~flocks~~ feeble flocks will "fall out rather unto the furtherance of the gospel" -

The proclamation sent by several Nattar Panchayats, or authoritative councils, interdicting under pain of excommunication, all intercourse with the Christians, whether relatives or not; will since do much to spread the knowledge of the existence of such a religion, and may we not hope that many will thus be led to inquire into its character & claims.

At such a time as this we need to give ourselves much unto prayer, and we ask all who have faith in the power to unite with us in supplication that the rain of the Spirit may descend in rich effusions on this portion of God's heritage.

W. P. Barker

January 22. 1863 -

Statistics of Churches in the Khokan District. 1862.

Names of Churches	No. of Members Jan. 1st	Received on Profession.	Received by Letter.	Excommunicated.	Died	No. of Members Dec. 31st	Baptized Children Jan. 1st	Baptized in 1862	Received to the Communion.	Died.	No. of Children Dec. 31st	No. of Village Inquirers.
Khokan	66	2	3	3	2	66	86	7	2	3	88	12
Panchegamm	19	6		3		22	10	3			13	5
Wadgamm	10				1	9	4	5		1	8	4
Satral.	9	6				15	2	1			3	9
Padhegamm	13	1				14	7	2			9	5
	117	15	3	6	3	126	109	18	2	4	121	35

Schools.	average attendance		average attendance.
1 Khokan	7	5 Patree	8
2. Bhokan	10	6 Satral	7
3. Panchegamm	6	7. Sawali Vithir	11
4 Khanapoor	7		56 -

for 1862.

x Rec'd. March 13. 1863.

Acc'd Sept 30

American Mahratta Mission.

Report of the Pimplus District for 1864

The Pimplus District lies chiefly between the Godavery and Pera rivers, and is divided into two nearly equal parts by the great road leading from Ahmednuggur and Malligaum. It is bounded on the S. & E. by the Rahoori and Khirkee Districts and on the N. and W. by the field occupied by our Brethren of the Church Missionary Soc., whose chief Station is Nasick. It is 32 miles in length from N. & S. and about 18 in width, and embraces therefore an area of 600 square miles. Pimplus is situated midway between the two rivers, in the center of a fine cluster of villages, and since it is near the road above mentioned, can be reached at all seasons of the year from Ahmednuggur which is 48 miles distant.

A full account of the circumstances of peculiar interest connected with the choice of this place as a Station will be found in my Report of the Khirkee District for 1862. Comparatively little preaching has been done in this District, except in the S. and E. portions, and there are thousands residing in it,

who have scarcely heard so much as the name of the Saviour. Multitudes around us are in deep moral darkness, and must be made acquainted with Christ before they can be saved.

Personal labors & trials.

The labor of the past year has been much interrupted by bereavement & by a serious illness which compelled me to be absent from the Station several weeks. On the 15th of Jan. we removed from Khokan to this place, and only twelve days after Mrs. Barker was removed by death, and on the 3rd of Aug. our only son aged five years heather lie last in the Cemetery while we were on the way to Ahmednuggur. Two have joined the angelic throng and two are left. But He who has removed these loved and loving ones has granted abundant consolation, and the experience of great joy in the midst of sore bereavement, has given intensity to my desires to preach Christ to the heathen, so that they also may share like comfort in the day of trial, and be able to meet death with composure. Thus these afflictions have wrought, & I trust will still work for the good of the dear people of my charge. Many days have been occupied in visiting Christians and inquirers, some of whom

live twenty miles from the Station. In prosecuting this pastoral labor, frequent opportunity has been afforded for preaching to the heathen, and in some instances, I have reason to believe with good results. It has been interesting to watch the growing friendliness among the people, and especially among the higher Caste. I am convinced it is a great gain to our work, for the Missionary to make his home among them the year through.
It is important that the heathen should be able to see the effects of Christianity over the family and the individual in all the relations of life.

The Sohrai Church.

The members of this Church are so much scattered, that it is impossible for all to come together except on special occasions. They reside in ten different villages, one of which is twenty miles, and three other twelve miles from the Station. The number of members at the commencement of the year was fifteen. During the year seven have been received by letter, one has been excommunicated, and two have died, leaving nineteen at the close of the year. The present number of baptized children is eight. Religious services are held on the Sabbath at six different places, and although the attendance is not large yet it is such as to give us the confidence that the

Word is not spoken in vain.

The history of one of the persons who died, a teacher in the employ of the Mission is worthy of record. (As the account of Kisthnajee Sabala is somewhat lengthy, I do not give it here. It will appear in the printed Report which will soon go to Press.)

Schools. There are schools at Satral, Astegaon, and Sawdi Lishi. The aggregate number of scholars in them is forty seven, and the average attendance thirty seven. Near the close of the year a fourth school was established at Pimpleet. It is made a part of the duties of each teacher to conduct religious exercises on the Sabbath, & once at least every week day. Several large villages are pleading earnestly for schools, but the want of teachers, & of funds to enlarge our training school in Ahmednagar, have compelled me to say that we cannot comply with their request at present. It is painful to be obliged thus to turn away those who desire instruction for themselves & their children. At least four more teachers are needed at once in this District

Self Support.

The importance of self-support has been urged upon the Church, and each member, and each inquirer has been called upon monthly to contribute for this purpose. The amount of contributions the past year has been Rs. 7.4. ($3.56) a small sum it is true, but it has been given out of deep poverty. The Christians are learning that it is "more blessed to give than to receive", and many show an increasing willingness to deny themselves that they may have wherewith to give for the spread of the gospel.

After eleven years of labor in India, I am compelled by failing health to visit for a season my native land, and accordingly this District has been placed in charge of Rev. W. W. Chapin from the commencement of 1865. It is a matter for sincere thankfulness that the Lord of the vineyard has not suffered this new, but inviting field to be left without the needful watch & care.

N. P. Barker

March 9, 1865.

for 1864.

Rec'd Apr. 26. 1865.

Ack'd May 12.

Copy of the Annual Report of the Rahuri Khokar & Pimpalas Districts, 1867.

Although the past year has not been one of great ingathering in the churches yet it has been a year of peculiar blessings. The fears that were entertained a year ago of famine and starvation among the people have been removed, — the harvests are plenteous, & the people are rejoicing in an abundance of food. But it is the spiritual blessings that have been received that will cause the past year to be remembered as the beginning of a new era in the history of these churches. After several years of spiritual decline in which the churches have been depleted by many sad cases of defection and excommunication, we feel that they are yet stronger, and that they possess more vital piety among their members than it has been our privilege before to see. Many seem to have made a more intelligent consecration of themselves and their possessions to the service of the Lord, and to feel more than ever before their responsibility as members of the church of Christ. We hope that the movement which has commenced

1864 for 1867

within the churches will increase in power until its influence shall be felt by the multitude without.

Ordinations of Native Pastors. As an evidence of the movement above mentioned, many of the churches have been led to call and settle native pastors. For two or three years past we have been pained to see the indifference manifested by the churches in regard to this subject. A number of young men were prepared by a special course of training for becoming pastors, but they received no calls from the churches, and were consequently employed by the mission as catechists. The churches were quite content to have the missionary for their acting pastor and to receive the ordinances at his hands when he was able to pay them an occasional visit. The cause of this seemed to be partly the low spiritual condition of the churches, and partly a fear that if they should call a native pastor they would be required to give more liberally than they had been accustomed to do for his support. About six months ago however the church at Kendal first began to consider the expediency of settling a pastor and after much deliberation and some contention among the members, they united upon their candidate and extended a call to him. Influenced by their example other churches

began to consider the subject and the result is that nearly all the young men who are prepared for the work are called to the pastorate of particular churches. Some of the candidates have received two and three different calls, and one church after having extended calls to two different men remains unprovided for because its chosen candidates received calls from other churches where it seemed best that they should go. Of the churches under my care four have secured their candidates, and during the past few weeks a committee of the "Ecclesiastical Union" has met at their respective places, and after a thorough examination of the pastors elect they were ordained to the ministry of the Gospel. The names of these churches and their pastors are as follows: Rahuri; Rev. Waneram Ohol; Sahu, Rev. Vitho Bhamble; Kendal, Rev. Jayaram Barade; Pimhegan, Rev. Sayaji Patwal.

<u>Self Support of Churches.</u> As a natural result of the movement to obtain pastors, the question of self-support has been brought before the churches, and a wonderful advance has been made in this direction. For several months past this subject has been discussed on all public occasions, more especially at the Annual meeting at Ahmednagar in October. When therefore the committee of the "Ecclesiastical

Union" met for the ordination of native pastors it was prepared to take a high stand in regard to this question. It resolved that unless the church would pledge itself to raise monthly for the support of the pastor a sum equal to one tenth of the income of its members, it could not proceed to the ordination of the candidate. At the first place of meeting considerable time was required by the church for the consideration of this question; some of its members were slow to give their pledge, but at length they yielded, every male member of the church who was present promising to give a tenth of his income for the support of his pastor. The other churches did the same without the exception of a single individual in one of them, thus adopting the Jewish system of "tithes" as their standard of giving for life.

The Committee of the Union also insisted that the churches should become responsible to their pastors for the whole amount of their salaries. They were made to feel that the pastor was their own, and that he was to be paid by their funds, and not that he was a Mission servant placed over them. Hence, although, owing to the small numbers in the churches, the larger part of the pastor's salaries will, for the present, come from the Mission treasury, yet it is given as a grant

to the churches, rather than in the form of salary to the pastors. It is hoped that this arrangement will form a strong bond of union between the pastor and his people, and that it will tend to develope the full strength of the church.

Statistics of the Churches: Of the ten churches in the three districts under my charge, one has been under the care of a native pastor, and another under the care of an acting pastor during the entire year. The remaining eight churches have been under my care until the recent settlement of pastors relieved me of the care of four of them. The aggregate membership of these eight churches at the beginning of the year was 119. During the year two have been received on profession of faith and seventeen by letter from other churches, nine have received letters of dismission and recommendation to other churches, seven have been excommunicated, and two have died, leaving the whole number at the end of the year 120. viz Rahuri, 18, Shingavey 19, Kendal 19, Gahu 19, Satral 16, Panchegaw 16, Wadgaw 4, Pachegaw 9.

The whole number of baptized children in these churches at the beginning of the year was 91. Ten have been baptized during the year, and seventeen received from other churches, Eight have removed with their

parents to other churches and one has died, leaving an aggregate at the end of the year of 109. The statistics of the churches at Khobar and Wambûri will be reported by the pastor and acting pastor of those churches.

Schools; There have been eight schools under my charge during the greater part of the year. As in former years, however, they have generally been small in numbers and the parents of the scholars have taken less interest in them than we could desire. Yet we regard them as an interesting feature in our work, and we are gratified to see from year to year an increasing interest on the subject of education, especially among the higher classes of the people.

A new feature of our educational work during the past year has been the establishment of a Station School under the immediate supervision of the missionary, and allowing the children of Christians from other villages to attend and receive a part of their support from Mission funds. As only a limited number are allowed to attend the most promising candidates are selected, and it is designed by a course of one or two year's training to fit them to become more intelligent hearers of the word in their own villages, and if they shall receive the truth in sincerity, that they may become more intelligent and

consistent Christian villagers. A few will doubtless be selected as candidates for admission to the Ahmednuggur Normal School. The Station School at Rahuri has been in successful operation for about eight months during the year, and eight children have received aid from the Mission. The whole number of scholars in the school has been about twenty. The teacher has been very faithful and persevering in his labors, and on five days of the week Mrs Bruce has met the school for one or two hours, for examination in their studies, for a prayer meeting, or for instruction in sewing. The boarding scholars have also been required to perform some manual labor for an hour each day. We have been gratified to observe the religious interest in this school during the latter part of the year. Three of the older boys expressed a hope that they had met with a change of heart and requested to be received to the church. After a trial of several weeks and a thorough examination by the church one of them was received, while the other two were deferred for further trial.

Another case which occurred in this school was less gratifying in its results. Nirāi and Bhāgū, two girls about thirteen years of age, had previously

attended the Mission school, and had become very well acquainted with Christian truth. They had enjoyed the special instructions of Mrs Abbott and her daughters previous to their removal to Satara, and they gave promise that those instructions had not been in vain. Early in the year these girls began to ask to be received to the church. We deferred them for several months that we might observe their conduct and witness the evidences of a change of heart. Their conduct was in general consistent, and they appeared to love to pray and to study the word of God. On one occasion when Bhāgū yielded to the solicitations of her friends and joined them in some idolatrous rites, she was afterwards deeply affected by it. We felt that her repentance was sincere and that her fall, like Peters, would be the means of showing her her own weakness, and leading her to trust more implicitly in Christ. From that time both declared openly their purpose to become Christians and in consequence of this they were greatly persecuted by their friends. Bhāgū was driven from her parents house and she spent several days in the Mission Compound, but was finally

received again to her home. During this persecution they remained firm, and when they renewed their request to be received to the church we could no longer refuse our consent, lest in excessive caution we might prevent Jesus' lambs from coming within the fold. They were examined by the church and it was voted to receive them. The following Sabbath was appointed for their baptism, and in preparation for that solemn occasion Mrs B. spent much time with them daily in prayer and in the study of the Bible. On the morning of the Sabbath we went to the chapel joyfully anticipating the services of the day. The baptismal font was filled and placed upon the altar. — but Nirai and Bhagu were not there. We waited for them but they did not come. After the services we sent for them, and then learned that they had at last yielded to the entreaties of their friends, and determined to wait for a more "convenient season" before confessing Christ. We felt that it was a turning point with them, and that their prospects for eternity depended upon the decisions of that day; but no words of ours could move them from their determination to wait. Many prayers were offered by the church for their

recovery; but they soon left the school, have since seldom attended church, and have held no intercourse with the Christians. May this example of the deceitfulness of the human heart lead us all to examine carefully the evidences of our own acceptance with Christ, lest we also be found wanting in the day of trial.

The "Jacob School" at Rahuri, designed for high caste boys, has been in successful operation through the entire year. The number of pupils has varied from 40 to 55, and their progress in their studies, including the catechism and other Christian books, has been very satisfactory. After a personal examination of the school in October its founder and patron, Lieut G. A. Jacob of Poona, determined to increase its facilities for imparting instruction, and he has promoted an assistant teacher who now renders efficient service. This school is an interesting means of communication with the people, and forms a bond of union between them and the resident Missionary.

Native Assistants:// "There have been 21 catechists and 8 teachers employed under my direction during the year, in the three districts of Rahuri, Khokar and Pimpalas. Each of these helpers.

has a number of villages assigned to him, which it is his duty to visit as often as possible, for the purpose of preaching the Gospel. In the village and by the wayside, in the field and in the threshing-floor, wherever they can find a few to listen, they are ready to make known the glad tidings of salvation. According to the monthly reports of their assistants, they have preached, during the year, 7,362 times, to audiences amounting in the aggregate to 96,373 persons, of whom 16,363 were women. The average of the audiences is about 13 1/12. Last year the average in the three districts was less than 12. The helpers have during this year preached 934 times more than was reported last year, and the aggregate of the audiences shows an increase of more than twenty thousand upon the whole number last year.

One aged catechist, a veteran in the service of the Lord, has been called to his rest during the past year. Khandoba Bhingardeve of Padhegaw was formerly a gosave of considerable renown throughout this region, having many disciples whom he instructed in the doctrines of Kabeer. In the year 1842, or early in 1843, he first met a missionary, and was at once impressed with the doctrine of the atonement by Jesus Christ. He saw the necessity of and

and the reasonableness of this doctrine, and he was soon convinced that there was no salvation in the system which he had been accustomed to teach. After a few months of instruction from the missionary he was baptized and received to the church in Ahmednuggur May 14th 1843. He was soon after employed as a catechist and continued in the service of the Mission until his death. ~~For many months previous to his death,~~ For many months previous to his death he was very feeble and able only occasionally to go to other villages to preach the Gospel. I saw much of him one year ago while spending a few days in tents in his village. He was at that time unable to perform his customary duties and he told me that it was his wish to continue in the Lord's work until his death, but if it was not the Lord's will he would be resigned. His end was peace. On the morning of the day of his death his friends asked him if he thought he should die soon, and he replied, "Whenever the Lord shall call me I am ready to go." On that Sabbath day the call of the Master came, and we trust that it was to him the beginning of an eternal Sabbath of glory.

<u>Benevolent Contributions.</u> The "Rhoker Home Missionary Society" has contributed during the year

thirty eight rupees and twelve annas for the support of a Home Missionary, and the Rahuri and Pimpleas Benevolent Association has collected Rs. 48-10-9. most of which is to be expended for Chapel furniture for those churches which have recently settled pastors. The "tithes" which have been paid during the last three months in the Rahuri and Pimpleas Districts amount to Rs 43-14-9.

The Khokar District. For four years the Khokar District has been under my care, and for nearly three years it was my place of residence. It was my first field of missionary labor and many and strong attachments were formed among the people. From this time the charge of that District is assumed by Rev. Mr Fairbank, while I with my family seek a few months needed rest and recreation at a mountain sanitarium, With many regrets I close my official connection with the helpers and Christians of the four churches in that District. My earnest prayer is that they all may grow in grace and in the knowledge of our Lord Jesus Christ, and that they may be found ready, at last, to appear "before the presence of His glory with exceeding joy."

Rahuri Dec 31st 1867. Henry J Bruce

for 1867

Rec'd, Feb. 18. 1868.

Ack'd March 20

Report of the Northeastern District, Wadāle Station; Ahmednuggur Branch of the Marāthī Mission, for 1860.

We spent the first two & a half months of the year at Ahmednuggur in charge of the Central Station, but were allowed to live in this district for the rest of the year. It has been a year of good health & abundant opportunities for preaching the Gospel

Itineracy. In the latter part of the year we were in tents, living a week in each of the more promising villages on the outskirts of our district & trying to give the villagers, & particularly the inquirers in such places, by a series of evening meetings, a fuller & more consecutive explanation of gospel truth than could be given in a visit of a single day, or in a series of such visits with intervals to deaden the impression. In the mornings I have preached in the villages easily accessible from our camp taking care to omit no village belonging to my district.

See Signs of Progress. This regular course of itineration has been pleasantly varied by attending the services at the formation of three churches. One of these at Shingave Jukāī, is in this district. The others at Kundee & Wanbori are in the Rāhūrī District. How pleasant it was to take part in those services none can know but those who have been allowed by the Lord of the Harvest to sow & reap in this fruitful field. The sowers & reapers rejoiced together. There are four other centres of special

interest in this district where there are already some professing Christians & where there is so much interest & inquiry that I expect a call for forming churches in them in the course of a few months.

At Miri, one of these favored places, I had an audience of fifty or sixty men each night for a week, packed I could hardly tell how, into the little school-room which is only sixteen feet long by eight & half wide, & so allowed but 2 square feet each to the men, who were seated on the floor. They listened with absorbed attention & it was good to invite them to drink of the water of eternal life. Mrs F. had similar companies of women in the school room in the afternoons. They were all Mahars. They assured me that there is no idolatry practiced in the Mahar quarter.

We found similar though less enlightened interest at Shahar Takali which is sixteen miles northeast from Wadale. The Mahars there claim to have all given up idolatry three years ago. One of them has been rec. to the communion of the Dedgaon church & they all beg for a school teacher who may also instruct them in gospel truth. I could only tell them that there is no teacher available, nor the funds to support him were the right man to be had. It seems a great pity that we must suffer so much from lack of teachers when there are plenty Christian young men desirous to do such work, & who could be fitted by a year's schooling, but who are indigent & cannot get the schooling without helps which we are unable to afford. We must, somehow, enlarge our catechist's school, both in size & in the curriculum.

There is a more general desire to hear the truth among the higher castes than ever before, ~~and~~ knowledge of the cardinal truths of Christianity is more & more common & Hinduism is more & more losing its hold. We see a proof of this in the fact that gosāvis & other religious mendicants are becoming less numerous in this region every year. The people will not give to these ~~beggars~~ vagrants as they used to do, & so they have gone to less enlightened districts or have engaged in other employments.

Church at Chāndle. At the close of the year there was a membership of forty eight & twenty two baptized children. Ten men & five women were dismissed to other churches, principally to form the new church at Shingave Tukāī. One interesting young woman, a wife & mother, was called away by death.

One of those received to church membership was of the Māng caste. He is the first of that caste who has been received into either of our churches in this region. We hear of numerous accessions to the Nasik Mission church from the Mangs residing near Aurangabad, & there has been some inquiry among them in these parts, but this is the first Māng who has been received into the communion of our churches in the valley of the Godāvarī. There is much rivalry & in some places animosity between the Mahārs & the Māngs. The Mahārs are an offence to Brāhmans because they eat beef & especially because they eat the meat of cattle that die by disease or violence. The Māngs are an offence to the Mahārs because they eat pork; for a Mahār is as

strenuous as a Jew against the use of pork. It had always been a question proposed to candidates for church membership, whether they had laid aside all caste feelings & would eat & drink with Mangs, or at least with those Christian brethren who were originally Mangs, & all were supposed to have right feelings on this point. But when the case came up of receiving a Mang, it was evident that the old prejudice had not been thoroughly rooted out. The man could read & was intelligent, & in the course of the examination showed both so true Christian feeling & so much shrewdness & knowledge in his answers that those who shrunk from receiving him could lay hold on only one objection, which was that the church was not well enough acquainted with him. But to this it was answered by others that if so it was the church's own fault, for he is resident in Chanda. After a long & warm debate the question was put & it was voted to receive him. There were but two dissenting votes & they only asked that his reception might be delayed a month or two.

On hearing of the reception of this Mang, the friends & relations of the Christians refused to continue such social intercourse with them as had been customary. But the alienation has been gradually wearing away till it has practically vanished. The church is now on better ground than before for it has done practically as to caste what it had before only promised, & has amalgamated the Mahar & Mang elements. There is no longer so much reason for asking an inquirer, whether he will eat with a Christian brother who was a

Mang, for he knows he must be ready to do so the first time he partakes of the communion.

Church at Dedgāo. When the year closed there were twenty four men & nine women, or thirty three in all, members of this church & nineteen baptized children. Part of the members of the Dedgāo church are living at a distance from home for the sake of more remunerative employment, hence I am unable to take the pastural care of them I should like. But I hope the absent mes. to some extent at least will soon return to their homes.

Church at Shingwe Ihkāo. This church was formed on the 7th of Dec. by a colony of nine men & four women set off from the Bhānde church, & one man from the Khokar church. Two other men were rec. on the following Sabbath, so that the church numbered sixteen members at the close of the year. This is the same number the Bhānde church had at the close of its first year. May the Sh. church grow as the Bhānde church has grown. There are seven bap.d children at the close of the year.

Schools. The school at Wadāle has consisted of twenty to twenty two regular scholars of whom eight are girls. They have made excellent progress. Five of the scholars are from villages two & two-& half miles away, who walk every day to & from school, bringing their dinners with them. Five are the children of Christian parents living several miles away who have put their children in families residing here & supported them while we have provided them with clothing. Others w.d be glad to

come on the same terms & we would be glad to have them, could we afford to help them.

At the close of the year the school at Shingave contained eleven scholars; that at Khospuri, twenty one; at Bhande, three; at Dedgāv, seven; at Pimpalgāv, eleven; at Bhande, fourteen; & at Shiare eight. Small schools, you will say. But it must be remembered that a principal part of the duties of the teachers is to give religious instruction to the Christians, (many of whom cannot read) & other villages who will attend their daily religious exercises. I have rec.d numerous applications for schools & religious teachers & with so wide a field opening all around me & white for the harvest it is a sore trial to put up with the little band of helpers I have & send forth. If there were no more to be had I should feel differently or if the Christians could give their time to going forth. But they are poor & labor for each days bread as the day comes. Had we a pentecostal baptism the case w.d be diff.t. O Lord send forth more laborers into thy harvest.

The Home Missionary Soc. of Wadale sends out its mis.s to the North & East of this district. It has secured six months of Sabbath service during the past year.

By putting some of these results in a tabular form they may be more easily compared.

Churches at	Chānde	Dedgāv	Shingave	Totals
Members Jan 1. 1860	54	27	0	
Added on Profession	9	6	2	
" on letter from other ch.s	0	0	14	
Dismissed with letter to other ch.s	14	0	0	
Excommunicated	0	0	0	
Died	1	0	0	
Members Dec 31. 1860	48	33	16	97
Baptized children Jan.y	23	20	0	
Bap.d during 1860	6	2	1	
Came from other ch.s	0	0	6	
Went to "	6	0	0	
Rec.d into communion	1	2	0	
Died	0	1	0	
Bap.d children Dec 31	22	19	7	48
No of villages represented	12	7	2	21
School teachers in boundary	4	2	2	12
Catechists "	3	0	1	

S. B. Fairbank
Miss.y in charge.

Rec'd July 19, 1861.
Ack'd July 16, 1862.

Wadale, District of Ahmednuggur.
16 Jan 1862

To Rev R. Anderson D.D.
Sec. A.B.C.F.M., Dear Sir;

You have so much that is exciting these days that anything transpiring in this remote & quiet district will very likely seem tame & hardly worth describing. Matters progress here much as the corn & grass grow in these fertile fields. "The kingdom of God cometh not with observation" But to us it is pleasant to see the churches of God sending forth their fruitful boughs wider & wider & we rejoice over their precious fruit. The year 1861 was a year that we shall ever remember, as that in which the heart of the native church began to open its petals & exhale the sweetness of its beneficence. It was also a year in which we were "cast down but not destroyed". Many a Christian in this foreign land, of whom we before knew nothing,

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reached forth a helping hand, & our fears were changed into thanksgiving. We were allowed to retain our whole corps of native helpers & our operations intact. We are thankful too, that we were allowed to live the whole year "among our own people"

It is unnecessary that I should enter into any details of the interesting events at the Anniversaries in Ahmednuggur as you have already received them. I will say however that many of the Christians from this district were present at those meetings, & were of those who gave so liberally out of their poverty. Others who were not present there, have since brought their offerings to the Lord. In the case of one native helper this amounted to almost a month's ~~salary~~ wages. The Mahars also in a small village near this, on hearing of the movement, asked to be allowed to add their mite, & subscribed nine rupees for the mission funds. This was the village of Dea. Yesuba.

There have been additions to each of the churches under my charge, but the greater increase has been from the villages along the Mâl River in the western part of ~~many~~ this district. Thirteen months ago there was not a professing Christian among those villages, & now there are seventeen. They belong to the Sonai church. There have been accessions from six new villages, & from Karaggão, one of these villages, eight communicants have been received. Twenty seven villages are now represented in these churches

<u>The Chāndè Church</u> has received nine members on profession of their faith & one by letter, ~~&~~ & has given letters of dismission to ~~eighteen~~ eighteen members, who have gone as colonies to form the new churches of Newāsè & Sonai. There are now forty ~~[illegible]~~ in its communion & these reside in six villages. There was much discussion on the subject of infant baptism at the beginning of the year. There were some who had had doubts respecting pedobaptism, & our churches did not consider their reluctance to bring their children

to the baptismal font a sufficient reason for discipline. The result of the discussions was to establish some such wavering ones in the conviction that infant baptism is a Bible ordinance, & they brought forward their children for its administration. So there have been twelve children baptized during the year. Four of these went to other churches & one little girl was removed by death. She is the only person connected with these five churches who has died this year. One of the young men has found a wife, & we believe he has "found a good thing & obtained favor of the Lord".

The Dedgaw church has received five by profession & three by letter, & six have taken letters to other churches. There were thirty six communicants at the close of the year & twenty one baptized children. They reside in seven villages. Three of the members have this year married wives, who we hope will help them in living to Christ, for they also "are heirs with them of the same promise"

The three persons received by letter had been baptized & received to the communion by the church at Mālegāw, which is in connection with the Church of England's Mission. They were away from home in order to get the means of subsistence, & I thought for a while they would stay away permanently. But it is hardly possible for a Hindū to abandon his ancestral village permanently. He longs for the spot where he was born & where his fathers lived, & is not content till he has come back & settled on the old homestead, & secured the special privileges entailed to him with that inheritance.

The Shingave-Tikaī Church has received four members on profession of their faith & now numbers twenty communicants & seven children. They live in three villages. Two of the men have this year entered into the marriage relation.

In November two new churches were organized in the region under my care. The residences of

the members of the Chāndè church were scattered over a region twenty six miles long, & it was difficult to gather them all even for meetings of special importance, & they were unable to fulfil their covenant vows to watch over & help each other in spiritual things. So it seemed best to divide the church, by bringing those living at the North into the Newāsè church & those at the West into the Sonai church.

The Newāsè Church was organized on the 19th of November, & then embraced thirteen communicants & twelve children. Two have since been received to its communion & three children have been baptized. Four of the members of this church belonged originally to what are called the higher castes.

The Sonai Church was organized on the 21st of November, & included thirteen communicants & four baptized children. Nine other members were received in December &

three children were baptized, so that the church numbered at the close of the year twenty two communicants & seven baptized children.

The members of this church were all originally of the Mahār caste. Some of them still earn their livelihood by doing duty in their villages as chaḥārs. That is to say; they carry letters, & packages & whatever Government or the village authorities may send from their own village to those nearest or to the shire town; - they keep the gate of the village, sweep the rest-house, help the county officers in collecting the revenue & are the servants of Govt. & the village officers & the travelling public generally. Their pay is bread & other eatables given them by the villagers daily, (which they collect by going from house to house), & in the times of harvest or at the threshing floors they receive a small portion of the bundles of grain &c. They are in a kind of bondage & I am glad to see the Christians one after another ridding themselves of it. Some

of the members of this church have been farmers for years - One is a mason. Two are sawyers - Several of them are in the habit of buying the crops of grain while still unripe from other farmers, who plant more than they can harvest themselves, & then by harvesting & threshing it find employment for several months of the year. When nothing better offers, they work on roads &c as day laborers. The result of their embracing Christianity will doubtless be improvement in these temporalities & a gradual amelioration of their poverty - But this must be attained by slow degrees, & in some instances can hardly be hoped for in this generation. Those of their children who improve the opportunities they have for education, will stand on a higher level & the more intelligent of them will attain to stations of influence & independence - as indeed several of young children of Native have already done.

Statistics of the Churches connected with the Wadālē Station & under the care of S. B. Fairbank for A.D. 1861.

Names of the Churches	Number of Members 1 Jan. 1861	Rec.d on Profession	Rec.d by letter	Dismissed to other ch.s	Excommunicated	Died	Number of Members 31 Dec.r 1861	No. of Baptized Children 1 Jan. 1861	Baptized in 1861	Came from other ch.s	Went to other ch.s	Rec.d to com.n of church	Died	Number of Bap.d children 31 Dec.r 1861.	⊕ Marriages in 1861.
Chāndē	48	9	1	18			40	22	12	1	4		1	30	1
Dedgāw	33	5	3	6			35	19	5		3			21	3
Shingavē Jukai	16	4					20	7						7	2
Newāsē.		2	13				15		3	12				15	
Sonai.		9	13				22		3	4				7	
Totals -	97	29	30	24			132	48	22	17	7		1	80	6.

⊕ The marriages are reckoned in the church to which the husband belongs.

Schools. I have made special efforts this year to give interest & efficiency to the schools, & they have given me better satisfaction than in any previous year of my residence here. The

school at Dedgāw has usually had eighteen scholars. The school at Wadālè has grown more & more interesting, though the number of scholars has remained at twenty two. Several of these come from two villages each two & a half miles away. Others live here, their parents supplying them with grain which they grind & cook for themselves. They have taken great interest in a singing exercise held daily at the close of the afternoon session, at which they have learned tunes for the favorite children's hymns lately composed by Mr Ballantine. The eldest girl from this school was married in October to the man of her choice, a young Christian farmer who lives in a neighboring village, & we long for the time when there shall be many such families in which ~~they~~ both husband & wife can read & write, among these ignorant villagers around us.

<u>The Home Mission Society of Wadālè</u> has con-

tinued to send out its lay preachers to the regions East & North of this district, where there are as yet no professing Christians. It has sent them out two & two, when its funds had accumulated sufficiently for the purpose, & has thus secured six months service during the year.

There is a vast region to the East of this, that is seldom visited by a Christian preacher or even a Christian book. In December two of my assistants, employed for the time as colporters of the Bombay Bible Society, made a tour as far as Mominabad. The sale of Scriptures was very limited, but abundant opportunities were found for preaching the gospel. In contemplating the state of that vast region wholly given up to idolatry, whose spirit is not stirred within him? When shall the time come for all these moral wastes to be evangelized? When will the church of Christ enter fully on its work? Hundreds of preachers are today

needed in the region East of this, where there is now not one to tell of Christ & salvation.

Sympathizing with you in all your difficulties & hoping for a speedy solution of them & for the termination of the war which is their principal origin - I am

Yours in the service of Christ

S. B. Fairbank

Rec'd Oct. July 16.

Report of the Wadalè Station of the Marathi Mission of the A.B.C.F.M. for 1865.

The hot season was trying to my health. Otherwise we enjoyed good health through the year 1865. And with the exception of a month's absence when I was directed by the Mission to accompany Mr Ballantine, who was too feeble to go alone, to Sholāpur & Bombay, & the time required for attending the Anniversary & Business Meetings of the Mission, we were allowed to give the year to work in our district. It was a good year for work. Though enough rainfall to give fair crops, in both the rainy & cold seasons, the days were few when I was kept at home by bad roads or wet weather. But many days that I would gladly have given to preaching, were given to work in the study, which though less congenial was laid upon me providentially by the removal of one whose facile pen had done it better.

Itineracy. We spent the months of Jan. & Feb. in tents, itinerating on the outskirts of our district - excepting a few days when a heavy rain fell just as we were removing from Sonai that compelled us to go home & wait till our camping ground at Shingave became dry. We also spent the last six weeks of the year on a tour, partly among the villages in the neigh-

borhood of Sigaw & the S.E. of an district. We had heard from the agents of our Home Mis. Soc. that they found unusually large & attentive audiences there, & we had long been seeking an opportunity for going there. In several villages, we found the Mahars urgent for schools & for religious instruction. And the Cultivators & others who reside within the village walls, assembled in companies of thirty to a hundred, & showed by their demeanor & apt questions that they were intellectually interested in the truths presented. But I was disappointed in respect to enquirers. Many were eager to hear & ready to assent to my remarks & begged for continuous instruction. Four or five said they wished to profess Christianity. But there was so little heartwork apparent, that I was ready to say "To whom hath the arm of the Lord been revealed"? There is however an open door in that direction & would we had a missionary to send there for ministering to those waiting & hungry souls.

While in these tours, I have visited every Government School that came in my way. I was welcomed by both teachers & scholars in every school but one. That was small & the teacher inefficient. Perhaps his manner was caused by a consciousness of his failure.

There is evidently an increasing desire for education on the part of the people generally. Of the seven Govt. schools I have lately examined four were commenced in 1865 & three of these are flourishing. Other villages are eager for obtaining schools - But I was surprised to find that one in the large market town of Ratnagiri that was flourishing when I visited it last year has dwindled & died. There are many such failures. But on the whole, as I was informed by the Inspector of Schools the number of common schools in the Maratha Country has doubled within two years - As this process of educating the people progresses we shall have less & less need to expose the errors of Hinduism.

Of the Schools under my care, that at Wadale of thirty two scholars, boys & girls, that at Vengurla of thirteen boys & that at Shingave of only seven boys but efficient, hold on the even tenor of their way. That at K. appeared weakly for a time, but has revived. The school at Sonar had for three months eight regular boys, for six months from five to two & for three months none. In Sonar there are at least fifty Mahar & Mang children besides the three Christian children, who ought

to attend school, & more than twenty agreed to come regularly when the teacher was stationed there. In the middle of Nov. the school at Chandé was reanimated on a new basis. I refused to give a teacher till the parents agreed to pay an anna a month fee for each child & to keep up the number to at least a dozen. I assured them when placing a teacher there, that I would remove him as soon as the children became irregular in attendance or failed to pay the fees. There were sixteen in attendance the first month & eighteen at the close of the year, four of whom were girls. Not one of the scholars had staid away even for half a day. Six of the scholars are children of Christians who were Mangs, & who still some extent do work as Mangs. Three are of Christian parents who were Mahars. The rest are Mahars. There is an effort in progress to resuscitate the school at Hivare on the same plan. Twenty-two scholars are pledged to attend regularly & pay their fees. With their unstable character & habits of living from hand to mouth, it is not strange that these poor people fail in their efforts to give their children an education.

The Churches. The report we must give is not very cheering. Two of the communicants connected with

the five churches under my care, a widower & a widow married heathen by heathen rites, & were excommunicated. Another had allowed his wife & heathen sons to marry his daughter by heathen rites. This was done before the year under review began, but the case was tried this year & he was cut off. A fourth was cut off for inconsistent conduct & persistent neglect of Christian ordinances. Two died. On the other hand five were received on profession of their faith. So there were 145 church members in the churches under my care at the close of 1865.

Eight children were baptized. Five bap.d children died & two were received to church membership. So there were at the end of this year 102 baptized children in connection with these churches.

These five churches had a communion together in July & they all partook of a dinner that was provided for the occasion. This was known on all sides, but was followed by no such persecution as that referred to in my report of a similar one fast in 1863. Public sentiment is gradually improving. The persecution that is now practiced is usually of a sly, underhanded character — hardly that perhaps that amounts to violence. When I get a sight of some of the details of this sneaking persecu-

tion & picture to myself the condition of a Christian who is exposed to it from month to month, in his secluded village & remember that he is unable to read his Bible & too far away to attend preaching regularly on the Sabbath, I wonder how any vitality is left. The wonder is not that so many die, but that so large a part continue to live as Christians. Those who seem the most promising & who are loudest in profession are not always the ones who abide in the day of trial. One day in church meeting a man old in years but young in the Christian life, came meekly forward & told the church that he had been overtaken by grievous fault. It was at the funeral of a near relative. The chief mourner, a boy, was doing his part of giving water to the corpse &c. &c. so unskilfully, that he took pity on him & without a thought of the character of the service, he helped the boy perform those heathen ceremonies. Some of the church were for punishing & some for excusing his fault. At last it was agreed that what had been said should be considered a sufficient reprimand & that he should be subjected to no farther discipline. The church was of opinion that he had been overtaken & that he wd be more careful the next time. One brother however was stronger in his apprehension of the offence than the rest

& seemed dissatisfied with the decision. A few weeks had passed & his own heathen mother sickened & died. He was overwhelmed with grief & in the face of remonstrances from his brother Christians, he went on & performed the usual heathen ceremonies at the funeral & on the twelfth day afterwards. The Sonar Church will bear this case & deal with when it comes together next month.

Christian Marriages. When tried by the occurrence of heathen marriages at the beginning of the year, it was refreshing to celebrate six marriages of young Christians, nearly all of whom can read. Some of the brides & one of the grooms had received a good common school education at Wadali.

Giving. The practice of giving systematically is growing into a habit with some of our Christians. The amount is not large but it increases by little. The objects are regularly presented & in 1865 an aggregate of Rs 35 was collected from the church members besides such sums as were paid at the Anniversary & not accounted for here.

Camp Amalner
24 Jan 1866.

J. B. Fairbank

for 1865.

Rec'd March 13. 1866.

Adj'd June 15

Report of the North Eastern Field of the Marathi Mission – Wadala Station – for the first nine months of 1866. by S. B. Fairbank.

The close of the year 1866 finds me at the Sanitarium of Kodai Kanal on the Pulney Mountains, freed from the cares & labors & climatic influences that had so worn upon my health as to require my taking a vacation. A kind Providence guided us to this Valley on the mountains 7000 feet above the level of the ocean, where rest & pure cool air, & communion with Nature in her grandest & most beautiful forms, have already conquered active disease, & it is to be hoped, will impart a vigor to returning health, that shall endure during a long term of active service among the villages of Ahmednuggur. We left our Wadala home on the 11th of Sept.r reluctantly giving our charge to the Word. I must refer you to this report for the statistics of the Station & the churches & for a view of the state of the pu community at the close of the year. The poor Christians are sorely tried by the scarcity, not to say famine, caused by the failure of this year's crops after several years of partial harvests. May the

want of this world's good, lead them to think more of an inheritance incorruptible & undefiled & that fadeth not away reserved for them in heaven"

Itinerancy. We spent the cold season in the beginning of the year, in tents — visiting the out-skirts of our districts. We completed the circuit of the district, which we had begun in the last month of 1865. We spent, as our custom is, a week or more at each encampment, visiting the near villages in the morning, & having daily services in the evenings in the village near us. We thus visited all the Christians at their homes & had opportunity for prolonged interviews with sick church members & inquirers as needed special instruction; as well as excellent opportunities for preaching to the heathen. There is more familiarity & freedom attained after a few days stay with the people of a remote village as well as a truer understanding of their religious condition & need, than can be attained by visits that are limited to a few hours at the farthest, to listen to the hour of religious services.

State of the Churches. I was much tried by the apathetic style of religious life that too many of the communicants seemed satisfied with & still more

by the lack of earnest inquiry among those concerning whom I had hopes that they were not far from the kingdom. I was privileged however to receive six young men & women to the communion table, who witnessed a good profession. One young man, with his wife, was received to church membership, who has since shown a true missionary spirit by going to a distant city. He was hindered from his weeping unreconciled parents, praying that he might engage in the service of Christ where others were unwilling to go, & may he live to fulfil the hopes that his course so far leads us to hope. & may such instances become so frequent as to call for no remark respecting them.

† The epidemic that has siezed so many of our parents in our Mission who had children that were marriageable according to Hindu customs at last crossed our borders & invaded the churches under my care. We had to expunge four from our churches for the sin of marrying their children by heathen & idolatrous rites; or shown the sin of allowing their children to be thus married. Especially were we tried by the marriage of a young man from one of our schools, whose father had been

one of the pillars of the Newasè church.

Yet as this marriage in part through many other things had weight, that led me to decline carrying out the plan that had been arranged for ordaining Mr. M. K. Salawè as pastor of the Newasè church. Some members had left their villages for a time in order to get work. Several who were expected to join the church at the beginning of this year had turned back, & when this Slavest of all gave way to the pressure of heathen relatives & allowed his baptized son to be removed from the school & married as a heathen, I thought the foundations of the church were not well enough laid to sustain a pastor.

At the Petebi Meeting of the Ecclesiastical Union, two more of our young men received licensure. Now there are four licentiates in the N.E. district. I hope that the way soon be opened for them to be ordained as pastors.

Schools. The schools in my district have shown more vitality this year than heretofore. The school at Nadale, though it had graduated some of the older pupils, was replenished & still

retained an average attendance of more
that thirty, till we left it. That at Shiwdi,
+ vivified by the payment of fees, had a regu-
lar attendance of 18 or 19 — The scholars were
missing a days attendance except when
kept at home by sickness. The new school
x at Khedle had a regular attendance of seven
all paying fees & two of them high caste Ma-
rathi boys. The schools at Sonai & Karazgaw
+ also averaged an attendance of ten or twelve.
For a time there was an attendance of eight or
nine at the Sureqaw school, but afterwards only
+ four or five came regularly. The houses built
in Niwari & Khospuri for schools & rec. rooms
were at last completed, about the time of my
leaving home. I am rejoiced to hear that
+ the school at Niwari opened with twenty
scholars, paying fees. The failure of crops
must unfavorably affect the attendance on
the schools for the next nine months. But I
think that the education of their children
has a stronger hold on the minds of Christian
parents than it had, & that our schools are
+ becoming larger & better & will continue to grow.

During the nine months under review the Wadale Home Mis. Soc. sent out its missionaries for that would be 3 months for one man paying two & a half dollars a month. — Had a balance of $3. in hand

The Wadale Poor Fund expended $19.37 (gold) for the poor of the churches. & had a balance of $1.52 in the treasury.

The Church Sustentation Fund collected during the nine months $8.36 —

Koai Kauai. 8 Jan 1867. S. B. Fairbank

Rec'd Apr. 11. 1867
A true copy
Attest

Report.

Wadāle Branch Am. Marāthi Mission

1870.

Mission force during the year.

Missionaries:- Mr & Mrs Mr Henry Atkinson

Churches; Dedgāu;- Pastor Mahipati Anakāipagār

" Īsānde; - Pastor Lakshman N. Sālave

" Soni; - Pastor Haribā D. Gaikwād.

" Shingavi-Tukāi & Newase are without Pastors.

Outstations, Newase. Dhondu T. Wagachoure - Licentiate

Hiware, Dedgau, Īsande, Kosposri, Shingāvi; Soni,

Khedle, Karanggāu, Bhrampur, Wadāle. These

Stations are 15 Native Assist^s including Bible Wm

- Filla reckoned as containing 200 to 225 Villa-

& estimated as having an average pop. of 475 souls.

As will be seen from the statistical table on 2nd page the number of Church members is less Dec. 31st than it was Jany by five. Two of these five Ch^s having lost by excommunication & 1 by death. It is very sad to note these falls altho. we can not but feel glad to see that there is vigor in the Ch^s to cut off the unworthy instead of allowing them to remain & breed general corruption. ~~it is sad very sad indeed~~

Statistics of Madale Churches 1870

No. 1.

Names of Churches	Jan. 1st No. of Members	Received on Profs.	Received by Letter	Dismissed to other Chs.	Excommunicated or Suspended.	Died.	Dec. 31st No. of Members.	Baptized Children Jan. 1st	Baptized 1870.	Came to other Chs.	Members to other Chs.	Rec'd to the Com.	Died	No. of Bapts. Dec. 31st
Dedgaon	34	3	2	—	—	—	39	31	7	—	—	—	—	38.
Sonde.	40	1	3	4	4	1	35	38	—	—	7	—	1	30
Soni.	37	2	1	—	5	—	35.	9	2	—	—	—	—	11
Shingavi.	26	—	—	1	—	—	25	18	—	—	—	—	—	18
Newasi.	16	0	2	4	—	—	14	13	2	1	8	—	—	8
Totals	153	6	8	9	9	1	148.	109	11	1	15	0	1	105.

No. 2.

Names Churches.	Year of Organization	Pastors Name.	Members Men	Members Women	No. of Bell's in the Kingdom	No. of Members who can read.	Contributions 50 = 1 Rs	= 10 As	= 12 Pies	No. of Schools.	No. of Baptized Pupils	No. of Pupils.
Dedgaon	1858	Mahipatrao	21	18	6	17	81	6	9	2	6	24
Sonde	1851	Lakshmanrao	19	16	6	18	60	9	0	1	7	14
Soni.	1861.	Hariba.	26	9	6	16	63	7	0	3	7	46
Shingavi	1860	None.	15	10	3	11	30	0	0	1	3	10
Newase	1861	None.	8	6	4	8	16	14	0	1	0	7
Totals	—	—	89	59	25	70	252	4	9	8	23	101

The general cause of these excommunications was that very common one here of marrying children according to heathen rites. Two for idol worship. The only one rec'd to the Sonde Church was a man who some seven years ago had been excommunicated & alas he befor

the year was out was again cut off. And another, one of the two rec^d to the Soni Church about whom I wrote with so much satisfaction during the first 6 mos. of the year, has run away for shame for his sinful doings. He has not been cut off from Church fellowship because positive testimony was not given tho. all who know of the acts are fully satisfied that he was grossly guilty. I have thought also that he being from a high Caste was not cut off for the church w^d fain deal gently with such, not that I think such a motive was presented to the Ch. when the case before them but I think such w^d naturally be the case among people of low castes of something appear to indicate a stronger inclination to lenity than was shown in some other cases before that Church. It is a rare thing indeed to have a man from the villages castes in any of our country churches.

With the work in & about these Churches devolves mainly upon their respective pastors. I can not but feel that they as well as every other department of work in this field have felt the loss of those efficient & beloved workers whom

we succeeded. Every village would hail their return with joy.

Early in Jany owing to the prospect of diminished funds three Schools were closed - those of Bhinde, Dewari & Kauthe. The people of Dewari however were so unfortunate in their entreaties that their teacher be reinstated that they readily agreed to send a goodly number of regular scholars & also to pay fees. Neither of which had been obtained during my stay here. I agreed, & started the Sch. on other than Mpl funds - & so far the school has prospered well, quite satisfactory.

Another Sch. was started at Kosburi on a semi-independent basis but soon died. The people wanted a School & said they wd pay half the teacher salary if the other half cd be provided for elsewhere. I agreed to see to that & a subscription paper having been circulated & annas each was subscribed by those who were desirous of sending children, the sum of three was doubled & the School started. As I already said,

it failed & I was not surprised for they were both few & poor at that & they were striking out in a new line. It was an experiment wh. I hope will be repeated until crowned with success.

The teacher of the sch^l at Tiedle was found to be injuring the School by his carelessness & unfaithfulness; this with attempts at deception caused his dismissal. The School had run down very much but since the dismissal of the old teacher ~~that time~~ by the efforts of Pastor Hurba & School has revived & at the close of the year was in a very flourishing condition. With the sch^l or rather the Teacher at Kranzgau I am most of all pleased both for the manner in wh. he works & the results attained. The scholars are not very numerous still are of three kinds - those studying all the day - those only a part having some little work to keep them out mornings & those who work all day & bring their lamps to study at night. Not all teachers are willing to spend themselves in this way for their schools still in

in this case the work of the teacher does not end here; While all teachers are expected to preach ~~a few~~ some 2 or more times each week this man is found to do more & to have been accustomed to do so before a report of such work was called for. It is not strange therefore that the work prospers at Kiranggau - it wd be strange if it did not. Indeed I know of no place where better success attends the labor of catechist or teacher than there. The increase of the Sorai Church is mainly from that place. This working comes very close to my ideal of what a native assistant shd do. Not a teacher merely, nor merely a catechist, but ~~both~~ either or ~~either~~ ready to be all things to all men if by any means he may gain some. Teaching or preaching to have one common grand end - to win souls to Christ. May the Lord of the harvest send us many such laborers.

The Bible Women are showing by their increased efficiency in addressing their audiences & explaining the scriptures

that they have been faithfully at work & reading. When touring we have had one or two with us to accompany Mrs A. in her work among the women & Mrs A. has frequently spoken of late with great satisfaction of the improvement manifestly made during the past year.

The first of the year found us in tents & the year ended in tents - we were however only enabled to tour some two half months during the year - the early heat in Feb. owing to Mrs A. health at that time drove us in & the rains & wet grounds prevented us from starting this season until well onto the end of Nov. & even then Mrs. A. was detained alone at the bangalow for a time.

The early part of the year our touring was among the churches, the latter we went beyond the range of ordinary monthly preaching to the more distant villages of our field. We found at that time good access to the people & were enabled to preach mornings & evenings in many villages. Our general plan was to preach reg=

-larly either morning or eve.) - Which does prove to be the better in the village near wh. we pitched our tents & the other to visit & preach in some neighbouring village. At Isigan & Pasturdi especially we had good audiences, & sometimes were very much encouraged indeed.

During the past year the amt. raised by the ges. in this ~~Community~~ field just exceeded one half the Pastors salaries by four annas & nine pies so that if you do only as well the ensuing year this will come up to our new rule & no burden is placed upon them. I have hopes from some meetings we held in Nov. at Kerunggan that they will not only move towards having a Pastors house but towards doing the work themselves as there are such workers in wood & mud among them.

The year with us has been one of learning how to work more than of working - of course it was learning how to work by working mainly but I feel it was ~~[illegible]~~ more learning how than doing.

Natal Jany. 25th 1871. Wm Henry Atkinson

Ackd July 13

Report - Wadale - 1871.

In reviewing the year it does not appear to have been one of remarkable success. In the Wadale field ~~x~~ six only have been added to the churches on profession of faith while the aggregate increase is but three. However I am glad to say that there are several others also ask to be received. The year has been one of great changes, this field ~~is~~ now and probably for some years is to remain without a resident Missionary; and the work, tho still under Missionary supervision, is to depend mainly & directly on the pastors and churches in the district. Our crop of Missionary workers in the field is not diminished ~~as~~ ~~it~~ but their responsibility is considerably increased. It is in some respects an experiment. But may ~~He~~ Who gave into the gallilean peasants and fisherman power from on high, endow this His followers with like power and crown their labours with like success. It has been a year too ~~for~~ great blessings, unusual ~~of opportunities~~ opportunities for preaching occured during part of the year and to all of us who were permited to go to our annual gathering at ~~Ahmednuggur~~ Ahmadnagar the meetings held by Rev Wm. Taylor proved a special blessing. Many at that time & since were led ~~were led~~ to a re-consecration of themselves to Christ and to his Cause; while some who felt that they had been self deceived were enabled to realize their position and confessing all to come to Jesus. The few meetings

that

that we were permitted to have with our assistants after the October Meeting were of unusual interest & showed clearly that the blessed influences of those meetings in Hogar had not died when they were closed. Many had new and deeper experiences to relate.—

The work of preaching the good news of salvation through Jesus the Christ has been continued as usual in the various villages assigned to each assistant. An attempt was made to have the various villages who might be considered as lying within the parish of each church regularly visited. Maps were drawn and given to the pastors and the names of all the villages to be visited regularly every month transcribed on the back of the map. In this way it was hoped that more efficient pastoral work and more thorough missionary labor would be done.— The pursuit of this plan has I believe proved satisfactory; and another plan which one of the pastors devised in connection with this seems worthy of special mention. He assigns one of the gospels to each village and agrees to visit that place on a certain day. He goes according to agreement and commences with the first chapter of the gospel assigned, he reads and explains and then preaches in connection with it, and the next time commences from where he left off.— By this systematic effort he hopes in time to give thorough and complete instruction concerning Christ, his work,

His life & death and in connection with it will come in the true and Scriptural teaching concerning man, his sin, his lost ~~un~~ & hopeless condition and complete restoration to life light & happiness through faith in Christ. I think the plan worthy of trial elsewhere.—

The year found us in tents touring in the less frequented parts of our field.— the harvesting commenced we found good audiences. Our usual plan was to preach regularly every day in the villages near ~~the~~ where we camped and to visit some other places on the A. M. or P. M. as the case ~~being~~ be.

During the rainless rainy seasons unusual opportunities for preaching were offered. The cultivators and all engaged in field and garden work were by the ~~back~~ lack of rain thrown out of their customary employment. Hence wherever the preacher went he was almost sure to have good audiences who were unusually attentive. Our helpers ~~will~~ brought in their reports with great delight, never better audiences, never better attention nor a more earnest spirit of ~~inquiries~~ inquiries.

During that time we were absent from our field partly to attend the financial meeting in July and then with Brother Park on a tour to spy out the unoccupied regions to the east. It was deemed ~~a~~ somewhat risky to undertake a tour during the rainy season but we were

enabled to perform it without any ill effects. We travelled on horse back, took our kit on Camels, slept in chowdies and preached where we halted as opportunities and time permitted; Our experience on this tour fully corroborates the statements made above as to the unusual opportunities for preaching which the season presented. We had large and generally attentive audiences and sometimes we had good reason to believe the pleasure of preaching to those who had never before heard the voice of a Christain ~~preacher~~ herald. And with the exception of Bid among the Masalamans we met with no opposition. In one ~~to~~ village where we spent the night we ~~might~~ must have had the entire male population in our audience and when in the morning we rode away we left the few who could read sitting down in the midst of little knots of listeners reading ~~aloud~~ aloud from the tracts we had given them words of truth which if they would but obey them will make them wise unto Salvation.

The number in our schools has not been as great as formerly. The chief cause has been the great difficulty to obtain a living. The failure of the ~~bajari~~ bajari crop early in the year and of rain at the time for sowing in the latter part of the year throw the people out of their usual means of obtaining a living and very many during the latter months were obliged to

to take thier families and move to distant towns and places where work could be obtained

I have not been able to fill out the column for contributions in the statistical Tables (No 2) as I have not the request data. The action of our mission in October 1870 turned these contributions into their right channel i.e. to the Pastors direct & not into the mission treasury, all that we undertake for the present is to pay the pastor of village churches half their salary the churches are to provide the other half. How thoroughly this is done I am unable to state. However an extract from the report of one of my native pastor will I think show how firm a foundation we are building our hopes of the independence of the churches and also the true state of things. I hope there are exceptions but have too good reasons to fear that there are few, if indeed any worth mentioning. After speaking of the number of men and of the number of readers among them he continues of these men (22) 4 are in mission employ and "one is in service of a missionary. These five pay tithes. "One is engaged in trading and has once paid thithes. "of the 15 women in the church six can read two of" "these are employed as Bible Readers and one is in the "service of a missionary, these also pay thithes or at least" "give something out of thier monthly pay" With these exceptions we have no thithe payers. That is to say

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only those in the employ of Missionaries of the mission pay anything regularly and not all of these a tithe of their pay.

At our annual Mission Meeting in Oct. we were transferred from Wadale to Solapur. Accordingly we removed early in December and were enabled to enter fully into the work in our new field before the year closed

In leaving Wadale our first field of labour in India where we have spent a very happy two and half years it is a great pleasure to feel that although there is to be no resident Missionary there yet it is to be in the care and under the supervision of Brother Fairbank who more than any other man has been under God the means of gathering those Churches and Schools and of directing the Missin workers in their labours The Lord give them an abundant harvest, and will all who love Christ and his Cause, pray that this attempt to throw more responsibility on the Native Churches be abundantly blessed of God.

Wm Henry Atkinson

Solapur Jan 13th 1872.

I had this copy made by a native Xn who understands English somewhat but not enough to avoid making some funny mistakes.

Missionary force in Wadale District - 1871

Missionaries - Mr Henry & Callie Atkinson.

Churches Pastors. Wedgaw; - Pastor Mahipate Anapaipajar

Chande; - " Laksman Salave

Sorii; - " Sarita M. Gaikwad.

Shingavi Takai - Nopastor

Nrwase " "

Licentiate Dhondiba Magdawda - Nrwase

12 other helpers & 4 Bible women at - Awari. Wedgaw

Chande, Khospuri; Shingavi Takai; Sorii

Khede Karaggaw & Wadale.

In all a force of 22 persons.

for 1871.

Rec'd Feb. 22. 1872

ach Munk

Report 90

Lattitudes

between City & Lat 17°40' & Long 74°0'

it contains about [illegible]

[illegible] contains 18x4 [illegible]

inhabitants.

This district has been

under the charge of Mr Dean since

he joined the first of Sept.

The underwriters stations are

[illegible] maintained at

Wilcomatis, but [illegible] maintained

are now formed & friends visit & are

maintained & it is hoped that this

[illegible] will be fully extended

so that the depredations may be fully [illegible]

[illegible] in Tamana [illegible]

[illegible]

There are [illegible] Sixteen

[illegible] there divisions are held regularly

[illegible] separate [illegible] the Longest one

[illegible] of the principal towns are

[illegible] Lerbias held with an average

[illegible] congregation of forty or fifty persons.

In the smaller chapels attended

by the native assistants are on the

Sabbath there is a Congregation of twenty or thirty. At the commencement of these services twice that number often come in apparently out of curiosity & after staying for a fifteen minutes retire. There is preaching in one of these chapels three times a week.

The people manifest but little interest in coming to hear the Gospel but those who do come listen with attention. On the Sabbath particularly the congregations are quiet & respectful with very few exceptions. On week days greater latitude is allowed the hearers, in making inquiries & stating their doubts and sometimes there is a disposition to treat the subject of religion with contempt.

On Saturday morning a congregation of some eighty poor persons come together to receive alms, the contributions of the European residents in this place. Religious instruction is first given & then the

Bibles are distributed. All these facts are strong legitimate grounds for hopefulness, but may perhaps be that some of them may receive the seed of life. Many hope it is a pleasure to point out this, from miserable creatures the true source of all consolation. Already there is a desire, a more regular & consistent attending Congregation.

The native assistant labouring here is formerly the Bible reader he was lately licensed to preach. He is well received by all classes & exists both in the esteem & affection of the people in this place. His father is employed here as a Bible reader. He is a Christian but has a strong desire to do what he can for the remaining few years of his earthly pilgrimage.

There is but one Mission school here. The children of Christians & also low caste children are gathered here. The school is small containing

average twenty scholars. The condition of the school shows that it has been most efficiently superintended. The school has lately been supplied with a Christian teacher from the Mahosen District & we may hope it may continue to give satisfaction. The girls of this school are, beside the usual studies taught sewing. This school receives careful superintendence.

It is proposed to open another similar school in the city. A Christian teacher has been secured for this purpose. A school of a higher order & for the benefit of the Caste people is still under deliberation. There is some prospect that such a school may be established & thus an influence exerted where all other means seem to fail.

The Church at the beginning of the year consisted of eleven members. In January of this year two were received to the Church on profession of their faith. One has received a letter of dismission & united with

Report

that the church at Ahmednagar consists
the present number of church members
twelve. There are also under the
care of the church nine adherents
children.

The catechists have been working in
connection with and under the
practice, we made their headquarters
in Sattora, but they have now been
sent out to the villages with their
families, to work their own fields
the people, so that they can
[illegible] the church. Cannot often come together. But
this is thought to be that the evil will be
more than compensated by the
greater usefulness of these native
christians in their own situations.

The church members and their
families residing in Bombay, together
with those who have lately come to
Bombay with it, are only enjoying the benefit
of a place furnished by the church
for the Sabbath, but they have their
work, some in business and some

selves & one with the Missionary & family. There is also a weekly prayer meeting among the females connected with the Church. A Sabbath School gathers the children of the Christians & other children from the Boy School.

A Sabbath School for Eurasian children, formerly under the charge of Mrs Munger is continued & gives promise of usefulness.

Christian & others are taught singing twice a week, with the object of preparing a choir for sustaining the singing at the Sabbath. A Melodeon or Harmonium would be of great service in the chapel. It might also prove sufficiently attractive to draw in those who are not charmed by the sound of the Gospel.

There is a sewing society among the Christian females. They meet once a week & make garments for the poor.

These humble means persisted in & with the blessing of God we hope may develope & mature these native Christian

Rev. Report Satara ~~District~~
Station for 1886.

Rev. C. Morris.

it there for a right service.

In view of the work to be done in
is District we most painfully feel
our insufficiency - The failing health
Mr. Dean makes it apparent that
the new & most interesting station
Bhaing will soon be left vacant.
A Missionary will at once be very
much needed for that place -

In this city & the surrounding
villages, a large native force is needed
to properly work this field & we pray
the Lord of the harvest that He will
raise up, among this people, many
faithful labourers, to gather in those
whom He has elected to everlasting
life -

An. Report Satara ~~Indian~~
Station for 1866.

Rec'd March 12. 1867.

Ack'd March 29 1867

Sholapur Dec. 31st 1866.

Revd Dr. Clark

My dear Sir,

With this closing day of the year I must send you a brief account of what we have done at this Station since last January. Owing to various causes our labors have been more irregular than usual. — After two months spent mostly in itinerating, it was thought best for us to have a change to the Hills for the hot season & this took us away three & a half months. After returning Ophthalmia kept me in the house another month. — Besides this I have recd much less assistance from my native helpers than usual. My chief assistant having heard of great fortunes suddenly acquired by others, left the work of the Lord, to engage in secular employment. — taking a contract on the new Railway beyond Sholapur. But from the first he was unsuccessful & in his haste to be rich he pierced himself through with many sorrows. After a time he was glad to return to his old place & I hope he may yet be a useful preacher. —— Our teacher Vittoba who labored so

acceptably at Kumbhari has been greatly afflicted in his family, & has been absent from that village more than half the year. His only son five years old was first removed by death, & soon after his excellent wife was stricken suddenly down with cholera. Vittoba had arisen very early in the morning & after a brief prayer with his family went to preach in a neighboring village. Returning at 7. he found his wife in the grasp of this terrible disease. He sent for me & I went immediately, but ~~but~~ it was too late to do anything effectually. She expressed her trust in Christ & died peacefully. — As it was not expedient for Vittoba to live there alone he returned to his former home near Khokha where he still remains. — I have been able to visit this village frequently & there is still a good degree of interest there. So in other near villages where I have been in the early morning or on moonlight evenings we always find at least a few attentive hearers.

I stated in last year's report that our regular

audience on the Sabbath numbered about 20. This year during the last six months we have ~~generally~~ had from 25 to 30, who attend regularly.

Besides the two services for preaching on the Sabbath I have a Bible Class attended by nearly all the members of the Church. We have been over the whole of the 1st Epistle to the Corinthians & much interest is manifested in this exercise.

Four or five persons have seemed at times nearly ready to embrace Christianity, but we have baptized only one convert from heathenism. He is a Brahmin of mature years. – a native of Ahmednuggur & it was in the streets of that city that he first heard of Christ. – from the converted gosavi Lakhiram. He often visited this preacher & decided then apparently to become a Christian. This was twelve years ago. But soon after, owing to afflictions in his family & also the death of this native preacher, he left Ahmednuggur for a distant city, where he engaged in the study of medicine, and thus being far removed from all Christian influences, he conformed to the world again. — Some years

after, he came to this region, with many other Brahmins to attend a great festival & after that he went to live in a village forty miles West of here, where he has ever since supported himself as a native doctor & a village school teacher. He came to Sholapur to see a sick man, & after his arrival, having heard that there were Christians living in the city he sought them out & soon his old impressions seemed to revive, with renewed power & he determined to become a Christian at once. He openly renounced caste & did all that he could do to show his sincerity. After several months of probation, during which time we had satisfactory accounts from others of his previous life, he was received to the Church. He has a wife & one son who remain with him & are thus brought under christian influence.

Several christians baptized in other missions have come here to live during this year, so that we have now more than 20 communicants at this station.

Our school at Sholapur - commenced in July - 1

has contained in all 25 Scholars. though the fear of christianity has made the attendance irregular. This school will be, I trust a direct & efficient mission agency, not only in bringing the pupils under christian instruction but in raising up helpers for this field.

Three christian young men are preparing to be teachers, one of whom expects soon to begin his work in a village twelve miles west of Sholapur.

We have received from Government a piece of ground near the mission house, upon which I have built a substantial school house & a teachers house. English friends have contributed more than ~~Rs~~ 300 towards the expense of these buildings.

All things considered I feel that we are now in a better position to exert a telling influence, than ever before: & with the help of our ever present & ever blessed Lord, we will do what we can.

We are feeling somewhat the effects of the climate, but I hope we shall not be compelled to leave before others arrive

to take our place. Time was when the embarkation of missionaries from Boston or New York was a common occurrence. When will those good old days return again?

Believe me

Most truly yours

C Harding.

For 1866.

Rec'd Feb. 25. 1867.

Ack'd March 20 Offer

Report of Sholapur Station, 1868.

The writer joined the station on the 13th Feb. 1868.

The Revd C. Harding left it on the 13th March for America. He sailed from Bombay the 24th idem. with his four motherless children. At Liverpool the little boy who had borne the journey very well up to that time, was suddenly taken ill and died. The father & his three little girls pursued their sad way & reached New York May 22nd.

Preaching. The work at the station has not been different from that in preceding years. We feel that preaching the Word is the great work of the Evangelist in a heathen land. We have endeavored to reach as many people as possible with the voice of the living preacher. Two assistants have been constantly employed in this way, & part of the year a third. In addition a teacher has taken part in the service once a day. We have thus had two companies of preachers each morning, & some of the time preaching in three places. Most of the year there has been preaching in the afternoons also. Other Christians also have been in the practise of going out on Sabbath mornings to villages in the vicinity to speak to the people as they should find opportunity.

On the Sabbath there are two services at the chapel in the city, and after the P.M. service there is usually preaching in front of the chapel to any who may gather there.

The numbers who attend these chapel services vary much. At times all our seats will be filled, and on such occasions half the au=
=dience consists of "outsiders," men not connected with the Christians. At other times none of this class come & remain through the entire service.

In addition to the chapel, there are about a dozen places in the city, & the camp bazaar, which are visited regularly, & some other places occasionaly, for the purpose of preaching. The numbers who listen vary much at the different stands, and also at the same stand on different days. I have had more than 200 listening in quiet, & I have spoken to an audience of less than ~~20~~ twenty. It is the excep=
=tion when we have less than 30, and ~~am~~ the average is full 50.

For a few weeks we had a lecture and discussions at the cha=
=pel on Saturday evenings. The room was always well filled, and the attendants were of the educated classes. The meetings were of much interest. I hope to resume them. A Thursday eve=
=ning lecture to the Christians has been well attended, & a good degree of interest manifested. A Bible class on the Sabbath, has been engaged in studying the Epistles, from that to the Galatians onward. From an hour to an hour & half has been occupied in this exercise.

The church. The church now numbers twenty five, an increase of four in the year. Three persons have been received by letter from other churches & two on profession of faith, and one, who left us some years since, has been excommunicated.
Three children have been baptized. The number is now eleven.

There are twelve members of other churches residing here at present, who worship with us. Some of these we expect will transfer their relation to this church before long. One of our number no longer resides here. Two are living at their village twelve miles from here, where they meet with many trials; but we trust they are holding on in the true way, & that they will yet appear as lights in that region.

Of the two members received on profession of faith, one had been baptized in infancy. The other is the younger brother of the brahman who was baptized last year, and on whose account the riot took place, as related in the report. At the same time when this young man was examined & received another man was examined as to his faith in Christ, & it was expected that he would be baptized on the same day. But the evening previous to the day appointed, he went away to his village to inform his mother & other friends. The mother was ~~grieved~~ very much grieved as a matter of course. He thought he might defer his baptism until she should be more quiet & ~~become~~ perhaps become reconciled to his course, so he stayed away from the service. He has not yet found the "convenient season", has not attended the Sabbath services, nor been to see me. Our Christians have sometimes met him, & he has always expressed his belief of the truth, & a purpose to join us soon.

Other inquirers have appeared, & walked with us for a time, and then disappeared. Near the close of the year a family of wear-ers joined us. The father & mother appear well, & desirous of learning. & we trust a good work has begun in them.

The state of feeling in the church has not been satisfactory all the time. We have endeavored to exercise "long-suffering," & to urge that "even as Christ forgave you so also do ye." The appearance is that of a growing interest in the truth, of increased love to Christ, and activity in His service. We hope that, as the result of such experi=ence, the evil remaining may be swallowed up, and one heart and one mind ~~will~~ become the rule.

A few members of the church are systematic in contri=buting for the support of the gospel. Others have yet to learn the blessedness of giving.

It has not been a year of ingathering. Yet we are not without encouragement. There is increased attention to the word spoken; a different tone is ~~used~~ evident on the part of those who op=pose & dispute, & sometimes a desire to hear about Christ is very manifest.

Schools. Schools have not prospered. Very few have at=tended at the school on the premises regularly, though a good num=ber have come in all. At the other villages, the "fear & opposition" spoken of in last year's report has prevented any regular school being kept up. The teacher at the village East has been employed as a preacher throughout the year. The state of things at the village was such that he thought there was little hope of good there, & he has resided there only a part of the year. Near the close of the year the quarrels seemed to have come to an end, & some persons expressed a wish that the teacher might return. The teacher at the village

West has had only an evening school of young men. Four of these come regularly & are making good progress. Four men from other villages have learned to read, with a little help from this teacher. He has visited their villages, & they have at times come to spend a day or two with him. Two of these belong in one village. One of these two has also taught another young man in his own village so that he now reads well. All these readers, & others in that vicinity manifest so much interest in the truth that we hope for good.

An old man, nearly blind, lives in a village about 8 miles beyond the teacher. He came led by his grandson, & spent a few days with the teacher. Then he went back to his village to tell his friends of what he had heard. He then came back again, desiring further instruction that he might tell the people still more. This occurred two or three times during the year.

Tours. In December we visited the villages along the road, & on each side, as far West as Punderpoor. We had interested audiences all along, & in the city itself, the seat of the great Vithoba. This is an interesting & hopeful department of our work. But it is little that we are able to do in this direction.

Labours among the women. Mrs Hagen has been in the habit of going to meet the women in various parts of the city, twice a week, and a beginning has been made in the way of employing Christian women as Bible readers. But a report of such labours will belong to the future.

The progress made the past year will seem very little,

but we trust it is true progress. If it be, the fruit shall yet appear.

A. Hazen

Jan. 19. 1869.

My dear Dr. Clark.

Above you have a copy of the Report for 1868 as presented to the Mission.

At first I thought of writing a separate report for your use, but as I call to mind what I have written you in regard to my work during the year I am not sure that it is necessary. You have the principal facts presented here, & some more details in previous letters. — Again, I may almost despair of finding the time necessary for writing another report. I have been wishing to write you by each mail since your last to me came, the (Sep. 30th) one written just before the meeting at Norwich. — but I have not found the time; and now I am preparing the draft of this letter as I am riding on the railway, going to Ahmednuggur to attend a meeting of our financial committee.

A long interval elapses between our regular meetings in ~~July~~ October and the next July. Each year there are questions arising at the opening that should be settled by free conference rather than by writing. But at this season we are all

so much occupied that it is difficult to get our com. together. At our meeting in Oct. I wished to have a meeting of the financial committee appointed, at this time, but it was left undecided. At that time we feared that the Fund. Com. would not be able to grant us all we had asked for as an appropriation for 1869. & that a meeting would be necessary in order to reduce expenses. This has been relieved by your full grant.

But our circumstances are changing. Some men fall out, others are needed; accounts need attention & reports, so that there is always work, which if not done by conference in committee must be done in the unsatisfactory way of writing. This morning at 9. I received a telegram from Mr Bissell that the other members of committee are coming in to Ahmednuggur. I left home at 12, and hope to be in A. soon after midnight (actual time 2. a.m.) & to be back home again Friday p.m. I have no doubt enough will be accomplished to warrant the outlay.

You ask in regard to the employment of Bible women.

Mrs Hazen has had one of the Christian women go with her, generally, when she has been to meet the heathen women in various places, in the city & the camp-bazar, but no one has been employed, as a regular thing till recently. At our meeting in Oct, we

arranged for a young married woman, long connected with the school, to engage in this service. She is slowly getting acquainted with the people, & we hope much good will result. But the work is new in this region, & we must be content with patient, up-hill, faithful work at present. We propose to pay her $3 to $5 a month, according as shall seem proper.

As she ought always to have company in her work we encourage other Christian women to aid her as they may be able, giving them small sums of money as may be necessary to enable them to employ some one to look after children while thus engaged; but ever keeping it before them that this is a work for Christ, and to be done for His sake.

I wonted ask the "Woman's Board of Missions" for a grant of $6.00, a twelve rupees, a month, for this purpose. We wonts employ a second woman, if the proper one can be found. The two to have $3 each at first.

My daughter has been quite a help to her mother in this part of her work. She often accompanies her, & helps in gathering & interesting the women, by her singing. She sings some of the native airs, which are better understood & of course more acceptable to the native women than our own. At times she has gathered the children & sung with them while their mothers would be listening to Mrs. H.

You ask about Schools. — At the time your letter came I requested Br. Fairbank to write you on the subject, as I thought you were under a misapprehension, and as he has had more to do with schools, & has been more successful in them than the rest of us. I presume he has written, or will write you.

All I need to say is that I do not know of an instance in which our schools occupy ground that the government wants to occupy. I would not be in favor of opening a school where it would seem to compete with any government school, or where other provision could be made for the instruction of the christian children. I am in favor of getting all the secular instruction we can through the government. I do not see how our present system in any way tends to uphold the ridiculous pretensions of caste. But at present the alternative is, of doing pretty much what we are now doing, or, of having no secular instruction for our children at all. Of course I would put this matter upon the people themselves as far as possible. When our teachers are teaching men, as in the case of the one in the West part of my district, as mentioned in the report above it seems to me they are doing good, & can be properly supported by our funds.

It is long since I have said anything on the subject of caste, in which you once professed an interest. An article appeared in a Bombay paper some weeks ago which states some matters very correctly. I thought at the time that you would be interested in it. I do not know who the writer is. I think his term the correct one, outcaste, but low caste as we generally use it. I think the practice of the Mángs which he refers to may refer to Guzerat or some other province than this. I have altered the spelling of some of the names, as you might not recognize them for the words which we use. I need not say that our mode of spelling is right!

I will hope to write you again soon. We are all well, and all the families of our mission.

Very truly yours

A. Hazen.

Closed at Ahmedabad
Jan. 21, 1869.

Mr. Wm. Wilson

Annual Report of the Sholapur Station, 1871.

Missionaries, Rev. and Mrs. A. Hazen; Rev. and Mrs. R. Winsor; (until November.) Rev. and Mrs. C. W. Park (from November.)

Church, Sholapur, Mr. Laxaman Rawji, Licentiate.

Outstations, Barsi, Pimpri. Six other native helpers, and three Bible women.

Statistics of the Church. No. I.

Membership - January 1st.	29.
Received on profession,	3.
" by letter,	0.
Dismissed,	2.
Ex Communicated,	0.
Died,	0.
Membership December 31st,	30.
Baptized Children January 1,	21.
Baptized in 1871,	4.
Died,	0
Came from other churches,	0.
Went to other churches,	1.
Received to communion,	0.
Number December 31st.,	24.

No. II.

Church Organized in 1864.

Pastor ~~~~~

Men 15; Women 14; Pupils 26. (January 1.)

Contributions - Rupees 25 " - " probably

Schools, 2; Pupils, 34; Baptized 14. -

Report.

Our Missionary work commenced in July; until that time I was wholly engaged in the study of the language, and hence was not in charge of any station, but we were then placed in charge of the districts to the north and west of Ahmednuggur. - At the October Mission Meeting, however, we were transferred to Sholapur; during the intervening time, occupied partly by two trips into the unworked region East of Ahmednuggur, preaching was carried on as usual by the helpers in the districts under our care; but we know of nothing, in regard to their work, that calls for mention here. - We accordingly confine our present report to the field which we now occupy, and of which we assumed charge in November. - The condition of the church at Sholapur is not such as it to be desired. - Party spirit still seems to run high; at least sufficiently so, as to hinder not only the progress of some in the church in the divine life, but also, to detract seriously from the efficiency of the Church as a body of Christian workers. We long and pray for better things

(Daily preaching in the streets of the city has been

~~continued~~

continued as heretofore.- Fifteen different sites are oc=
=cupied for this purpose, in rotation. We are not aware that
anything of particular interest has transpired, in connection
with this department of work at least since we have been
in charge of the station.- The work of the Bible women, of
whom three are now regularly employed, has also been prose=
=cuted as usual during the past year.-

The sunday visits to the women at the Jail, in
which Mrs. Hazen took much interest, have been kept up
by Mrs. Park and Mrs. Atkinson, so far as practicable.-
The women always listen with willingness to what is said,
and in other ways manifest a very gratifying appreciation
of the efforts which are made for their welfare.-

In regard to schools, but little need be said. The
station school, after a short vacation in November, opened
again in December, with an attendance of 23 pupils, and
a prospect of more.- The school in the city among the leather
workers, is also going on successfully, the attendance during
the month of December having been a little better than
during one or two months previously.- Both these schools
have faithful and efficient teachers.- The evening school
which was stated last year, was discontinued before we
took ~~the~~ charge of the station. In regard to the school
and the general aspect of the work at Pimpri, our out-station
12 miles west of the city we cannot speak very ~~diffi~~ definitely.

We have not visited the place, and the teacher reports nothing calculated to afford much encouragement. It is hoped that some other opening can be found for him early in the coming year, where he can be more useful than at his present place of labour.—

We spent the closing weeks of the year in tents, at Barsi and Wairag, places respectively 36 and 24 miles west of north of Sholapur. We remained at the former place for nearly a month, and at the latter not quite a week. Bhiwaji Parkoba of the Theological class arrived there in November to resume his work, which he left in June, in order to continue his studies at Ahmednuggur.— The school which we had there at one time had dwindled and died, and the teacher, Vithba Narayan, had given his time to preaching; but during our stay, he again gathered a number of pupils, and commenced operations once more as a teacher.— The school started off well, and the number in attendance, between 15 and 20 was encouraging; the scholars were mostly of the Mahar and Mangwadas; a fact which probably led to an effort, on the part of some Brahmans, to prevent our Christians from drawing water from the wells; an effort, however, which a prompt appeal to the Kamlatdar rendered fruitless. We regret to add, that in the course of a week from the time of commencing, the school had again dwindled to an attendance of four! Then are hopes, however of its revival.—

The work of preaching was vigorously prosecuted during

our visit at Barsi, as indeed it is constantly by our helpers there. A number of books were also sold by our two young colporteurs from the Ahmednuggur Normal School; and many of the gratuitous series were given away. - Opposition to the truth was manifested on the part of some, yet frequently our daily preaching was well received. - In the villages about Barsi, also, the people hear the truth with much readiness. Especially is this the case at ~~Dok~~ Pohatti, 6 miles east of Barsi, where there is a many, formerly a gurû, who declares his determination to become a Christain. - If he does, he may be instrumental in bringing some of his followers to a similar determination. - The importance of the work at Barsi can hardly be overestimated. - We rejoice in, and are grateful for, the signs of encouragement which we see. May they speedily expand into actual and blessed results. -

Wairag, a place of some ~~5,000~~ 5,000 people, also proved a most interesting place of labour. - Our preaching was very well listend to, and many books were sold. - We hope to make frequent visits there in the future. -

Chas. W. Park

Sholapoor. Ar. Report.
Rec'd Feb. 23, 1872.

a ith m

Statistics of the native churches of the Shimmungan mission for 1860

Names of Churches.	No. of members Jan. 1st	Rec'd on profession in 1860	Received by letter	Dismissed to other churches	Excommunicated	Died	Number Dec. 31st	Baptized children Jan. 1st	Baptized in 1860	Come from other churches	Went to other churches	Received to communion	Died	Number Dec. 31
Shimmungan 1st	95	18		8	4	2	99	77	21		5	7	2	84
" 2d	28	2			1	2	27	15	2				2	15
Tsuo	26	2	2	2	1		27	25	2	1			1	27
Tkhokan	58	26	2	19	1	1	65	69	12	3	6	2	2	74
Thingvay	21	21		21	1	1	19	16	6		8	1		13
Chunde	54	9		14		1	48	23	6		6	1		22
Lonei	13						13	7						7
Kolgaum	14						14	13					1	12
Dedgaum	27	6					33	20	2			2		20
Gahor	22	28	1	9		1	41	10	16		5			21
Pan Sugaum	11	6					17	7	2			1	1	7
Kendal		7	9				16		3	5		1		7
Wambowee			21				21			8				8
Thingave		2	14				16		1	6				7
Wadyaum			11				11			3				3
Tatral			6				6							0
Total	369	127	66	73	8	8	473	282	73	26	30	15	9	327

473 members + 327 children = 800

Statistics of membership of the churches from 1831 to 1860 in terms of five years.

Received on profession of faith to the church in 1831-1835.	9
Do. in 1836-1840	7
Do. 1841-1845	75
Do. 1846-1850	63
Do. 1851-1855	78
Do. 1856-1860	363
Total	595

Churches in 1860

Rec'd Feb. 20, 1861.

Act [illegible]

[illegible]

Statistics of the Churches in the Ahmednuggur Branch for 1861

Names of Churches	No. of members Jan. 1. 1861	Rec'd on profession	Rec'd by letter	Dismissed to other ch's	Excom'd	Died	No. of members Dec. 31.	Baptized children	Baptized children in 1861	Came from other ch's	Went to other ch's	Rec'd to communion	Died	No. of Bap. children Dec. 31.	Villages represented in each church.
1. Ahmednuggur 1st	99	12	2	8	2		103	84	8	2	11	1	3	79	8
2. do. 2d	27	4				1	30	15	1					16	1
3. Seroor	27	3				3	27	27	4			1	1	29	3
4. Khokar	65	6	5	9		1	66	74	13	3	2		2	86	13
5. Shingway	19	4		1	1		21	14	2				1	15	2
6. Chaunday	48	9	1	18			40	22	12	1	4		1	30	6
7. Lonee	13	1		2			12	7	1		2		1	5	4
8. Kolgaum	14	1					15	12	4					16	~~4~~ 5
9. Dedgaum	33	5	3	6			35	19	5		3			21	7
10. Cahoo	41	2	2	20			25	24	1		8	2	2	13	5
11. Pandhegaum	17	3				1	19	7	5				2	10	2
12. Kendal	16	5					21	7						7	5
13. Hambroon	21	5	1		2		25	8	1					9	2
14. Shingave	16	4					20	7						7	3
15. Nadgaum	11		1	1		1	10	3		1				4	4
16. Sitral	6	3					9		2					2	7
17. Rahoone		1	20	3		1	17			8	3		1	4	4
18. Newasse		2	13				15		3	12				15	5
19. Sonai		9	13				22		3	4				7	6
20. Padhegaum		3	10				13		5	2				7	4
Totals	473	82	71	68	5	8	545 members	330	70	33	33	4	14	382 children	96 Villages

Rec'd March 6. 1862

Ack'd July 16.

A

Report of the Church at Kendal for 1869.
By Rev Jazaram Barsè Pastor.
(Translation)

In addition to the Sabbath services a weekly prayer meeting is held, and some of the brethren also come together for the daily reading of the scriptures. Besides this the people of this and the neighboring villages have frequent opportunity to listen to the truth, to which they give good attention. They are convinced that Christ is the Saviour of the world, but for fear of men they do not receive him.

There is a catechist connected with this church, living two miles and a half away. He spends his time in preaching to the people, and, being an old man, large numbers of women listen to him. Thus men women and children have an opportunity to listen to the truth.

One young man has been received to the church during the past year. He is my own younger brother. The history of my fathers family is very painful. Nearly all were once professing Christians, but they have forsaken the Lord. My father married his children by Hindoo rites and afterwards died impenitent. My mother still continues in a state of impenitence, and my elder brother, who was formerly employed in Mission service is following the example of my father. Such was the fearful condition of the family in which this younger brother was living. But it so happened in the providence of God that he was taken

sick and brought nigh unto death. I was with him at that time, and kneeling by his side I offered this prayer, "O! Lord, Restore him. If thou wilt restore him then perhaps he will turn to thee." God heard my prayer and restored him, and I afterwards told him of my prayer concerning him, and how God had answered my request. I urged him with tears and weeping to seek the Lord, and he was brought to repentance and to the determination to seek the Savior. I brought him to my own house and he has been for seven months under my instruction. The symptoms of disease were still manifested and he employed various remedies and was at last restored to health. When I see how God has heard my prayer both concerning his spiritual and his bodily disease, I am filled with wonder and joy.

The deacon of this church has died during the past year. He was the first one in this village to become a Christian, and through his efforts a schoolteacher was brought here, and this church was afterwards organized. He was earnest in making known the Gospel and the fruit of his labors was abundant. — For five years past he has been afflicted with a terrible disease yet in the midst of his sickness he did all in his power for Christ. During the past year he has been confined to his bed but has nevertheless been very useful in giving advice to the church. All were ready to listen to him. He was very fond of attending prayer

meetings, and in time of his greatest suffering he never neglected family prayers, or murmured against God. He often said that God had sent this sickness upon him for his good. His end was peace and joy. We feel that a pillar of the church has been removed and we mourn at this; but we rejoice that he has finished his work and entered into his rest.

Report of the Church at Panchegaw for 1869.
By Rev Sazaji Ratwad, Pastor.
(Translation)

There are eighteen communicants in this church, but on account of the hard times and other reasons some of them have gone to other places. Those that remain have been faithful in the performance of their church duties.

I have preached the Gospel in this and the neighboring villages to 1879 men and 382 women during the year. They listen attentively, and look for me at the usual time of my coming.

A great change has taken place in this village within a year past. One year ago we took measures to have a Christian Kirtan here and invited the people of the village to attend, but they would not come. We also asked the patil to give us a place to have the Kirtan in the village, but he would not give it.

This year, however, when the kirtan came the people were greatly rejoiced, and begged that we would have it in the village. They gave the village rest-house for the kirtan and about 300 people were assembled to hear it. They listened with great interest. That there might be no disturbance the patil and some other principal men undertook to keep order, & when the exercise was over all declared that it was very good.

In like manner when Rev. Mr Bruce brought his magic lantern they were very glad & gave the chowdi for the exhibition. The people came from five surrounding villages to see the pictures.

The village people have shown great respect for the Christians. They have given a building spot for a chapel and are ready to assist in building. They are desirous that a chapel should be speedily erected. The patil gave his own cart and bullocks and men to assist in bringing the timber from a neighboring village.

We rejoice to see this great change which God has wrought in this people. Nevertheless we are pained to see that none yet turn unto the Lord, and our faith sometimes almost faints. At such times we desire encouragement from the promises of the word of God.

Rendal and Panchagani
for 1869
Rec'd March 31. 1870.
Rev. D. Coch
Mrs Ewing

Report of the 97 Thorter church

Although the past year was one of scarcity and high prices on account of the want of rain and the consequent failure of crops yet we have to thank the Lord very much for his mercies during the year. We now rejoice in the prospect of an abundant harvest in the coming year and hope that it will bring with it many spiritual blessings.

Two of the members of this church were removed by death during the year, three have received letters of ~~dis~~ dismission to other churches and two have been received on profession of faith so that the whole number in connection

with the church at the end of the year is thirty three. Two of those who have joined the church were excommunicated some years ago for marrying their children in the Hindoo way. It is a matter of rejoicing to see the wandering sheep returning one by one to the fold of the true Shepherd. Among the rest are the blind man and his wife about whom I spoke in my last report. He is very fond of hearing the scriptures read and explained and has committed to memory several chapters of the Gospel of St. Matthew. For some months, he together with his wife and a few other women daily received instruction from my wife.

Besides preaching at stated

times in the chapel here. I have kept up a regular weekly service at Bhoker where I always had large and interesting audiences. The Patel of that village who has been very friendly to me often called me to his house to hold conversation on the subject of religion. He has lately expressed a desire to subscribe to that excellent religious periodical the Dnyanodya

I performed 36 Kirtans during the year in twenty different places and by this means alone proclaimed the Gospel to about nine thousand persons. Although I have no permanent fund to defray the expenses of the Kirtan yet I am thankful to several gentlemen for their kindness in contributing for its support from time to time.

Report of Khokar Church
for 1869.

Rec'd, March 31. 1870.

Ack'd Aug 20

This report is forwarded as received from Rev Hussimbaksh Mohamed, in his own English, and his own handwriting.

H. J. B.

Report of the Church at Rahuri 1869

By Rev. Waneram Ohol, Pastor.

(Translation)

1. The number of members of this church, male and female is twenty four. During the past year six young men have been received by profession of faith, and one has been received by letter from the Khokar church. During the year none of the members of the church have died, and none have been excommunicated. One only has taken a letter of dismission & recommendation to another church. We praise God therefore for granting us so great an increase.

2. The whole number of baptized children under the watch and care of the church is at present 25. Five children have been baptized during the year and six have come with their father from another church. Among these children there have been no deaths during the year, but God has graciously kept them all in safety.

3. (This paragraph about the regular meetings for worship is almost precisely the same as that published in last year's report.)

4. I very often go into different parts of the village for the purpose of giving instruction. At such times the people generally listen attentively to the truth, and many things they acknowledge to be true and apply to themselves. They are coming to understand much more of the Christian religion, and their faith in Hinduism is gradually diminishing, (literally, "flying away.") The past year has been one of abundant rains & large harvests, and the people are therefore rejoicing. Many are now convinced that it is God who bestows these blessings upon them. There are five or six inquirers here, some of whom we hope will soon acknowledge Christ before the world.

5. A good number of the members of the church give regularly a tenth of their income for the support of the pastor while others are intending to give the whole amount at once. Besides this several Gov't officers in the village have month by month given for the support of the church.

6. Finally my request to all who read this report is that they will pray the Lord in behalf of this church that it may grow in numbers and in grace.

Report of the Church at Gahn for 1869
By Rev Vithahn Bhambal, Pastor.
(Translation)

The past year has been one of greater blessing than the previous one, for God has graciously brought three persons into his fold. We rejoice in this and also that, with one exception, all our number has been kept in mercy.

2. We have also great reason to rejoice and thank God in regard to the one whom he has taken from us. For nine years he had been a member of this church in good standing, and although he could not read, yet he loved the Saviour, & his faith was strong even to the last. x x x x x x x x x x x x x x

3. The members of the church are manifesting more and more interest in hearing the Scriptures read and in prayer. In former years they had little concern about keeping the Sabbath, but of late they are feeling more the necessity of spending that day in the worship of God. Several brethren are in the habit of coming from other villages for worship. I rejoice in this and pray that God will give them the gracious influences of the Spirit day by day.

4. One sad thing in regard to this church is that the members having promised to give a tenth of their income do not fulfil their promise. I ask

them why they do not pay their tithes they reply; "We cannot pay an account of the hard times." There is some reason for this excuse for for two years past the people have suffered great difficulties. They have experienced such hard times that some have been obliged to live for days on a few green herbs. But, thanks be to God, he has removed those days of distress and brought days of rejoicing. He has left the Christians no room for offering their former excuse and I pray that the spirit of benevolence may spring up in their hearts.

5. The Gospel is often preached in this and the surrounding villages and the people are increasing in the knowledge of the Gospel and of our Lord and Saviour Jesus Christ. They listen with much more pleasure than formerly, and not only so, but when their friends from a distance come to them they tell them of the Gospel, and discuss its merits in the same manner as the Christians do. Very many are convinced and confess that idolatry is not only of no avail, but that it is actually wrong. The same is true of caste. Many are convinced that it is wrong but for fear of the world they observe it.

The field here is large and ready for the harvest, but the laborers are few. Pray ye therefore the Lord of the harvest that he will send more laborers into his harvest.

Nathan and Jane Rice to Mary E. Marsh
A. M. C. March 31, 1870

Report of the Church at Wambori for 1869
By Rev R. V Modak, Acting Pastor.
(Translation)

Three persons have been received to the church by profession of faith during the past year. Of these one is from the Mang caste, the brother of one who was received several years ago to the church in Ahmednuggur. From the time I came to Wambori he has attended church regularly, and has often expressed a desire to unite with the church; but in the early part of the past year he accompanied me to the Southern Marathi Country, and on the way we continually conversed on the subject of religion. He also saw the churches connected with the German Mission there, and he resolved to delay no longer the consecration of himself to the service of Christ. He united with the church after our return from there.

The second person received was also from the Mang caste and has been for several years a candidate for admission to the church. Not until recently however did he fully resolve to become a Christian. In his case was illustrated the scripture passage, "In the morning sow thy seed, and in the evening withhold

not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The third person was from the Maha caste and like the former was a candidate from my first coming to Wamburi. But he afterwards became so careless and trifling in his conduct that I despaired of his becoming a Christian. His father and two brothers were Christians, and at length his father and one brother were taken sick and died in the faith. During their sickness they urged him to become a Christian, and he afterwards manifested a strong desire to be received to the church. Remembering his former instability & trifling however the church delayed receiving him for about ten months.

The advantage of not receiving candidates to the church until after a long trial is apparent. Looking at this church as a whole the conduct of the members recently received is much better than that of many of the older members. Many of the older members are not only careless and trifling, but it is often necessary to rebuke and discipline them. It has often also been necessary to excommunicate them. Thus during the past year, two persons who were formerly suspended have been excommunicated.

During the past year, as before, I have, at the request of the Mission lived in Ahmednuggur and have therefore spent but a single Sabbath in the month at Wamburi.

On the other three Sabbaths of the month the teacher at that place has conducted the services. On the three or four days that I spend there monthly, I am accustomed to preach each day morning and evening.

The church appears to be growing in grace. The conduct of nearly all during the year has been remarkably good and they have contributed more than formerly for the spread of the Gospel. Two persons, indeed, have resolved to give a tenth of their income, and have done so up to the present time. The church has also passed the following resolution; viz. "That we will utterly discard the custom of our fathers of going to the houses of the Hindoos on their festival occasions, for the purpose of asking bread. Moreover if our relatives or caste people invite us to their feasts or idolatrous funeral ceremonies, we will not go; for all these feasts are connected with idolatry, and by partaking of food offered to idols it will appear to others that we have respect for those idols."

This is a very difficult thing for these poor people to do; for their worldly condition is such that they are always poor, and are never able to have very nice food in their own houses. They were therefore accustomed to receive with joy and divide among themselves the fragments remaining from the abundance

of the rich, on their festive occasions. But the eating of these fragments is degrading, and by eating the remains of their idol feasts they show respect to the idols. So resolve on this account that though they have a hereditary right to share in these things, yet that they will cast them all away and be satisfied with the bread and salt that God will give them, is no small self-denial. We praise God therefore that these Christians have been able to make such a resolution, and we pray that He will keep them from the temptation to break it. For if these poor people can carry out such a resolution, it will be a stronger rebuke to idolatry than could be given by a thousand sermons, or learned discourses.

Vaubieri for 1869.
Rec'd March 31, 1870.
D. C. Mason

Report of the School for Catechists at Ahmednuggur – for the year 1861.

This school is designed to supply the Mission with agents for carrying on its work of evangelization, & also to meet the wants of the native christian community by furnishing educated young men, prepared to become pastors of churches, teachers of schools, & catechists. The course of study includes the higher branches of Mathematics, Natural Philosophy, Astronomy, the Bible & Moral Science, & English taught as a classic. This last is taught only to those who have already ~~attained~~ made good attainments in the vernacular. During the past year there have been about thirty scholars in regular attendance. For seven months of the year also eight members of the Theological Class were pursuing their scientific course in connection with the school for Catechists. In the same building is a primary school in which the smaller boys of Christian parents, & a few others who have asked the privilege of sending, are taught reading & the elementary studies preparatory to entering the Catechists' school. This has been under the care of Miss Farrar. On account of her illness during the last few months Mrs. Birsell has had charge of it. Four of the boys have been received to the higher school in the past year. The general deportment & progress of the students in the school for Catechists during the year just closed, has been good. I regret to say there have been two exceptions, & they were dismissed from the school.

The importance of this Institution in connection with our Missionary work can hardly be over-estimated. Young men & lads of promise selected from the twenty churches in this & the surrounding Districts are here brought together, & receive that instruction & discipline of mind which will fit them for future usefulness. The degree of proficiency to which each one should be carried must depend upon the age, talents &c. of the student, & the work for which he is to be fitted. Some of them are already somewhat advanced in life, & have the care of a small family, when they come under christian influence. Then it may be best to instruct so that they can read & expound the Bible to their country men, or teach a village school, without taking them through a long scientific course. Such men often make our most efficient & faithful catechists. Others who commence earlier in life, may receive a more thorough education, & be fitted for positions of greater responsibility & usefulness. Most of those received to the school are members of the church, others are the sons of christian parents - children of the covenant. The parents when able are required to support their children while attending school, but most of them are too poor to do it. About three fourths of those in attendance the past year have been supported, either wholly or in part, by the funds of the Mission.

There is a call for these young men

to occupy posts of usefulness in the surrounding Districts much faster than we can furnish them. Six of those studying last year are now employed as teachers or catechists in as many different villages. Sometimes members of the school are employed thus several months in the year, & allowed to spend the remainder of the time in study. At the meeting of the Ahmednuggur Mission in June, a number of boys were examined for admission to the school, & several were approved, but before this action had been carried out, intelligence from the secretary of our Society indicating the low state of the treasury led to its reversal & several of those in attendance were designated as the first ones to be dismissed if we were forced to such measures of retrenchment. The timely aid of the friends of missions in this country saved us from this last step.

When we consider for what a paltry sum a young man can be supported in this school, & what an urgent call there is for such christian men as laborers, we can but regret that so many of those who make application & are deemed worthy of aid must be refused. Two or three rupees a month support a single person, four or five rupees support a man with his wife. And by spending from two to four years here they are fitted for a life of usefulness. A larger expenditure of funds in this department of labor would promise a richer harvest of fruit. With these suggestions this Institution is correctly commended to

the prayers & generous impulses of the friends of Christ.

Besides the general oversight of the school, I have spent three hours a day in teaching the more advanced classes. I preach once each sabbath in the chapel of the Ahmednuggur 1st church where the school attend, & between the two services a "Sabbath school" is held, in which the pupils meet for an hour to recite passages of scripture, & be questioned as to the meaning of the same. A prayer meeting is held each Tuesday to seek for a blessing on the school, & on those who having studied here have gone out to engage in the service of their master.

The wives of some of the young men in school, the mothers of others, who have come to take care of their children while studying, & some other women living near have formed a large class of females to whom Mrs. Bissell has given religious instruction, & whom she has taught to read & sew.

L. Bissell

Ahmednuggur
Jany 1862

Rec'd March 24. 1862
Ans'd July 1862.

Report of the School for Catechists at Ahmednuggur.

This school opened at the commencement of 1862 with thirty one scholars, & five were admitted afterwards, making the whole number in attendance thirty six. All but one of these were in regular attendance till the close of the academical year. The general deportment of the students, & their progress in their studies have been commendable. A marked improvement has taken place in the order & quiet observed during the hours of study. No case of dismissal or severe discipline for misconduct has occurred within the year.

The members of the Theological Class were pursuing their scientific course for seven months as in the previous year. The Primary school for the smaller boys has been continued & numbered from 20 to 25 pupils.

Eight of those attending the Catechists school were young men with families, & while residing here their wives enjoyed advantages for religious instruction which they could not have had at their villages. One of them also had two boys in the Primary school.

In all efforts for the improvement of the school I have had the hearty co-operation of the assistant teachers, & though fully competent to teach the classes

committed to them. they have also been pursuing one or more studies most of the year. They will I trust soon be able to take the entire charge of the school & give instruction in any science required.

The religious interest in the school the past year has been such as calls for grateful mention. Though nothing like a marked revival has visited us, yet by the blessing of God on the means of grace employed, eight members of the school have been brought into the church. The Sabbath school for Bible instruction & the weekly prayer meeting have been kept up with interest. At times I have held meetings for conversation & prayer with those who were not members of the church by profession, giving a few moments to each individual. This furnishes an opportunity for becoming acquainted with their spiritual state, for answering questions & giving such instruction as seems needed. Two of the elder boys at one time came to me of their own accord, & asked for such conversation. I appointed them a time, & told them to bring any of their associates also who might wish to come. Eight persons came & the meetings were continued weekly for some time. Of these eight, who were received to the church, two are

the sons of our beloved brother Sheik Daud who died in 1860. His earnest prayers for his children God has remembered & answered. Two others are orphans. Two are the sons of Catechists now laboring in connection with the mission, & the remaining two are the sons of private christians in the village churches. At the close of the year there were but eight boys in the school who were not members of the church, & of these only three were receiving aid from the mission.

Near the close of the year the Theological Class united with the school in tendering a tribute of respect & affection to their teachers. The addresses made on this occasion & the kind feeling manifested were very gratifying, as they showed that the students cherished a warm affection for those who had been their instructors, & that the efforts of the missionaries to educate ~~them~~ & fit them for usefulness were gratefully appreciated.

Four young men have been sent out to take charge of schools, or labor as catechists, with the expectation that they would not return to the school the coming year. Others are employed in the same way for a few months who will then be permitted

to resume their studies. This plan enables the missionaries to test the energy & working talent of the young men, & thus to decide who among them are most likely to profit by a longer period of study. The students also learn their own deficiency, & return to the school with a new relish for study, & a new sense of its importance.

The number of candidates applying for admission to this school, & worthy of being adm. is yearly increasing. This is the result chiefly of our system of village schools with christian teachers. A few years ago we often admitted those who had no education or could barely read. This year many of the candidates were already well advanced in their studies, could read & write both the Bálbodh & mod characters, & had made considerable progress in Arithmetic. The high price of grain & increased expense of living in Ahmednuggur have made it necessary for us to increase the allowance to those who are dependent upon mission funds for support while pursuing their studies. This of course diminishes the number of those who can be received. At our mission meeting in October it was ascertained that the increase of expense was so great, that the appropriations for the coming

year, even if they should equal the estimates we had sent home, would only suffice for the support of the students already in the school. We could therefore only say to the fine class of candidates, that their examination was satisfactory, & we would be glad to receive them, but at present we had not the funds needed to support them. This we did with a sad heart, but at the time there seemed no other course before us. But the Lord provided help in an unexpected manner. The fact that we had no funds for the support of these candidates was stated in a notice of our anniversary meetings in the Bombay Guardian. There it met the eye of a native gentleman of large means & liberal heart. He wrote a note to the Editor of the Guardian, intimating that he was willing to assume the support of several of these young men while studying. And after conference with him he offered a sum which enables us to bring in ten of those examined, & continue them in school for two years. This unlooked for help, while it rebukes our weak faith, has greatly encouraged our hearts. We acknowledge the good hand of our God in it, & notice with pleasure the source from which He sent us this aid. It tells

us that there are some among the enlightened Hindus who appreciate the efforts of missionaries to benefit their countrymen, & we accept it as a pledge that the day is near when many of the wealthy natives of this land will come forward & give joyfully of their abundance to promote this good work.

Lemuel Bissell

Report of Catechist School & Ahmednugur
Rep Oct 32

Extract from the Report of the Ahmednugger Normal School.
(Copy)

"Report of the Committee appointed to conduct the examination of the Ahmednugger Normal School.

There are three classes in this Institution, and each of them was examined in the studies pursued during the year.

The Senior Class was examined in Reading, Writing, Grammar, Mapping, Teaching, History of India, Religious Knowledge, Algebra, Mechanics, Geometry (three books), and Astronomy.

The Junior Class was examined in Reading, Writing, Grammar, Geography, Arithmetic, History of the Mahratta country, Bible, School Management, Algebra to Simple Equations.

The Preparatory Class was examined in Reading, Writing, Geography, Arithmetic, and the Bible.

A full week was devoted to this examination which was conducted by written questions and answers, in a manner to test effectually each one's knowledge of the different studies. The answers handed in by the Students were carefully examined, and marked according to their merit, on a scale in which 100 indicates a perfect paper. Lists of questions and the results of each examination in a tabulated form, are submitted with this Report.

Account of Catechist School

We note with special pleasure the familiarity with the Mahratta Country and with the Bible, shown by the Students of the Junior Class. The average of the class of sixteen was 73 in the Bible and 85 in History. The papers generally were neatly executed, and there was a marked improvement in penmanship.

The highest average reached by anyone in the Senior Class for all the studies of the year is 79. The highest in the Junior Class is 83. Those of the Juniors whose average is below 50 are not allowed to enter the Senior Class in the coming year. There are four who failed to reach the required standard.

We hesitate not to say that the examination showed such thoroughness in the system of training, and such progress on their studies by the Students, as are rarely met with in this country. The Institution should be at once provided with a suitable building & furnished with whatever will increase its efficiency. Thus endorsed, under its present energetic Principal, Mr Haig, it would turn out a class of trained Teachers who would soon raise the characters of the village schools in this Presidency, both morally and intellectually, far above their present standard."

Ahmednuggur Dec. 1867

(Signed) "S. B. Fairbank.
"Samuel Bissell.
"H. J. Bruce

Examining Committee.

Ahmednuggur Herald Office
Dec. 1867. Recd. Feb. 18. 1868.

Report of Schools in the Mahratta Mission – Feb. 1868.

Under the care of Rev. L. Bissell –

No. 1. Ahmednuggur Normal School.

Mr. J. S. Haig Superintendent – Salary from the Christian Vernacular Education Society –

1st Asst. teacher Sudámáyee – Salary Rs 420.

2d " Dagadobá – " 200.

Students forty five, receiving from one to six rupees per month ——— 1500.

2120.

A majority of the Students are Christians or the sons of Christians. When a Hindu is received it is for some special reason connected with his interest in Christian truth, or progress in his studies – Daily morning devotions are conducted in the school which all are required to attend, & the study of some part of the Bible is one regular lesson throughout the year. On the Sabbath the students attend religious worship in the Chapel of the 1st Church, & a Sabbath school between the chapel services.

No. 2. The Girls' Boarding School at Ahmednuggur – Superintended by Mrs. Bissell –

Krishnaráv Teacher – Salary Rs 384.

Twenty seven girls, twenty one of whom receiving from one to three rupees each – amounting to Rs 600. Christian instruction much the same as in the Normal School – A prayer meeting is held one afternoon each week in the School.

No. 3. Station School at Ahmednuggur –
Thirty girls & twenty five boys –
Jizuba, teacher of the girls – Salary Rs 114.
Panduba, teacher of the boys " 114.
Fifteen of the boys & girls supported at an expense of 300.
528.
Daily prayers – Catechism, & bible lessons, also Sabbath lessons –

No. 4 – High Caste School at Ahmednuggur –
Thirty Scholars – Bhiwajee, teacher, Sal. Rs 200.
The teacher is an earnest Christian – Boys attend Chapel on the Sabbath – are taught catechism & read Christian books – some pay a small fee –

No. 5 – School among the Mahars at Ahmednuggur –
Hari Vidáte, teacher – Salary Rs 120.
No. of Scholars varies from 15 to 20. The sch. house is used as a preaching place Sabbath mornings. The boys are taught the Lord's prayer, catechism & portions of Bible –

No. 6. School at Wadagáv, 5 miles N.W. of Ahmednuggur. Chimájee, teacher – expense of school Rs 150. Children of high & low caste people come to this school. No. of pupils varies from 12 to 20 at different seasons of the year. Children are taught reading, writing, Arith. & Geog. also the Lord's prayer, Catechism & Bible lessons.

No. 7. School at Pimpalgáv, 6 miles N. of Ahmednuggur. Commenced in Jan. 68 – Twelve pupils attend – Hari Gyánobá, teacher, expense of school Rs 100. The teacher is a graduate of the Normal School, & has just commenced his work among the Mahars – Both he & his wife are members of the church – Christian instruction as above.

No. 8. School at Bhingar – two miles east of Ahmednuggur – fifty scholars, boys & girls – commenced in Jan. 68 by Bhágá, another graduate of the Normal School. Annual expense Rs 100 – I think ¼ to ½ of this may be collected in fees paid by the children. But many are poor, & will pay nothing. Christian instruction as above –

No. 9. School at Seroor, 30 miles S.W. of Ahmednuggur. 12 to 20 scholars – Teacher, Abájee – expense Rs 140. Religious instruction as above, & also by the pastor of the Seroor church, who preaches there on the Sabbath –

No. 10. School at Kolgaw - 20 miles S. of Ahmednuggur - twelve scholars - teacher Ramajee - Christian instruction as above. & also by the pastor of the church who lives there - Expense Rs 100.

No. 11. School at Nágápoor, four miles N. W. of Ahmednuggur - 15 to 20 scholars - High caste & low caste unite - commenced in Jany 1868 - Expense Rs 60. in addition to what the people give.

No. 12 - School among the Máhárs at Mándogan. twenty miles S. E. of Ahmednuggur - 10 to 15 scholars - (not supported by the Mission) Teacher

Expense Rs 75. besides what the people give. All the above schools are taught by Christian teachers, & we try to impress upon them the importance of being preachers of the gospel as well as school teachers - Sometimes our chief aim is to have a catechist stationed in a certain village. But to go as a teacher gives him favor with the people, & if a few of the children of the place become readers it is a great thing gained - The teaching a few hours does not interfere with his preaching - Often it helps, as the school gives him the nucleus of a congregation.

Schools in charge of Rev. S. B. Fairbank -

	Name of Village -	Name of Teacher	Boys	Girls	Total -	Annual Expense
1.	Wadále - School Station)	Shetibá Gáyakawád (Instruction also by Mrs. Fairbank daily for several hours when not out on tours -)	13	13	26	Rs 400.
	(Common Schools)					
2.	Karazgáw	Vithobá Gáyakawád xx (See next page)	15		15	140.
3.	Khedle	Laxaman Bhárashankar	1		1	110.
4.	Sonái	Dájíbá "	14		14	87.
5.	Shingave	Játyábá Gáyakawád	7	2	9	125.
6.	Khospûri	Chandrabhán	6		6	110.
7.	Chánde	Bapûjee Chándkar	9		9	100.
8.	Dedgáw (new)	Bálájee Ankáipagár	11	4	15	150.
9.	Bhende	Kánhobá Hiwále	8		8	123.
10.	Hiware	Haribá Thorát	11		11	100.
11.	Khokar	Jáyarám Shilake	7	5	12	150.
12.	Belápûr	Thamáje Rátwad	9		9	165.
13.	Panchegáw (new)	Pûnájee	10		10	124.
14.	Jákali	Sakharám - Cong. S.S. Wellfleet, Mass. contribute for this School.	10	2	12	140.

(Mr. Fairbank remarks) In all these schools there is regularly an exercise of reading the Bible with questions & explanations, & with prayer - & generally the teacher has evening prayers with his scholars - The scholars

commit to memory the Lords' prayer, the ten commandments, & the catechisms prepared by the missionaries, & are trained to answer questions on the parts of scripture & tracts that are read. They are also taught to sing, & for this commit the hymns to memory, to some extent.

In addition to the above, in the Station School the scholars daily commit to memory a verse of the New Testament, & afterwards write it off without the book under the eye of the teacher. The more advanced scholars are trained to question each other on topics of Scripture history.

I have reported for January of the present year, as I have not the means of making a complete report for 1867. Last year was a famine year, & there was no resident Missionary in the district. The schools have filled a little since our return, & there will be more scholars from March to June inclusive than there are now.

** Laxamon at Khedle had some Kunabi [cultivator] boys as well as christian children in Dec., but some trouble about caste occurred, & his school was broken up – He is a good teacher.

Schools under the care of Rev. H. J. Bruce.

	Name of village -	Teacher's name -	No. of Scholars.	annual expense.
1.	Rahuri - Station School -	Sonájee Makásáre -	20	Rs 360.
2.	Rendal - (This school is supported by the Cong. S. S. of Fishervile N. H.)	Ahylájee Mukindá	9	125.
3.	Gahu - (new)	Bhawáni Rábájee	9	100.
4.	Sátrál -	Yesoba	9	120.
5.	Pimpari -	Sagadobá Bárse -	10	115.

(Mr. Bruce remarks) These schools are small, many of them hardly worth supporting considering the number of scholars only - but the teachers are all employed in preaching in near villages in addition to their school duties - [Though not so stated here, I have no doubt the catechisms & Bible lessons are taught in these schools the same as in other districts - S. Bissell]

Schools under the care of Rev. C. Harding.

1.	Sholapoor - Station School -	Vithu Náráyan	8	120.

(Mr. Harding says) "We have had 20 or 25 different scholars during the year, but the average attendance would not be more than eight I think. The older boys went through the 2d Catechism, & the "Evidences of Christianity" (Tract Soc.)

& had daily reading in the New Testament. The younger boys study the Mission Catechism a "Lambs Fed" -

2- Pimpari - Devarav - Rs 100.

This teacher has had on his roll at one time 29 names, & two or three others have since attended for a time - But these scholars have been very irregular, the larger part studying only in the evening now & then, & occasionally in the day time when they had leisure. Ten or twelve adults have studied more or less. At present four or five boys come to him in the evening, & as many adults occasionally. None of the scholars have gone beyond reading, writing & a little Arith. The religious instruction is given by the teacher, reading & expounding the New Test.

3. Kumbhari - Vithoba - 144.

Four boys or young men come to study in the evening - they are learning to read, & the religious instruction is the same as above - It is the day of small things - It should be remarked that these teachers spend a part of their time each day in preaching either at the village where they teach or in neighboring villages -

Schools under the care of Rev. A. Abbott -

1. Station School - Satara.

Teacher, Anajee - 24 scholars -

Teachers pay Rs 150. Six or eight of the pupils receive a partial support from the funds of the mission - at present four of them are members of the church. The school is opened & closed with prayer - Scholars attend Sab. School, & the weekly prayer meeting. They also receive instruction from the missionary's wife three or four days in the week.

2. School at Rowtee - 20 miles north of Satara -

Teacher, Ramábai, wife of Catechist - Scholars 15. Expense one rupee per month for every three scholars - (or Rs 60. per year.) - The school was commenced about ten months ago. Scholars all Mahars & Mangs (low caste). Religious instruction, prayers & reading the Scriptures by Rávajee the catechist, & husband of the teacher.

3. School at Bhuing - Teacher, Bábájee, recently converted, Koonabee by caste - 14 scholars all the children of Koonabees. Religious instruction, school opened with prayer, reading Christian books, preaching by the Catechist from Rowtee once in a fortnight. Teacher receives Rs 6. per mo. (annual expense Rs 72.) But is paid by private subscription -

Two other schools are reported by Mr. Abbott, but are now suspended, one for want of a teacher, the other for want of scholars -

This completes our list, making about 37 schools in all - I fear the style of reporting may not be such as you will approve, but there is so much variety that I hope some of it will be near what it should be. I am responsible only for those under my care. The others I have copied as they were forwarded to me - It seemed unnecessary to repeat in regard to each one what might be said of nearly all - There are often particulars connected with the origin of a school, or the conversion or character of the teacher, which would interest a sabbath school supporting him & his school - Should any of these be thus adopted, such facts may give interest to future Reports.

Notwithstanding the small number of scholars in many of our schools, when the fact is taken into account that the teachers are all christians, & preachers of the gospel in their own & the near villages, we see that they constitute an important part of our agency, & that to close them would be to greatly contract our work, especially in the rural districts. S. Bissell

Rec'd. March 27.

Ahmednagar Normal School

Entrance Examination

Reading. Simple narratives.
Writing. Simple Sentences pen dictation. Bal.
Arithmetic. Four fundamental Rules, Cal. & same Mental.

Junior Class Entrance Examination or Studies of the 3d or Preparatory Class.

Reading. Sequel to III Reader.
Grammar. Beginners. Parts of Speech in Lessons
Writing. Word & Bal book pen dictation.
Arithmetic. I. Part - complete bal.
Geography. of Bombay Presidency & General.
Bible Lessons, a Gospel. Some Historical portions, a Catechism.

Over.

Senior Class Entrance Examination or Studies of the 2d or Junior Class.

Reading. Fourth Book
Grammar. Analysis Parsing
Writing. Mod. & Bulbodh. Essays &c
Hints on Education. Part I.
Arithmetic Parts II. III.
Algebra begun.
Geography of India & Universal.
History of Maharashtra.
Bible Lessons. The Historical portions &
Gospel. The Second Catechism.

Studies of the Third or Senior Year.

The First Class.

Reading. Evidences of Christianity.
Selections from Macaulay's Poetry.
Writing Essays. Discussions.
Algebra. Through Proportion.
Geometry Books I. & II.
Astronomy
Mechanics
History of Indiana.
Drawing of Maps.
Hints on Education. Part II.
Bible Lessons. Acts of the Apostles.
Topical Questions
Practice in Teaching.

ination at Ahmednuggur.

Rec'd Dec. 22.

and March 10 / 69

Ahmednuggur 8th Mar. 1861

To the Rev Dr Anderson
&c. A.B.C.F.M. Dear Sir;

I have seen a copy of a letter by Mr Cassidy of Poona & Mr Underhill Sec. of the Eng. Baptist Miss. Soc. concerning the status & salary of Sadobā Pawār, & also a letter respecting the same that Mr Ballantine intends sending you by the next mail; & as this is a matter that, with others of a similar nature, have appeared & will continue to affect our operations, I wish to add a few lines to Mr Ballantine's letter & help place the matter in its true position before you.

I have known Sadobā ever since I came to Ahm. in 1846 & frequently have been closely connected with him & have a definite opinion of his ability & acquirements. I think he knows a little of a great many things, but knows very few things thoroughly, & has consequently a poorly disciplined mind. He was employed in 1854 & (receiving his salary at my hands) by the Bombay Mission as a teacher in our short-lived Institution

but we never thought of ranking him with Rānjī Bhos, another Christian teacher in the Institution, who like Sadoba had grown up under the care & teaching of the Ahmednuggur Mission, & who we then hoped would become in the course of years a pastor of the first class. Sadoba was ready & useful, but not of the solid, thorough & well-balanced sort that has entered & I hope alone will enter the highest class of our native pastors — Since returning from America I have seen Sadoba less than before & heard him speak infrequently; but what I have seen & heard has confirmed me in my previously formed opinions — I am

Yours faithfully

S. B. Fairbank

Ahmednuggur March 30th

Recd. Apr. 26.
Feb'd Feb. 16, 1866

Although I have never been intimately connected with Sadoba, I am well acquainted with him, & have heard him speak in public. I have read Mr. Ballantine's letter, & have no hesitation in saying that the view taken of the relative standing & ability of Sadoba & our first class native Pastors is correct. No one well acquainted with both parties would think of classing them together in mental ability & discipline, or influence. Our native Helpers were greatly surprised to hear that Sadoba was put on such a salary soon after his immersion by Mr. Cassidy. I think the influence of such a thing is bad on himself, & others of his class that have not half so large pay.

Samuel Bissell

Copy.

Ahmednuggur 24 July 1865

To J. Murdock Esq
Indian Agent of the C.V.E.S. Dear Sir

At the meeting of the Marátha Mission of the Am. Board C.F.M. which is now in session, your letter of 2 June to Mr Ballantine Sec. of the Mission was read & the subjects mentioned in it, on which you wish the opinion of the Mission were considered.

You make three propositions for our adherence, the first two definitely & the third provisionally, it not having received the sanction of your Bombay & Home Committees. You propose definitely

1 That "the school of small boys be placed under the management of Mr Haig to form the nucleus of the model school"

2 That "students intended to be teachers spend about half of each day during the last year of their course, in receiving lessons from Mr Haig on school-keeping & in teaching (in the model school) under his direction" &

"perhaps some teachers now in employ receive some training" in the same classes.

To these two propositions we cordially agree. But we would suggest in this connection, that the room now occupied by the school referred to, is small & inconvenient; & yet we do not propose to build a better one, not having the funds for it. We suppose that your society is intending to procure or erect a building that will be suitable for the occupation of the model school; & in the course of our discussion it was stated that when you were here you expressed the wish to build on the same premises with the catechists' school. We found there was difference of opinion among us in regard to the desirableness of such a plan, & as you do not mention it in your letter & the question need not be decided now, we would suggest that you communicate your wishes in time for our October meeting & then we can decide on the subject so far as it concerns us, intelligently.

You propose provisionally, 3. That a class of "promising Brahman & other high caste lads" who are not Christians but well disposed "willing to go to Ahm." to receive a training under Mr Craig, be supported by

the C.V.E.S. afterwards employed as teachers by the same society in villages that we should select -

With regard to this we are unanimous in approval of your proposition & we are willing that such a class shall have the privileges of our Catechists' school as far as you may desire. And some of us think that young men who feel a personal interest in Christianity but are restrained from avowing it, will avail themselves of such an opportunity to secure a maintainance when when they shall avow their convictions publicly & so lose their present means of support. There have been such inquiries & some of them may still be available for such a class. But we cannot fairly test the question whether such a class could be obtained till the opportunity were offered. Those who might now promise to come might find it so difficult to fulfil the promise as to give up the plan. We can only say that we are willing to help in forming & sustaining such a class.

There was some difference of opinion with regard to the employment of such persons, when graduated, in the large villages in our district, for two reasons.

1. We do not definitely understand your intentions as to the superintendence of such schools, & 2. There is some fear that if the schools should

be under our superintendence & you should receive "grants in aid" (if the Bombay Govt. can pay them out) & consequently allow higher rates of salary than our society would allow, difficulties would arise. Some of us think that the type of your schools wd be so different from that of our Christian schools that no such truth need be apprehended. And yet we all wish to enter into such an arrangement with as plain an understanding of the intentions of the C.V.E.S. as is attainable.

You doubtless refer to such hesitation when you say that your "belief is that hearty coöperation is both practicable & desirable", & so you feel would unite in seeking as clear an understanding as possible of each others opinions & wishes on the particulars in which our opinions may differ, by which if in any way the heartiness of coöperation might possibly be impaired.

In Behalf of the Mission

Yours in the service of Christ

S. B. Fairbank

Clerk of the Meeting.

Received Bombay, July 24. 1865.

Replied Sept. 29.

Service, &c. July 24. 1865.

Ahmednuggur

Reside

Report on the Sanitary Condition of the Premises at Pimplas, a Station of the Marathi Mission July 1866.

The Mission Bungalow is situated about a third of a mile South west of the village, & near the river Kath, a small stream which flows by the bungalow on the west, in the rainy season, & a part of the cold season, but is apparently dry some four or five months in the year. But water is obtained in abundance by digging about one foot deep in the bed of the stream. The water appears to be of good quality. The bungalow is thirty five yards east of the bank of this river or forty five yards from the bed of the river.

The floor of the bungalow is two feet above the ground, & about fourteen feet above the bed of the river.

About 175 yards to the east of the bungalow there is a well, where the water is abundant within about 15 or 16 feet below a level with the ground on which the bungalow stands. The ground around the bungalow is nearly level. Towards the north there is a gradual descent corresponding with the fall of the river. The ~~ground~~ on the east & South

is somewhat higher than at the bungalow, so also is the land on the west beyond the river, And in a south west direction some miles distant there are Hills which relieve the monotony of the surrounding country.

The bungalow is built on black cotton soil which appears to be deep. At a distance of one hundred yards north east there is a well being dug, which shows the black soil to be nine feet deep. Below this soil, there is shadu or pipe clay not very hard.

The land is cultivated on three sides of the bungalow & watered at present from the first mentioned well. The new well is to be used in raising sugar cane on a piece of land surrounding it. And this cultivation may be extended to within some 25 yards of the bungalow.

There is a little creek about 60 yards south of the bungalow, running from east to west. It would be dry for most of the year but for some deep holes which might be easily filled up with earth. On the west between the bungalow & river there are a few Acacia trees, but not enough to check the free circulation of air.

On the east about 75 yards is the chapel. Around it

& beyond it are large tamarind trees with thick foliage affording a deep shade

There are two bathing rooms in the house one on the south east, & the other at the south west corner of the house. They are sunk about one foot below the floor & there does not appear to be any drainage to carry the water from the house, & should much water be used, it would leave two patches of soil by the house wet all the time.

The following testimony was obtained from the village accountant.

"The prevailing diseases in this town are fevers, rheumatism & rheumatic fevers. They prevail most in the cold season or from the close of the rains till Shimga or middle of March. Diseases of the throat are common, but prevail most in the hot season. My sister had a severe attack five days ago. The tonsils & glands about the neck were much swollen making it very difficult for her to swallow anything. There is another kind that comes on suddenly, the person cannot swallow, becomes weak, & soon succumbs. There are perhaps four or five cases in a year saw Mr Chapin when he was sick. His case seemed

to be different. He bled much at his mouth. There was something like pus formed in his mouth. Have never looked into the mouth of those suffering from throat disease."

This man though intelligent, did not examine Mr Chapin's case carefully, & probably has not described his case correctly.

The following is the testimony of two persons who live at the bungalow Fakirba & Khagoba.

"The air is very chilly at night even at this seasons of the year. (Mar. 6th) & it is very bad living here in the cold season with the damp ground & the tamarind trees so near us." One of these men was suffering at the time from sore throat. His tonsils a little inflamed inside of his mouth very pale.

In October one of your committee found two persons on the Mission premises very sick with catarrhal fever. The floors of the houses where they live were very damp, & immediate removal of the sick ones was advised.

It should be remarked that in the opinion of the committee, had the same inquiries been made in many villages around, similar testimony in regard.

throat affections, would be obtained. We think this is particularly the case where there is a black soil & cultivated by irrigation. In our opinion, the objectional features to the location of the Simplas bungalow in point of health are the following.

1. The land is low, & level or nearly so, & is of a black soil
2. The river is too near the house & is on the wrong side, that is to windward most of the year.
3. The water is near the surface of the ground.
4. The floors of the bungalow should have been on that account some three feet higher than at present.
5. Proper drainage is needed to carry off the water from the bathrooms.
6. The soil being black, cultivation is carried on too near the premises.

Your committee found other objections to the locality, besides those on the score of health.

1. It is nearly inaccessible during the rains & immediately after the rains.
2. There is no right of way to the bungalow that is available when most required.
3. It is too far from the town. This is particularly the case with the chapel. It cannot be expected that the people of the village will go so far from

from the town to attend public worship.

The committee are of opinion that the Pimpleas District is a most interesting field for Missionary labor, & they think a more eligible location might be selected for the Mission bungalow, but are not prepared to recommend any such change at present.

Signed A Abbott
S B Fairbanks

Ahmednuggur
24 July 1866.

Ahmednuggur, July 24, 1866.
Rec'd. Sept. 27.
Ans. Oct. 25. 1866

Rev N. G. Clark D.D.
Sec. A.B.C.F.M.
Boston Mass
U.S.A.

Ahmednuggur 25th July 1862

Rev. Dr. Anderson

Dear Sir.

Your letter of May 17th 1862 was laid before the Ahmednuggur Branch at its meeting in July, & the following answer was approved. We have prepared a plan of the premises occupied by each of Missionary, "stating their extent, the number of dwelling houses within them, the number & description of the persons residing on them, &c." as requested in your letter. We have nothing to conceal on this subject; indeed, we only wish on this & other points that we could give you a clearer idea of the principles by which our action is regulated, & the reasons for all we do. We are deeply interested in the prosecution of our work in the rural districts, & should earnestly deprecate any measure which had a tendency to draw our native christians away from their villages. We think there is less desire on the part of the members of our ~~native~~ village

churches to leave their homes for a residence near the missionary than there was some years ago. Some of the reasons for this are.
(1) They are now numerous enough in many places to afford Christian society to each other in their own homes.
(2) Our system of Christian schools enables many more of them to educate their children without leaving their own villages.
(3) The residence of Missionaries in the districts & the organization of churches, have brought the ordinances & privileges of the gospel to their door. By giving them all these privileges we take away some of the strongest reasons for leaving their rural homes.

You will see that of the whole number of residents (183) on the premises ~~occupied~~ connected with the three bungalos at Ahmednuggur, 96 are connected with the schools either as teachers or scholars, & 35 others are necessarily with them as wives, mothers or children. In no instance is the father here with his children unless studying in the Theological class a catechists school.

More than two thirds of the residents, therefore are here only temporarily for the purposes of education. These same statistics if prepared during the vacation of our schools would give a widely different result. It will be seen also that the number of residents in the three yards is less than the number residing in them when the Deputation were here in 1854 — & this notwithstanding the membership of our mission churches has been nearly quadrupled since that time. We should be glad to append a list of the members of our 20 churches with the name of each one's village, but cannot do so now. We may perhaps forward it at some future time. You will see from our last annual Report that at the close of 1861 they were residing in 96 different towns & villages. We think these facts with the statistics given will be conclusive evidence to your mind that the increase of our native churches within the last few years has not been caused by any encouragement given the native christians to come & reside on the premises of the missionary.

We believe that the result of all our efforts – our central schools included – is to promote the work of evangelization & the building up of the churches in this & the surrounding districts.

In behalf of the Ahmednuggur Branch Mission

Yours in the service of Christ.

Lewis Bissell
S. B. Fairbank
Committee

Ahmednuggur
July 25. 1862

Rec'd. & Ans. Sept. 5.
Ack'd. Jan. 2, 63.
Pub. Sept.

Copy.

Ahmednuggur, India, Mar. 1, 1871.

Rev. Julius H. Seelye,

Dear Brother,

At the annual meeting of the American Marathi Mission, held at Ahmednuggur, in Oct. 1869, the following resolution was passed, and forwarded with the other votes and resolves of the Mission, to the Prudential Committee of the A. B. C. F. M. viz:

"Resolved, that in the present position of educated natives of this country, we would gladly welcome the appointment by the Prudential Committee, of a minister of experience and the requisite ~~qualifications~~ attainments, to labor in the English language at Bombay."

The reasons which led to this action of the mission may be briefly stated. There is in Bombay, a large and growing class of natives, principally of high caste, men of education and intelligence, and for the most part familiar with the English language. They are employed in various positions under Government, or in the large mercantile houses of that city. Brought as they have been into contact with Western ideas and civilization, they have become, at least to a considerable degree, progressive and intellectually active. Thus they are men of power in the community; and are fitted to exert a great influence, for good or evil. Many of them have actually forsaken the Hindu faith, and only maintain connection with it as a mere matter of form. Some of them belong to the Brahmo-Somaj; many ~~who~~ of them who do not, sympathize with the doctrines and customs of that organization. Their religious tendencies

so far as they have any, it will thus be seen are towards Rationalism and Pantheism; at any rate, away from Christianity. Among this class of men, there has been, as yet, almost no Christian labor. There is very little influence brought to bear upon them in favor of the Christian faith, as opposed to the various forms of scepticism towards which they are tending. The missionaries in the city, of all Societies, are largely engaged in Evangelistic work in the vernacular and that not among this, but other classes in the community. And even the English schools connected with some of the Missions, do not reach the class of which we are speaking. There is no one, who makes it his special work to seek for them, to present to them the truths of Christianity, and to vindicate the Christian faith.

Now a missionary of the character contemplated in the resolution we have quoted, could exert a great influence in Bombay. Working among this class both with hand and tongue, through the medium of the English language, he would find them more ready, whether as readers or hearers, than if he approached them in their own vernacular. He could lift up a standard for the truth in the city of Bombay, and by means of public lectures on religious topics, or upon scientific and social topics in their bearings upon religion, could exert an influence for the truth upon the thinking and intelligent natives there, which the missionaries, who are now laboring there, from the very nature of the case, cannot do. He could meet the growing strength of the Brahmo-Somaj upon its own field, by showing the ground on which this Chri

few religious rests. At present hardly any force is directly ~~brought~~ brought to bear against this organization; in opposition to it no one is alert "not for the defense of the gospel." Personal intercourse also with the natives would not be desired him; on the other hand, he would find access to many, in private conversation, who would be willing to think and talk on the matters of religion. Now would the sphere of his labors be limited to the one city of Bombay. Poona, a city of a hundred thousand inhabitants, Sholapur of sixty thousand, Ahmednuggur and Satara of ~~thirty~~ thirty thousand, are within twenty four hours journey by land; while down the coast, a few hours sail south of Bombay, is the city of Ratnagiri, with some twenty thousand inhabitants. In all these places we have named, as well as in some others, easily accessible, there is an opportunity, and a growing opportunity for a Christian laborer to meet the forces of rationalism and scepticism. We have reason to believe, that the case is as represented. In Bombay, a missionary of the Established Church of Scotland, recently transferred to Calcutta, has been lecturing in English during the past few months, upon subjects connected with religion; unfortunately, as it would seem, although a missionary, he is no friend of Evangelical Christianity; but the large audiences he drew to hear him, and the influence he acquired among the people, we think indicate what might be done, in a different direction, by an earnest Christian man. At Ahmednuggur, one of our number finds a willing audience when lecturing in English, even on religious subjects. We do not say there would be no difficulties, ~~or opposition~~ no opposition to be met with — far from it. but we think of the influence which

for Christ which might be exerted by one who would meet and battle with those obstacles, and we wish that such an one might be found. Some one whose age would lend weight to his words and whose consequent experience in meeting and combating various forms of error would be of service in meeting those errors to which we have referred, we believe could here accomplish a great work.

It is with these feelings, dear brother, that we now turn to you. Will you listen to, and favorably consider, a "call"; if so you chose to turn it, from the Marathi Mission, to this field and work at Bombay? It is directly missionary work, and that too, of a kind which we believe is in fortant and among a class hitherto well nigh unreached by missionary agencies. We know you love the missionary work; we know it is the object of your constant and earnest prayer. We have heard that it was the work of your early choice. We wish it might be that would your strength and culture might now be consecrated. We feel that the facts which we have presented will appeal, with sufficient strength to one who loves the work, and who will regard the question of his coming as an open one. You we realize the strength of your attachments to your present home and work. But a missionary can find such a home as he wants anywhere, and is not the work to which we invite you even more important than that which presses on you at home? Good men — men who can present the [illegible] in opposition to false [illegible]

and error, are far more numerous in America than in India. "Young India" is like "Young America". A man of merely average power could have comparatively little influence over the minds of educated natives. One of marked intellectual gifts, combined with deep spiritual attainments would command their respect, and influence their minds. It is our belief that God has endowed you with the requisite gifts, that leads us to send this letter to you.

Even if it should not be possible for you to devote your life to this service, which, however, we do earnestly desire, yet we believe that a period of time, from one to five years or more in length, would be well and profitably spent here in the way we have suggested; and that the results achieved even in that time, would be such as to justify you in coming, even for such a limited period.

We beg of you, therefore, to consider our proposal; we know you will pray, and so shall we, that your path of duty may be made plain.

A copy of this letter has been sent to the Secretaries of the Board, and we hope you will communicate with them ~~at an early day~~. upon this subject, at an early day.

We remain,

Your brethren in Christ,

Rev. J. R. Seelye –

March 1. 1871.

ackd Mar 20

(Copy.)

To the American Marathi Mission:

Dear Brethren,

Knowing it to be the aim of this Mission to extend the knowledge of salvation through Jesus Christ to all whom we can reach; and knowing also that it is the desire of all its members to take those measures which will insure the most rapid progress of Christianity in this part of India, we, the undersigned, do therefore request to be set apart for the purpose of commencing a new station, in the regions hitherto unreached by the Christian Missionary.

We do not make this request, without having definite and strong reasons for so doing; we make it after much thought and prayer; we make it with the belief that in so doing we are acting not from selfish or unworthy motives, but from a sincere desire to further the cause which lies nearest to the hearts of us all. The reasons which have brought us to this step, we need not say, are not, and cannot be, the result, to a very large extent, of personal experience in mission work in India. They are the result of reading and reflection upon the experience of

Rev. F. R. Scelye

others, and especially upon that of Paul as recorded in the Acts and Epistles. Allow us to state as briefly as may be what some of those reasons are.

I. We believe that such a movement is in direct accordance with the true principles of missionary policy. The presumption is in favor of it. A mission ought never to be stationary; its course should be one of aggression; it ought ever to be pushing its work into new and hitherto untouched regions; it ought ever to be abandoning old stations and taking new ones. If for ten years past, the policy of this mission has been rather conservative than progressive, we think it has been so, chiefly, because in the Providence of God, its ranks have been so sadly reduced by removals, sickness and death. It has been driven to pursue the course it has pursued. But now its numbers have been increased. We certainly could wish for a larger force, but still in numbers we could hardly be called weak; and we ask, when will there be a better time than the present, to take a forward step, such as missionaries ought always to be ready to take? When can we hope to be in a better condition for a movement to the front? Such a movement now would be an incentive both to ourselves and the home churches; for a number of years, the report from this field has been, "Without more help we cannot hold our own. Certainly

we cannot advance." Has not this had a chilling effect upon the Mission, and upon the churches? And now that the Mission has been reinforced, can we not, changing our note, and adopting again a more aggressive policy, enlarge the borders of our operations? In this as in other matters, it may be dangerous to wait for a more convenient season.

But again,

II. We believe it to be the aim of Foreign Missions merely to plant Christianity in non-Christian lands; we believe it is not the work of the Foreign Missionary to perfect the Evangelization of those countries to which he goes. His work is that of the pioneer; it is the beginning and not the finishing; the planting and not the reaping, that he must do. We believe that there is a great difference between the work of Foreign Missions, and that of Home Evangelization, or that which pertains to the church established in any locality. We draw the line ~~very~~ between missionary work and pastoral work very sharply. We regard the missionary's work as merely temporary, and therefore one which cannot be thorough. Missionary work is pioneer work, breaking up the ground, planting the gospel banyan, resting assured that this scion once planted and rooted will, by the power God has given it, grow and spread. Foreign mission work finds its type in our Saviours parable of the mo-

man hiding the leaven in the three measures of meal. Therefore we believe, that when a self supporting church, or one that gives good promise of soon becoming such, with a pastor (or pastors) of its own, is established in any locality, missionary work there should cease. Christian labor should be left in the hands of the Church there established. There may be hundreds of heathen still unreached, and many villages near by where there are no converts; but we believe that the work of preaching to them is not missionary work; it is "home evangelization". It belongs to the Christians on the ground, with their pastors at their head. The missionary should be left free to go ~~any~~ somewhere else, and begin a new work; establish a new centre; from which, as from that he has left, the influences of Christianity may flow. Such we think should be the policy of the missionary until all the available centers, the strategic points have been seiged and held. At these strategic points; churches should be gathered; pastors should be ~~trained~~ ordained; the members of the churches should be trained in the work of Christian multiplication. Such was Pauls policy. He went to the centers, to the great cities; he may have, probably he did, preach at the smaller places too; but his work was chiefly in places like Iconium and Ephesus and Corinth. In such centers he staid, and preached, and conversed, and argued, and prayed.

And when in any given place, he had been instrumental in gathering a church, he takes his departure for some new field. Such we believe to be the true policy of missionary work.

III. It seems to us also, that the mission is able to take such a forward step as we now ask to be allowed to make; cannot our native forces be more economically arranged? Cannot some of the more trustworthy of our native ~~christian~~ brethren take charge of certain duties which hitherto have been performed by the missionaries? Cannot some of them also be entrusted with the care of whole districts (e.g. that of Tradale.) said districts still to receive from the nearest foreign missionary, some such supervision, for instance, as the churches of Galatia received from Paul during his stay at Ephesus or Corinth? In this manner cannot some of the foreign force be spared to commence a new work in some city yet unreached? And if such a thing is possible, then is it not duty? Nay more, even if such a step were to involve increased labor and increased self denial on the part of the whole body of missionaries no less than on the part of ~~the whole~~ our native brethren, is it not still our duty, seeing we are <u>debtors</u> to this people? Seeing that God, as we believe has, to a certain extent made us responsible for the proclamation of the gospel to so many people in Western India? We believe obligation is measured by ability; if we are in any way able

to take this step, it seems to us that we are obliged to take it; and that not to take it is to be, so far, remiss; and that by taking it, and by meeting the increased labor it may put upon us all, by enduring, perhaps new measures of self denial, in so doing we shall experience that blessing which the Christian always gets when in the way of duty.

IV. The reflex influence of such a step, we think, should not be overlooked. Its influence on the missionaries themselves, we have hinted at. Its effect on the native Churches, we hope would also be strongly felt. It ought to show them what their work is. It ought, and we think would, tend to impress upon their minds, the truth that the American Board does not send men to India to take care of the native Christian community; but that on the contrary, the missionary's work is first and especially among the heathen and not among the Christians. By making such a move, we should, in effect, say to the native christians, "It is not our work to labor among you; our duty is to the heathen, in those places and regions where no churches have been planted, and where no Christians can be found. Our work is forward, your work is to care for those regions among which you are established; therefore be fruitful in good works, multiply and fill the land." Might it not also be hoped that such a work, if entered upon with enthusiasm would lead

us up to a new consecration, which we might hope to see communicated to the ~~and~~ native Christians?

These are some of the reasons which influence us in presenting this petition. Holding such views, we cannot contemplate with much satisfaction, the thought of remaining in these old fields, and mingling the avocations of pastor and teacher with those which we must regard as the proper labors of the foreign missionary. We came from America with the feeling very strongly fixed in our minds that we were to be preachers to the heathen; that we were to engage in the work of carrying the gospel to those who but for us would not and probably could not be made aware of its teachings and requirements; we came to be missionaries not pastors; otherwise we should not have left America. We turn our eyes with longing to the regions beyond. We beg the brethren to send us there.

In regard to the place to which we would like to be designated, we have also a word to say. We think it should be in a city hitherto unoccupied, of as many inhabitants as we can find, and not too near any other mission station. The question of distance from other stations is not one which affords us trouble. If we were to choose between two places all other things being equal, one of which was fifty, and the other two hundred miles from some occupied station, we should unhesitatingly, in the present condition of missionary

operations, ask to be sent to the more distant field. The nearer might be worked from the adjoining station, and the latter certainly could not be.

We know that difficulties stand in the way of this undertaking; but difficulties which are small in comparison with those which stood in the way of the occupation of Ahmednuggur, forty years ago, and which dwindle to nothingness in comparison with those encountered by the heroic founders of the Marathi Mission. And did Christians ever enter upon a work which promised good results; did the Church ever take a forward movement, when difficulties did not stand in the way? As to the pecuniary difficulty, we would say that we would in order to help even slightly the object we have at heart, relinquish, ~~relinquish~~ for the first few years one fifth of our personal allowances; hoping in this manner, to become responsible ~~ble~~ for the sum of Rs 1500 in aid of the new station. And we have hopes that we can so represent the matter to friends at home, as to induce them to increase their usual contributions to the Board in such a degree as to materially lighten its financial burden during the first and most expensive years of the undertaking. At any rate the experiment is worth the trial.

We now leave our case with the Brethren. We have told you of the step which, after prayerful deliberation we believe it to be our personal, individual duty, as we know it is

our dearest wish, to take. We have told you the reasons which have influenced our minds. We have only to request, and that most urgently, a favorable consideration of our proposal. We ask, Brethren, that you will give it your early, and your prayerful consideration, in order that we may be enabled to enter upon our new work at no distant day.

Your brethren in Christ,

Wm Henry Atkinson

Chas. W. Park.

Ahmednuggur, July, 1871.

Ahmednuggur, July 1871.

Rec'd Sep. 23.

Ack'd Nov 2

Sholapur, India. April 18. 1872.

Dear Brother,

We desire to set before you, a few facts illustrating the present religious condition of our field of labor, and to make them the basis of an appeal to you, to come to India, and engage with us in missionary work, in this district.

The city of Sholapur is itself an important field for Christian work. Its present population is, as we understand, about 60,000. While all (or nearly all) the inhabitants understand the Marathi language, a very large part of the people employ Canarese as their vernacular. The Musalmans, who are quite numerous, speak Hindustani among themselves, but usually are able to understand and speak Marathi. Other languages are also used to a slight extent.

The city has been occupied by missionaries of the American Board, since 1861. Before that time no continuous efforts had been made here to convert the heathen; although the city had been occasionally visited by preachers of the gospel. The labors of the missionaries during the past ten years have not been fruitless. A small church has been gathered numbering between 30 and 40 members; the truth is more or less widely known among the people, and upon the

hearts of some we believe it has made an impression. Outside the city, however, the case is different. We have two helpers at Barsi, a large town forty miles west of north of Sholapur; and have had, in years past, teachers or preachers stationed at two other nearer villages; but ~~at present~~, Barsi is the only one of these outstations now occupied. The villages also within three or four miles of the city, are frequently visited by the missionaries and their helpers; with these small exceptions, the vast region about Sholapur are unworked. A glance at the sketch map enclosed, will, with the aid of the accompanying figures, give some idea of the extent of this unevangelized region, in the centre of which Sholapur stands. The distance from Sholapur to Ahmednuggur is 130 miles: to Poona 150 miles; to Satara 125 miles; Kolhapur 130 miles; to Belgaum 150 miles. These places are occupied by foreign missionaries. ~~These are our nearest~~ Ahmednuggur and Satara by missionaries of our own Board. Poona by those of the Free Church of Scotland. Belgaum by German missionaries; and Kolapur by those of the American Presbyterian Body, and the S.P.G.[x] These are our nearest missionary neighbors. At Indapur 60 miles west, and Jalna 150 miles north, a native missionary connected with the Free Church of Scotland is carrying on his work, dividing his time between the two stations; his labors, however, are largely

x Society for the Propagation of the Gospel.

educational, and are chiefly confined to Salna, the northern and more distant station. Directly to the east of Sholapur, we are not aware of any mission station whatever, except those of the Church Mission Society of England and the Baptist Societies of ~~Europe~~ America, three or four hundred miles distant on the Bay of Bengal, north of Madras.

It will thus be seen that there is a large tract of unworked country accessible from Sholapur. Many places are rendered more so by the railway, which joins Bombay and Madras, and which passes through Sholapur. Of much of this country, Sholapur is the natural business centre. From here the roads diverge, leading north, south, east and west. Its importance as a place of business, and as the seat of the local government, brings many people here from more distant towns and cities. A correct missionary policy would seem to require, that a city thus rendered an important centre of life, ~~and~~ activity and travel, should be strongly manned by the preachers of the gospel.

There is another consideration which enhances the importance of Sholapur as a mission centre. We refer to the fact that it is situated almost upon the dividing line, which separates the country of the Marathi speaking, from that of the Canarese speaking people. Hitherto the work of the American Mission has been carried on only

in Marathi. This fact has given to it the name of the American Marathi Mission. But it seems right, to say the least, that, occupying as we do such a position, with a large population speaking another language, pressing up to the very doors of our houses, and crowding the streets of ~~the~~ city where we dwell, we should take measures to work upon and benefit those, most of whom are now separated from us by their speech. The part of the Canarese country near to Sholapur, is not worked at all. And it is full of large towns, and thickly dotted with villages. There are missionaries far to the south and southwest of us, who use Canarese; but a very extensive tract of country, stretching out towards the east and southeast for 150, or 200 miles, and for laboring in which Canarese must be known, is right before the eyes of the missionaries at Sholapur. We visited the other day a large village only six miles ~~from here~~ east of Sholapur. We heard Canarese spoken on every side. Marathi however, was well understood; but a few miles further on, we should have found the door completely shut against us. It is said that in villages only twelve miles south of Sholapur, Marathi is not used at all, nor even understood. It seems evident therefore that the exigencies of the work at Sholapur demand a Canarese speaking missionary, in order that our work may be vigorously pushed into this region east and southeast. We say a Canarese speaking missionary. Two would

have more than enough to do, and three would find their hands over-running with work.

Furthermore, Sholapur is situated close to the boundary line of that great Musalman state of Central India, known in common speech as the Mogulai. We are about twelve miles west from the borders of that region. To any one desirous of entering its southern portion, this city is the natural starting point. The railroad after leaving here plunges soon into the Mogulai; and a branch is now in process of construction, of which the terminus is to be Haidarabad, the capital of the Musalman rulers. Besides the railway, several other roads diverge from Sholapur, penetrating this region in various directions. One of these runs directly to Haidarabad. Thus Sholapur is in a sense one of the doors to the Mogulai. A missionary making this place his base of operations, could tour extensively in this great region, where so little has as yet been accomplished, ~~by~~ or even attempted, by the Christian preacher. He would find ground absolutely new; a region totally unoccupied by preachers of the gospel. The Mogulai covers a territory of 80,000 square miles, and is judged to contain a population of about ten millions. We do not say that the whole of that population would be easily reached from Sholapur. But we think we run but little risk in affirming that certainly a fourth, probably a third, and perhaps more of

this population are more easily accessible from Sholapur, than from any other city in this part of British India; while a very large proportion of that number would be found within a comparatively short distance. Are we not right then in saying that we need a missionary in this district, who shall devote his time and energies to the evangelizing of the Mogulai?

The region west and southwest of Sholapur is under English rule; Marathi is the spoken language, until far towards the south the Canarese line is struck. This too is a territory thus far unworked; we might almost say untrodden by the feet of missionaries. It is a field white to the harvest, and now under the charge of one of the Sholapur missionaries.

The Sholapur mission field thus divides itself easily into three divisions. There is first the English territory, chiefly lying west, ~~and~~ northwest, and southwest, in which Marathi is the spoken language; secondly the Mogulai; and thirdly the Canarese country. Part of this third division is under English rule, and part belongs to the Mogulai. Sholapur ~~x~~ extends close to the point at which these three divisions corner upon each other, and is the natural point of departure for them all. The present missionary force at Sholapur consists of two men, neither of whom can use the Canarese; but what are they among so many?

In regard to the population of the region so described, we cannot speak with accuracy. But it is numbered by millions. India is well known to be one of the most densely peopled regions of the world. And that part of India of which we have been speaking, while perhaps not so thickly settled as the valley of the Ganges, for instance, yet sustains a very numerous population.

We ask you then, brother, to come to Sholapur and help us. We think that the facts we have presented are a sufficient basis of our appeal; nay more, that in and of themselves they constituted an appeal. The work to which we invite you is laborious, often discouraging. We are obliged to travel much, and traveling at the best is hard in India. The heat is often severe and enervating. The hearts of the people have been hardened by long years of sin; their eyes are blinded by their ancient idolatry; their prejudices against Christianity are strong. The name of Christ is unwelcome to their* ears. You must expect, therefore, to hear the name you love best derided; to be laughed at yourself; to be told that you are a liar, and that there is no sense in what you preach. We know not but you might ~~be~~ even be called upon to endure persecution. The danger of this would be the greatest when converts, particularly from among the higher classes, should seek to attach themselves to you. In many places in India, and at Sholapur

among others, have violence and persecution followed on the profession of Christian faith by high caste converts. Probably missionaries ~~residing~~ laboring in the Mogulai would be more subject to trouble from this source, than those residing in most other parts of India. We mention these things, because we wish to conceal none of the hardships or difficulties, or even dangers if there be any, which attend missionary work in this field. One who comes here with his mind prepared for such experiences, will not be apt to ~~think~~ shrink whenever it may be necessary to endure them.

Much doubtless we might say, regarding the peculiar religious condition of India at the present day; we might speak of those signs, which certainly exist, that the whole land is beginning to awake; that a revolution of thought and practice on vital questions is impending. Such considerations affect the whole of India; they tend to enhance the interest which pertains to mission work in all parts of that land. These signs are detected, however, rather in the large centres of thought and life, like Calcutta and Bombay, than among the common people of the smaller cities and towns; yet they are not wanting even there; and can only serve to confirm our faith, that if Christians are found faithful to their trusts, India shall ere long be Christ's. Still we do not care to enlarge in this letter on this subject, however interesting. But rather to place before

you as we have done, the needs of a great and thickly settled territory, in the centre of which stands the city of Sholapur, and to ask you, in view of the facts thus presented, to come and help us. The facts, which are sufficiently apparent, that we are surrounded by a large population, without any means of hearing the gospel, that they are accessible to our endeavors, and that the only reason why we do not work among them as widely as we are most anxious to, is that we have not the men, constitute the basis and strength of our appeal. It is frequently remarked by missionaries, and we need not apologize for repeating the remark here, that, did Christians in Christian lands, especially did Christian young men, realize the true state of things in all of our mission fields, the numbers and degradation of these perishing thousands, and the impossibility that the little force we have, should reach even a part of them, then they would not leave our missions in a state so weak as many of them are. Yet such facts can be realized without much difficulty by any one who will give a little thought to the matter. We urge it upon you, to reflect prayerfully on our request, and to see if the Master is not calling you to India.

We have asked you in this letter to come to Sholapur. In so doing, we have had ~~it~~ in mind the threefold region already described, in which thus far ours is the

only mission station. It might seem best in the course of a year or two, to divide the present Sholapur mission district, and to establish a new centre, perhaps in the Mogulai, or in the Canarese country. We do not say anything definite on this point now, for we cannot. Let the question be settled when it arises. At present we say no more than this, that two men are utterly unable to do what might be done, and what imperatively needs to be done in the large and thickly settled field described. We want help. We send this call to you. May it prove indeed a Macedonian cry, and be instrumental in bringing you to our aid.

Your brethren in the Gospel,

Chas. W. Park, Wm. H. Atkinson.
Missionaries, A. B. C. F. M.

Ch. 18 Sept. 1883

(Copy)

Ahmednuggur. India
Nov. 2. 1871.

Rev. Julius H. Seelye
Amherst College. Mass.

Dear Brother,

At a recent annual meeting of the American Maratha Mission, the following resolution was passed, viz, "That in the present position of educated natives in this country, we would gladly welcome the appointment, by the Prudential Committee of a minister of experience and the requisite attainments, to labor in the English language at Bombay."

In accordance with the spirit of this resolution, the plan was contemplated a few months since, by the members of our Mission, of inviting you to take up your residence in Bombay, for the purpose of conducting evangelistic labors among the educated portion of the population of Western India. For reasons, however, which need not be stated here, the matter was deferred, and the invitation was not sent. Since then, from some things which we have heard, we understand that the ties which bind you to your work in Amherst, are too strong to be sundered in the manner proposed. Knowing as we do, the position you fill, not only in the College, but also in the

Church at home, we are not surprised that you should hesitate to be drawn aside into another and distant sphere of labor, of however great importance and interest it might seem to be. It is not therefore our intention to extend to you an invitation which we are certain you would not accept, but rather to bring the general subject before you in a form somewhat different from that which was contemplated at first.

We understand that it is your desire to make, ere long, a tour in the Orient. We would therefore cordially invite you to extend your travels to India, and to spend as much time as possible, in Bombay, and perhaps in some of the other cities of the Maratha country. We would endeavor to secure for you opportunities of addressing the educated natives, of becoming ~~educated~~ acquainted with individuals, and to put you in the way of judging for yourself, not only of the importance of the work among this class of our population, but also of its difficulties, which are great, and of the prospects of usefulness which it might offer. It would be of great advantage if you could remain with us for several years; but if this should seem impossible, a less time, though it might be measured only by months, would doubtless suffice to impress upon you the sad condition of even the more intelligent among the people, and to afford you many

opportunities of doing them good.

We hope that you would then use your influence among the younger preachers of America, with whom you have an extensive acquaintance; with a view to inducing some suitable person to engage in this work permanently; and this you could the more easily accomplish, after learning by personal observation, its exigencies and its nature.

We need not now present any considerations in proof either of the great importance of this sphere of labor, or of the great and exceeding difficulties which beset it. That the educated portion of a community should be as a rule, not only unacquainted with the gospel of Jesus Christ, but bitter opponents of it, and haters of the very name of Christ, is not only most unfortunate, but a thing to be labored against with all the strength we can put forth, and by every means of which we are capable. It is not strange that a class of men thus disposed, should be exceedingly difficult to reach with the simple gospel of Jesus. It is also plain, that for such a work men of intellectual strength and of fervent piety are needed. We had hoped that you yourself might see your way clear to come to India, and engage permanently in this work; and we still hope, that we may yet have the pleasure of welcoming you here, if only for a limited period, to labor among us as Providence may direct. And yet if you yourself

should be unable to visit Bombay, we would esteem it a favor if you would put us in communication with any man whom you may regard as a suitable person for this department of labor. We would gladly correspond with you respecting either of the matters now presented.

With the prayer that we may all be guided by the Spirit of God, and may be abundantly useful in our Master's cause, wherever we may be,

We remain,

On behalf of the American Maratha Mission,

Your brethren in Christ,

(Signed)

C. Harding,
C. W. Park. } Committee.

Rec'd Dec. 14.

Ahmednuggur, Nov. 21st 1871.

Rev. R. V. Modak's report.

(Translated from the Marathi.)

The year 1861 was one of much sickness in my family. One of my sons died and another was brought to the point of death. I was advised by the Doctor to take him to the Deccan for a change, so in accordance with the arrangement of the Mission I exchanged places with Rev. Hari Ramchunder for one year. We left Bombay on the 14th of Nov. 1861 and, having remained at Satara twelve full months, returned to Bombay on the 25th of Nov. 1862. Owing to sickness in my family, absence from Bombay the latter part of the year and other reasons I did not write a report of my labors for 1861, but they were reported by Rev. Mr. Harding. My boy who was sick when we left Bombay became worse by the way and the whole family having taken cold on the journey fell sick on our arrival at Satara. In about a month we all recovered and during the remaining eleven months of our residence in Satara we were kept from sickness and in many respects improved in health for which I am grateful to God.

Within two or three days after our arrival both of the missionaries at Satara went out into the districts on preaching tours and were absent four months, only occasionally coming in during the time. After their return in March Rev. Mr. Dean and family went to Mahableshwar and Rev. Mr. Wood left for America. Rev. Mr. Dean on his return remained at Satara during the rainy season and then in the month of Oct. went to Ahmednuggur to attend the annual mission meeting.

So that for about seven months of the year the work of the station fell upon me. Being unwell the first month I only preached twice on the sabbath, conversed with those who came to my house and did such necessary work, but after my recovery my work was more regular. When both missionaries were at the station I alternated with them in preaching on the sabbath and in conducting the monday meeting for the church. When one or both were absent I conducted the services of the sabbath at one of the preaching places and when both were absent took charge of the monday meetings. Saturdays I preached to about sixty poor people, and distributed funds collected for them in charity. The remaining four days in the week I preached and conversed with companies of heathen collected in one of the preaching places in the city. Sometimes I went to the Sudder bazar to preach to the Mahars. So that every day I was accustomed to give religious instruction in some place. The attendance was from ten to forty generally but sometimes from sixty to seventy were present. Often the time was much taken up with useless discussions but on very many occasions the people listened attentively and the conversation was carried on in a very proper manner. Many acknowledged that I preached the truth but said "We cannot live in accordance with it." As I was a new comer many of the different classes of people came to hear me preach thinking they must see me and for once at least have conversation with me. People from neighboring villages who came into the city on business also came to hear me.

My house was situated at one extremity of the city on the great road to the camp. This road was a great thoroughfare for many were passing to and from the government offices and this was the road to Mahuli where hundreds

daily went to bathe in the Krishna river. If my house had been in the heart of the city it would not have been more favorably situated for receiving callers. In some respects the situation was even better. for those who were afraid to be seen entering my house could watch their opportunity, slip in unobserved and sit without fear of being disturbed. There were but a very few days in which no one came to converse with me. Companies of clerks, students, merchants, and of many other classes were accustomed to come and converse with me from half an hour to three full hours at a time. Of these eight persons became desirous of understanding the christian scriptures. I commenced a Bible class for them. I was also accustomed to walk with them and have long talks in regard to many of the doctrines of the Bible. In this way three or four of these young men became fully convinced of the truth of christianity and three have acknowledged it to be their duty to become christians but say that as yet they lack courage. One of these was at first an atheist. I labored long with him. At last to my great joy he became a believer and commenced reading the Bible with delight.

During the rainy season the catechists remain at the station and for those four months I taught them in theology and also assisted them in other studies when they desired my help. I was not the Pastor of the church yet I performed pastoral duties. I baptized one woman - Gajabai - a member of a christian family who attended my preaching on the sabbath. She had for two years been asking to be received into the church.

The detachment of European soldiers at Satara were very much addicted to drink and consequently annoyed people

exceedingly by their vicious conduct. By conversing with those who passed my door and by going to their barracks I became acquainted with some of them, and by showing them the evils of intemperance two of them not only gave up intoxicating drinks but came regularly to study the scriptures with me. In a short time three others joined the class. Rev. Mr. Dean appointed a weekly meeting for preaching to them, but they soon ceased to come to us. However I was greatly rejoiced to see that they had somewhat improved. I thank God for all these opportunities which he has given me to serve him.

Not knowing where we should be the coming year we desired to go wherever God in his providence should direct. From time to time I received letters from my church in Bombay urgently requesting me to return at once to pastoral labors over them. And afterwards the missionaries decided that I should return to my labors in Bombay. We return with joy to this our former field of labor, believing this to be the will of God. The report of the Bombay church will be made by those who labored here the past year.

R. V. Madnek.

(Pastor of the Bombay American Mission Church

Rec'd. from Rev. J. E. Dean year ending March 1st. 1863.

Europe & America, yet no one tells me that this rule of giving one tenth is generally adopted. I have asked you & others about this. There they give according to their pleasure, yet the Lord's work goes on. I pray you therefore do not seek to bind us to the rule of giving one tenth. yet I do not understand that those who have begun to give one tenth, or who have pledged themselves to give, have done wrong. Let those who can't give without pledging themselves take a pledge if they choose, But I believe that since Christ has made us free from the law we should not again bring ourselves into bondage. Still those of us who are here have agreed that after ~~spending~~ taking ½ anna each day out of each rupee of our pay, we will give what is left at the end of the month for the support of the gospel - we will also continue the monthly collection on the first Monday of the month. If I receive anything besides my regular wages I mean to give it all. I am trying to get something in other ways, & if I am successful I shall know that the Lord wishes me to give more. & shall do it. So now I hope you will feel that there is no further occasion for you to take the trouble of exhorting us to give one tenth - x x x x

exceedingly by their vicious conduct. By conversing with those who passed my door and by going to their barracks I become acquainted with some of them, and by showing them the evils of intemperance two of them not only gave up intoxicating drinks but came regularly to study the scriptures with me. In a short time three others joined the class. Rev. Mr. Dean appointed a weekly meeting for preaching to them, but they soon ceased to come to us. However I was greatly rejoiced to see that they had somewhat improved. I thank God for all these opportunities which he has given me to serve him.

Not knowing where we should be the coming year we desired to go wherever God in his providence should direct. From time to time I received letters from my church in Bombay urgently requesting me to return at once to my pastoral labors over them. And afterwards the missionaries decided that I should return to my labors in Bombay. We return with joy to this our former field of labor, believing this to be the will of God. The report of the Bombay church will be made by those who labored here the past year.

R. V. Modak.

(Pastor of the Bombay American Mission church

Rec'd. for prom. Rev. J. Dean
Kaladgi Dec 1st 1883.
E. W. Clark

Europe & America, yet no one tells me that this rule of giving one tenth is generally adopted. I have asked you & others about this. There they give according to their pleasure, yet the Lord's work goes on. I pray you therefore do not seek to bind us to the rule of giving one tenth. yet I do not understand that those who have begun to give one tenth, or who have pledged themselves to give, have done wrong. Let those who can't give without pledging themselves take a pledge if they choose, But I believe that since Christ has made us free from the law we should not again bring ourselves into bondage. Still those of us who are here have agreed that after ~~spending~~ taking ½ anna each day out of each rupee of our pay, we will give what is left at the end of the month for the support of the gospel - we will also continue the monthly collection on the first Monday of the month. If I receive anything besides my regular wages I mean to give it all. I am trying to get something in other ways, & if I am successful I shall know that the Lord wishes me to give more. & shall do it. So now I hope you will feel that there is no further occasion for you to take the trouble of exhorting us to give one tenth - x x x x

[Translation of a letter received from one of the native pastors in the Mahratta Mission on the subject of giving tenths —]

— Feb. 11th 1868.

Mahratta Mission
Rec'd. April 21.
Feb. 11. 1868.

Very dear Mr. Bissell,

I rec'd your letter of the 8th inst. & understand what you wrote. I have considered the subject, & am ready to give something for the support of preaching the gospel, but I cannot give a tenth. Only what we give willingly will be reckoned to us — to give unwillingly or grudgingly, or because we are urged, is of no use. For we are not to give because the Lord's work is advanced by our giving, but that the reward of giving may be ours. The Lord is able to carry on his work without our giving anything. Has his work stopped because we have not given hitherto? We cannot therefore bind ourselves by a promise to give one tenth, for this seems to us like the yoke of circumcision. In many places in the new Test. we are exhorted to give, yet nowhere do I find it said that we should give a tenth. But I know that both we & all we have are the Lord's.

Christianity has spread extensively in

True Copy —

Dear Madam

Having been desired by you to have my opinion regarding the Revd Mr Davis knowledge of Marathee language which is said by some one to be too limited to make himself sufficiently understood by the natives, I take this opportunity of expressing it in following words.

As a general rule I venture to state that almost all foreigners are apt to commit such unavoidable slight mistakes as can hardly be made out by common people. As far as my experience and a long acquaintance with the Revd Mr Davis his knowledge of Marathee

and his ways of using Marathee idioms are sufficiently impressive with such trifling mistakes as are unavoidably common to most of the foreigners that I ever have heard. I myself perfectly understood his Marathee discourses when I knew little or nothing of either English or Christianity for the valuable knowledge of which I am indebted more to Mr. Dean than any Missionary of whatever mission up to this time. I have had ample opportunities of hearing common people say that his preaching was thoroughly understood by them.

I have seen him on several occasions engaged in warm Marathee conversation with the natives to whom he

proved his points successfully every time. I happen to have noticed & I cannot but say this is the result of nothing but his sufficient acquaintance with the Marathee language & its idioms and his strong arguments

As for his pronunciation it is better than or at least equal to that of majority of the Missionaries I ever have heard, though by no means equal to that of a native preacher. I scarcely recollect that I have had longer or more convincing argumentative talk with any Missionary than I had several times with Mr. Dean.

Since Mr. Dean's arrival to this place he has been & is being greatly improved in point of his fluency & fashions.

rect of words and their correct
pronunciation which is a
result of time and by no mean
of mere exertion or study.

I beg to remain
Madam
Yours most sincerely

(signed) Harry Parkhra

13th July
1865
Satara

Satara, July 13. 1865.

Rec'd. Sep. 12.

Ack'd Jth. Wilkie

Mr Denis Mahoney

Pd. Ac.

Ahmednuggur. India

Extracts from Journals of Bible Women — 1869

Rec'd Apr. 28. 1870.

Ack'd June 1.

Sept. 5th I went to Satenwadi, I had an audience of eight women & men — Read to them from the 25th of Matthew & begged of them not to put off turning to the Lord till it should be too late — and I bim, I be came to save you. Turn from your idols — One woman said, we must not leave the religion of our fathers — we replied, if your fathers went to jail would you like to go too? They had not heard the truth, but you have — Do not bring upon yourself your own destruction! Then we read to them the story of the Fall.

9th I went to Blingar where we had 18 women & four men — read to them from the tract "in whom shall we trust." One of the men said to us, you and

to worship the same gods we
Where has this new one come
He seems to be the one that
set up all those others. "No, we
told them, men made the go
you worship - They said, we
well then, show us your G
We said, we can never behol
him with these sinful eyes -
Can you show us your spirit
They said "no". So we replied
God is a spirit, invisible. Be
on Him with all your heart,
repent of your sins, & He we
manifest Himself to you
Another said, there is a spirit
the tree too. We answered, there
life, but not spirit, it cannot spe
and think as we do. In another
place near, we had 12 women &
men. Read again from "In who
shall we trust." They listened well
One asked Where has this blind be
all these days - we told them it
been a long time since blind ca
into the world. But if they hea

not known it before they did
now, and now was the time
to believe on Him —
7th Met a company of 7 women
at the Bengal gate — Read from
the little book on faith. Illustrated
it by showing the faith of a child
in his father's word. If the father
were to say, "Go and bring me a
bag of money secreted in a certain
place, the child would believe
at once that it was there. So we
must believe what Christ says.
If we will, & repent of our sins, we
shall have a place with Him in
heaven — What a treasure that
will be. Try to secure this treasure
for yourselves." — We had quite a long
talk on this subject.
8th, 8th Went to the Sadar bazar —
met the women in four dif-
ferent places. In the first had 20
women & four men — Read from
the way of Salvation". We said, "these
words of yours are all the work of
men's hands, they cannot save

you". They asked, "Then who cam
will this Jesus you speak of
save us?" "Yes" we said, "If you
believe on Him with all you
heart." But one woman said,
"You say that Christ will sav
we must believe &c. Tell us a
this Christian religion has be
all this while, and who sta
this image worship & when
did it come from. You said
just as much in vogue as eve
here". We said, "This is all the wo
of men, the result of their wic
hearts. God creatio man to
serve Him. Dont regard th
falsities any longer, but lo
to the true & living God."
18th" Went to the village of Walk
In the first company we met wi
15 women & 6 men - We read to th
from "Atmarampunt" - Angel of de
and "Good Tidings". All the wome
listened very attentively - One wo
would say occasionally, "We know
these things, dont tell us any mo

ou come here and take the
ttention of our women off from
heir proper work." Another said to
him, "O no, they come and tell
heir story, and those can listen
who choose. They say nothing to
yone them in any way." From
hence we went to the Khahar quarter
and to a small company from the
4th chapter of John, about the
woman of Samaria. Told them
that Christ had the true living
water & urged them to come and
partake of it, which is to believe
in Him & accept his offers of sal-
vation - Then we sang to them
from the Gāyan Amrit. All seemed
interested. There were 12 women &
men. In a third place we met
2 women & 3 men. Read "In whom
shall we trust," & talked to them
awhile about it. All listened very
quietly. Finished by singing a
hymn to them -
Nov. 21st. Went out to the "rest house"

and met some women who
on a pilgrimage from Dhulia
Jejuri. We told them that the God who
created them was always near
they could worship Him at any
time. Why go so far away. They replied
that Khandobā gave them children
We said, No, the true & living God
gives you children and everything
else that you have. We went from all
there to Sater Wādi where we found
had 12 women & 2 men - Read on
to them some parables - Talked with
them of the character of God. How
is like a Father, cares for us and
supplies all our wants. He is here
and knows all we do & say & will
we shall have to give an account
of all to Him. All the promises of
His Word are true &c. They gave us
very good attention to all we
said.

22nd Went to some women at work
upon the road - Talked a little
while with 8 of them who sat near

. Read to them from a tract
Christ's teachings to the people
hom He used to meet. How
many believed on Him, & He
ured them - He is the same
till, waiting to save - Gods of
one are no gods. Christ alone
n save - Why give the honor
e to God to a useless stone.
ll agreed that it was true -
We went to the village of Nimbunde.
one place met 15 women, & 3 men.
ed "In whom shall we trust."
ld them we were sinners having
oken God's law & unless we come
Christ for salvation, our state
ill be a fearful one - We must
ever pray that He would cleanse
from all our sins. "Yes", they said
is true, there is but one true God
He created us, but men do not
ow Him. We are kumabis - cul-
ators - & hence we commit a
eat deal of sin - many little
imals are killed under our

feet as we walk along abo
our work." We explained to the
that this was not sin. God g
these animals into the hand
of men, they have not souls, &
From them we went to the Mar
quentin where we found 8 wom
& 2 men.- Talked with them
of the creation of Adam & Eve,
how they sinned, how all m
kind descended from them an
are one family, & all need on
Savior — Had a pleasant tim
Dec. 1st Met 7 women & 4 men n
the city gate - One of the women
just buried her little girl & wa
weeping & mourning a good d
We tried to comfort her by sayi
that God had taken her for so
good purpose. He always seek
our good. Don't murmur at He
or revile Him because He h
done this. Then we told her of
the Christian's hope in death, t
all being saved through Chri

they hoped to meet again after death, and dwell together in blessedness forever - After talking some time we rose to leave, & she asked us to come often - said she loved to hear of these things, and felt comforted -

Near another city gate. Found 16 women & 2 men. Read from the tract of parables. One woman said "we can see our gods, and when we make vows to them we get answers - Your God we cannot see - How can we know anything about Him". We spoke of all His works that we see, which teach us of Him. Spoke of our own spirits which are invisible, of wind &c. We must believe His word, that He is near and cares for us. - Another woman said "you say this truth, but we cannot receive it. I am a Muralí - devotee of Vishandobá - and have lived a life

of sin from my earliest da
What can I do? No one will re
me". Yes we said, Christ wi
receive you. We read from Joh
of the adulterous woman, an
what Christ said to her. She
seemed very grateful, and
us to come often and tell her
these things. They are as light
to us, and will make our darkn
flee away.

7th Went to Sarli. In one plac
met 25 women & men - Rea
in "Good Tiding" and explaine
to them. One man said, "what
you say of God is all true, but
you speak of Jesus Christ we sto
at that name". We said, He is
only Savior through whom y
can ever hope to reach Heaven
Our sins are so great that we ca
never hope to get rid of them
any means of our own. Christ
and suffered & died for us to atone
for these sins, that we might
saved. Now He is our Mediator

between God & men. At this
all listened in silence.
At another place in the same
village we met 40 women & 20
men. Read to them from "The
Efficacy of Vows", & "Parables".
One of the women said, "If we
not make vows to Satwāi, our
children will die." We said, we
should give our children & our-
selves & all we have to the true
God who gives us everything.
There will be efficacy in that.
One man said, "Well if our gods are
false, we can see them. Who has
ever seen yours. If you will
show us yours, we will worship
him. This was answered in the
usual way, and all consented to it.
At the village of Pārnir. In one
place met 35 women & 8 men.
Read "In whom shall we trust."
One woman said, "you used to
worship idols as well as we. When
have you got your new ideas".
Have has this new God been that

he has just come to light. we
replied, we worshiped idols, tru
when we knew no better we
but when we learned of the
true & living God, and the on
Savior Jesus Christ, and rec
God's word, we received the
truth into our hearts. You mu
do the same.
16th At Wadgão down in the ra
before the temple of Devi-sma
pop- where 15 women & 4 me
had come to worship. Some
them had come from a long
distance, and said, "if we do
come here every year, some
kind of calamity will com
upon us." We read to them
"Efficacy of vows", and tri
to point them to the true G
who only hears and answers
all prayers & vows. For it is th
sends sickness & death & blem
too- what is there in this
image that can do you any go
They listened very quietly & atten

Jan. 6th Went to the women at work-
pon the road. Had a company
f 33 women & 19 men. Read from
he "plan of salvation" — All were
very quiet and listened attentively
ne woman said "you didn't used
o go about talking to people in
his way. How did you become
o wise"? "The religion you speak
f is a new thing, ours is very
ncient." We talked with them a
ong time on this subject, trying
o show them that though our
orefathers were deceived, we
hould act according to the light
od has given us in His way-
th. Near one of the city gates, had
women & 2 men. Read from
ome to Jesus". to which all listened
ith intent. Left them & went
a large company of pilgrims, about
women, & 30 men — Read from
fficiency of Vows". They said "we
ust go and worship at this
hrine occasionally or something

will happen to us. We shall be
sick, or there will be a scarcity
of food or rain - we get answers
to our vows - The other day one
of us was very ill, and recovered
immediately after a vow had
been made for him". We told th
that no one but the true God ca
give either prosperity or adversi
There can be no power in a stone
to affect us either for good or evil
11th. At the Nasli wadi where
were a number of pilgrims going
to Jeppi - Read from "Khandal
and his worship". There are now
160 in all and they gave good
attention, all except one old devi
who became very angry. & said
we are in the way of our fathe
Have we come this 15 days
journey for a mere stone? No
he is a God. We believe in him
you may have your God, & we w
have ours" - We told them we

we must warn them of this danger
as we would a blind man who
was walking along unconscious
that a deep precipice was before
him - If they would take heed
and trust in Christ who is the
only true Guide, they would es-
cape destruction -

"We went to a company of men
& women in the Khingan mis-
sion - They were travellers - Read
"in whom shall we trust" One
woman said, "it is the truth,
it comes like light into our
minds" - A man asked, "what
is the happiness of the heaven you
speak of?" we said all are holy
there, no sorrow or pain even
enters heaven &c. Said he, "it is all
false, my father was a Christian,
but when he died we all went
back to our old religion & our caste.
Why do you listen to them"? But
the women said they liked it -

26th " Met 16 women & 4 men at
Miarothis temple - Read from
"The three worlds." All listened
very attentively - One woman
was going to give some piece, but
we told her we did not wish
her piece, we only wanted her
to remember what she had heard
31st Met companies in several
places, among others in the cham-
bhar-tamur quarter - Had
large number of men & women
Read from "Efficacy of vows".
One man said, "Throw your book
into the fire or into water, and
if it comes out just as good as new
I'll believe your story. We told
them we did not profess to work
miracles, but only to tell them
the truth as we learned it from
God's word - If they would give
heed to it, it would do them
good -

(copy) 118

Ahmednuggur, Oct. 24, 1863.

Rev. J. Holdich, D.D.
Sec'y of Am. Bible Society.

Dear Sir,

The American mission is now in session at this place, and your letters to the Rev. Mr. Harding and myself have been laid before it. I am directed by the mission to write you in reply, that we thank you very much for the kind donation of $1080 made to this mission by your Board of Managers. The questions contained in your printed circular were also read, and the reply which we have to make is this, that for two or three years nothing has been expended in this mission on account of the American Bible Society, owing to the fact that the British and Foreign Bible Society through its auxiliary in Bombay has furnished us with Bibles and Testaments to the full extent of our necessities,

and has also at times furnished us with funds for the employment of colporteurs for the sale and distribution of Bibles and Testaments in the regions occupied by our mission. The employment of colporteurs in this manner and the scattering of copies of the Scriptures in this and neighboring districts we regard as very important, and we should have asked you to assist us in this work, but the mission has just decided that for the present another work is of greater importance. It is the preparation of a Reference Testament in Marathi, and if your Society will furnish us the necessary funds for this purpose, we shall be able to render a most important service we think to the cause of Christ in this country. As yet no part of the Bible has been printed in Marathi with references. And our native Christians find great difficulties in their endeavors to

study the Bible without references or commentaries. The native helpers whom we are training to be pastors of our village churches, have in general no knowledge of English and cannot therefore consult an English reference Bible, and our Catechists are acquainted only with the vernacular. Under these circumstances you will perceive the importance of a reference Testament in Marathi to the members of our churches, their pastors and teachers. To all inquirers also, references would furnish an opportunity of carefully examining the truths of the word of God and searching whether these things which we preach are so.

We propose to print an edition of 1000 copies 800. of the whole new Testament and 500 extra copies of the Gospels and Acts. The cost of printing and binding the whole

edition we think will not exceed 4000 Rs.=
$2000. You have just made us a donation
of $1080 which will pay for half the edition.
We have also a balance of Rs. 600 or more
on hand of money previously sent us by the
American Bible Society, and if in the course
of next year you would make us another do-
nation of $700 or $800 we should be able to
carry the work through the press without
difficulty. We have made arrangements for
a slight revision of the text in the basis of
the last revision of the Bombay Bible Society,
(the basis of which revision was published
by this mission,) and we have also made ar-
rangements for the preparation of the referen-
ces, which we believe will be entirely satis-
factory. If you desire any more particular
information on these points we shall be hap-
py to give it to you. If you can furnish

us with the funds necessary for completing this work, we think you will be doing good service to the church of Christ in this land and aiding us very much in our efforts to promote the knowledge of the Scriptures among those who have been brought out of heathen darkness into the marvellous light of the gospel.

I remain my dear Sir, yours very sincerely,

H. Ballantine,

Sec'y of the American mission"

Am. Bible Society

Ahmednuggur Oct. 24, 1863.

Rec'd Dec. 14.

Ack'd. Jan. 22. '64

Copy. 119

"The American Tract Society, N.Y.
in account with the Amer. Marathi Mission.
1866.

Jan. 1. Balance on hand	$454.98 =	Rs. 909. 15. 4
Transferred to Madura	300 =	" 600 - -
(as per Dr. Hallock's letter Apr. 21.)		
	$154.98 =	309. 15. 4
Expended as below	37.50 =	75
	$117.48	Rs. 234. 15. 4

Books Purchased, sanctioned by Dr. Hallock's letter Apr. 21. 1866.

150	Sequel to 1st. Book	37.80
50	do.	12.80
200	More 2d Book.	12.8
100	" 3d "	12.8
		Rs. 75—

E. E.

(Signed) A. Hazen
Treasurer. "

American Tract Soc'y.

Rec'd March 26. 1867.

A. June 25. 1867

(Copy)

Report on the petition of Yowarmull Jukermull and other inhabitants of Ahmedungger complaining of the inconvenience they suffer from the want of separate tanks for their use and suggesting certain remedial measures

(Received for Report with Gov's endorsement No 1130 of 30 March 1860)

No. 226 of 1860

Ahmedungger Magistrate's Camp
Egutpoora 3d April 1860

No. 754 of the 22d September 1859
No. 787 of the 4th October 1859

The subject of this petition has been fully reported upon in the letters of the Magistrate cited in margin: and finally disposed of by the Government Resolution No 3439 of the 24th October 1859. The case originates in a Brahmin convert to Christianity using a public well, whereon the Hindoos considered the water polluted.

2. Petitioners in the present petition advance nothing new. Its tone is better than that of the former one which was characterized by Government "as absurd and insulting", but its drift is the same viz. that Hindoos are polluted by Christians using the Public Tanks, and that they should be treated

as outcastes.

3. Petitioners offer to set aside special tanks for Christians. But such a compromise would be a breach of Law, would admit the truth of the insult offered to the true Faith and to the Paramount Power, and would not confer on Christians their true rights. The reply of the native Christians to this offer is, that having had the right to use the Public Tanks before conversion, they do not lose their right by becoming Christians; and that if this Serious right is denied them in Shwedaungyan, it will be so also in the surrounding towns and villages, where owing to the fewness of the wells special ones cannot be assigned to Christians. It is very easy for petitioners in Shwedaungyan, where public tanks are so abundant, to offer to give up a certain number, which do not belong to them, — but with other towns, — that cannot afford it, and none but Naggan can, — do this? It is to be feared that if the Christians are denied in part their legal rights in Shwedaungyan, they will be denied them in toto in all other villages, and the proposed Naggan arrangements quoted as precedent and authority. Any such compromise would greatly complicate this question throughout India and render future adjustments most difficult. Whereas persistence in the right course even though it involves some present

trouble and suffering at Nuggur, will definitively set the question at rest, and disarm all future opposition. The right is one so clear and obvious, admitted even by all Brahmins and Hindoos capable of exercising a right judgement, that it only requires to be emphatically enjoined by Government in order to its general and ready recognition.

4. The fact of Mangos and Mahars having separate wells in the jail a clothing, is no reason why Christians should be similarly treated.

5. As previously stated by the Magistrate, "Throughout the petition this question is termed a religious one, and this assertion is repeated every few lines, as if reiteration had power to turn fiction into fact. — In no part of the Hindoo or Mahomedan religion is it laid down that Christians shall not use public tanks and public waters, and that by so doing they pollute them. It is a pure assumption."

Magistrate's Report No 787 of 6 October 1859, Para: 3.

6. But supposing that it is enjoined in the Hindoo Shastras that Christians shall not use public wells and tanks. There are parts of those Shastras which are readily waived by the Hindoos themselves. Brahmins are strictly enjoined not to serve, but they readily accommodate themselves to the receipt of numerous service salaries

In the same way Hindoos must accommodate themselves to the just and legal rights of the other numerous classes in Her Majesty's dominions; and among those the free use of air and water are the last that should be questioned or denied.

7. The petitioners as well as most of the inhabitants of Ahmedunggur often proceed to Bombay for trade service and other purposes; and when there they must do what they declare themselves incapable of doing in Ahmedunggur viz. use the public tanks in common with Christians and all other classes.

8. The petitioners have not yet accommodated themselves to the orders of Government simply because they still hope to obtain some modification of the orders passed. It seems therefore necessary that petitioners should be made to feel ~~[illegible]~~ once and for all that there is not the slightest chance of Government deviating from its decision. They will then learn to accommodate themselves to law and right, but if by opposing both they bring punishment on themselves as they fear in their 13th para. that will be but a consequence of their resistance to what is right and their attempts to oppress and degrade the Christian community

(Signed) C. E. Fraser Hyder
Magistrate

No. 1380 of 1860

Judicial Department

Bombay Castle 18th April 1860

To the Magistrate of Ahmednuggur

Sir, I am directed to forward to you the accompanying copy of the Resolution of Government on the subject of your report 220 of the 3d Instant and to request that you will be good enough to communicate the decision of Government to Jaswantmull Jekhmallah Nuggurshee and other Hindoo Inhabitants of Ahmednuggur who have been referred to you for a reply to their Petition of the 19th March last

Resolution. The Right Honble the Governor in Council fully concurs in the views stated in the Report by the Magistrate of Ahmednuggur and directs that the Petitioners be informed that the Government will never admit that a Tank is polluted by being used by Christian converts. His Lordship in Council sees no reason for any modification of his previous orders and the intimation now issued must be regarded as final.

I have &c.

(Signed) H. L. Anderson

Actg Chief Secretary to Government

Govt. Action in reference to

Water Tanks Ahmednuggur

Rec'd June 13. 1860.

Ans July 16

Colln. Offrs.

Mr. P. Anderson Esq.

Guardian.

RNING.

[No. 27.

Rec'd from Ahmed 560

On Sabbath, June 24th, nine persons were received to the communion of the First Church in Ahmednuggur, under the pastoral care of the Rev. Huripunt Ramchundra. Of these, four had been baptized in infancy; three were baptized on Saturday at their village, six miles from Ahmednuggur, by the Pastor; and the remaining two were baptized by him on Sabbath morning. Those belonging to the village are young men, heads of families, originally Mahars, persons of good character and exerting a good influence on those around them. The Patel of the village was present at the baptism, and gave the men a very high character. The services were performed in the temple of Marooti, before the gate, with the consent of the authorities. Those that were present were much gratified by the exhibition of kind feeling on the part of the people of the village towards Christianity. Two of those who were received to the communion of the church, were girls of Mrs. Ballantine's school. One of these was abandoned by her parents several years ago; the other was the child of Christian parents.

Mr. Vishnoopunt Kurmurkur has been ordained pastor over the Second Church in Ahmednuggur. He has been preaching in this church ever since its former pastor, Rev. R. V. Moduk, was called to Bombay, and is very acceptable to all the members. He was examined on Tuesday the 26th of June, and preached a sermon on the subject of justification by faith (text Rom. v. 1) before a crowded audience. The brethren expressed themselves as very well satisfied with his examination and with his preaching, and it was determined to ordain him the next day. Accordingly, on Wednesday at 3 P. M., the ordination services commenced, the chapel being full to overflowing. The highest native dignitaries in the place, the principal Sudder Ameen, the Deputy Collector, &c. &c., many of them intimately acquainted with Mr. Vishnoopunt, were present. Several gentlemen of the station were also present, and were much interested in the services. Mr. Harding invoked the blessing of God, and read several appropriate portions of Scripture. Mr. Huripunt made the prayer before sermon. Mr. Fairbank preached from 2 Cor. ii. 15, 16. The ordaining prayer was offered by Mr. Ballantine, accompanied by "the laying on of the hands of the Presbytery." The right hand of fellowship was given by Mr. Sidhoba, Pastor of the native church in Seroor. The charge to the Pastor was given by Mr. Abbott, and the charge to the people by Mr. Bissell. The last hymn, "I love thy kingdom, Lord," was read and the benediction pronounced by the newly ordained Pastor.

Mr. Vishnoopunt was baptized in October 1853 by the Rev. Mr. Ballantine. He went to Ahmednuggur from Poona as teacher of a girls' school which was supported by a native society. Were this the place and the occasion we might say much in praise of Mr. Vishnoopunt, whom we 'love in the truth.' We commend him and his work to the prayers of all who are interested in the extension of Christ's kingdom in this land.

There is a school for teachers and catechists, in connection with the Ahmednuggur Mission. An examination took place lately of those who were candidates for admission to this school. Twenty were examined; thirteen or fourteen were regarded as eligible for the work of teachers and catechists, and were admitted to the school. The number that can be received is limited by the smallness of the fund for their support. Only fifty rupees a month are available for the support of these young men. Some of the less promising of those now in the school have to be dismissed, in order that the new candidates for admission may be brought in. This is a circumstance greatly to be regretted. The catechists in connection with the Ahmednuggur Mission are a most valuable agency, and the blessing of God has largely rested upon their labors. It is found that wherever, almost, in that district, one of these catechists is located, enquirers immediately present themselves, to become eventually the nucleus of an infant church.

We beg to call the special attention of the friends of Missions in this country to the following statement and appeal from the pen of the Rev. Mr. Ballantine, received after we had written the preceding remarks :—

"The American Mission in Ahmednuggur desires to bring to the notice of its friends in this country that in consequence of the extension of the Mission work in their hands there is a great call for new chapels in places where unusual religious interest has recently appeared and where heathen converts have been baptized. We could build six or seven new chapels in eligible places at once if we had the funds, but we have not the means without special contributions for this object. The chapels we build in the villages cost from 150 to 200 Rupees each. A few contributions have been received this year from kind friends for this object, for which we would express our thanks. We also greatly need assistance for the support of young men in our school, for the training of teachers and catechists. We have now 23 young men and boys in this school, who are supported at an expense of 50 Rs. a month. A few of these young men having their wives with them require 4 rupees each per month for their food and clothing. Boys that are not married are paid 2½ rupees per month. We appointed a day for examining boys and young men

Govt. Action in reference to

Water Tanks Ahmednuggur

Recd. June 13. 1860.

Ans July 16

Colln. Ahmedn.

Mr. R. Anderson Esq.

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Rec'd from Ahmednuggur Aug. 23. 1860.

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We have received a copy of a Marathi work entitled *Nibund-mala*, (Garland of Tracts), a collection of Essays, by Mr. Baba Padamanji, published under the direction of the Dukshina Prize Committee. This book, a volume of 180 pages, has been lithographed at Poona; had it been typographed, it would have made a volume of half the size and been more agreeable to the eye. A preface, signed "Nana Shastri Aputaé, Revisor," informs the reader that this book was ready for the press in 1852, though for reasons unexplained it is only now published; that many of the essays are translations from English, some are original, and some have been taken from periodicals; and that about one-third of the matter prepared has been omitted in the press, 'for diverse reasons.'

We have here 43 essays on various subjects of interest to the reading portion of the population in this country. One of the articles is on the destruction of the Alexandrian library. Another, on the chief articles of Commerce. Others are on the following subjects: The Eng-

Churches & Schools &c

Bombay Guardian

Rec'd. Aug. 23, 1860.

from Mr. Ballantine

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ज्ञानोदय.

DNYANODAYA.

(RISE OF KNOWLEDGE.)

Vol. 19. BOMBAY, JULY 2nd, 1860. 13.

पुस्तक १९. मुंबई; ता० २, माहे ज्युलै सन १८६०. अंक. १३

THE DNYANODAYA.

Bombay, July 2nd, 1860.

Death of Mr. Shaik Daood.

We regret to announce the death of Mr. Shaik Daood long connected with the American Mission at Ahmednuggur, and more recently with the American Mission at Bombay. This event occurred on Friday June 1st; and although severe illness had excited fears that our dear brother was not long to remain with us, yet death came very suddenly at last.

Mr. Shaik Daood was baptized at Ahmednuggur, August 15th, 1847, by Rev. G. Burgess. He had been employed as teacher in the English school of the Mission under the care of Mr. Burgess for three or four years, and having become convinced of the truth of Christianity he renounced Mohammedanism for the sake of embracing it. He drew up a paper giving his reasons for embracing Christianity, which was published in the *Dnyanodaya*. This paper shows the conflict which had been going on in his mind for a long time previous to his conversion, first in regard to the truth of Christianity, and secondly in regard to the duty of publicly embracing the religion of Christ. A few extracts from this paper, showing this conflict, will we think be very interesting to our readers.

He says, " on the 30th of May last I heard a sermon on the 17th verse of the seventh Chapter of the Gospel of John, ' If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself.' I then asked myself whether I was willing to do his will, and as I found I was not, I at once formed a resolution to do what God requires of me, whatever difficulties I might meet with. It was often painful to me to think of the disgrace to which I should be exposed from my friends and others, and of being forsaken by my relatives and by those whom I loved dearly. One day I sat down on my way to the church, and the thought of being reviled and ridiculed by my friends and others who now paid me respect, and of being cast off by all, bore so heavy on me that nothing could afford me relief. Taking my Bible in my hand I opened it, when my eye fell upon the following passage in John xii. 27, ' Now is my soul troubled and what shall I say ? Father, save me from this hour ? But for this cause came I unto this hour. Father, glorify thy name.' This at once turned my grief into joy. I compared my pain with that of Jesus Christ and found it to be very trifling. If Christ who was so glorious and holy, loved sinners so much that He suffered for them, how gladly should I suffer a little for His name in order to obtain my own salvation. Who can describe the joy which this thought inspired in my mind?"

But although Daood had gained the victory in the first conflict, he afterwards met with such trials that for a time he was overcome and forsook the service of Christ, whom he had promised to love and obey. When he became a Christian, his wife and mother forsook him, and used every means in their power to induce him to return to them. He was willing to accede to their request, if they would allow him to come retaining his Christian profession. But they would not listen to this. He must become a Moosulman again or they would not receive him. He remained about three months living apart from his family on the Mission premises, his heart yearning after those who were dear to him. At length he told Mr. Burgess that he could not live so any longer, he must go back to his wife and mother. He said he had no doubt of the truth of Christianity, but he doubted whether he was a Christian for he felt that he did not love Christ as much as he ought, he did not love Christ more than his friends. He was perfectly open and frank with the Missionary, and after having communicated his intention he returned to his friends and renounced Christianity by publicly embracing Mohammedanism. But he was not happy. He knew that the Koran was false, that there was no hope of salvation for his soul in the religion of Mahomet, and how could he be happy ? Everyone saw from his appearance that he was not happy.

He obtained a place as English writer in the Judge's Court at Ahmednugger, and was thus placed in easy circumstances,—but his conscience gave him no peace. Prayer was made constantly by the members of the Church for him, for they believed the Spirit of God was still striving with him. To stifle the voice of conscience and drive away the influences of the Spirit, he plunged into dissipation and sought to satisfy his soul with sensual pleasures. But he found that they were only vanity, nay, vanity of vanities. It was then he contracted the malignant disease which terminated only at death. In 1852 he was induced by a friend with whom he was very intimate, to attend the Mission Chapel on one Sabbath day. This prepared the way for his constant attendance, and finally for his return to the Christian faith. He was received again to the Mission Church in Ahmednuggur on the first Sabbath in 1853, having been a wanderer from the fold for five years. When he returned to the church his wife continued to live with him. She had become the mother of two children, who were now a bond of union between the parents, and thus served to prevent a separation, such as had occurred before. Even after his second admission to the Church his Christian character was consistent, and his influence upon those around him was excellent. Being entirely independent of the Mission, his instructions and exhortations on the subject of Christianity were felt and acknowledged by all to be sincere, and his conduct being in accordance with what he taught many were convinced of the truth of Christianity by their intercourse with him, who would not be convinced by any arguments presented by others. Daood sought out opportunities for religious discussion with the young educated men in Ahmednuggur, with all of whom he was intimately acquainted. He encouraged and aided them in establishing and carrying on debating societies; he would meet them at their houses; and under all circumstances and in all places he aimed to recommend the religion of Christ. Many of the highest native officers of Government in Ahmednuggur heard the truths of the gospel from his lips and felt his influence. He also wrote many articles for the *Dnyanodaya*, embodying the conversations and discussions which he had held with individuals. He also wrote a few tracts, some of which are very interesting. One of these deserves particular notice. It is entitled, "Contrast between the Godly and Ungodly," published in the *Dnyanodaya* for 1858. If any one will read his excellent description of the death of a Christian and of the feelings of the pious widow after her husband's departure (found in the No. for August 2nd 1858), they will see a very exact picture of the feelings, the joys and the hopes with which our dear brother was animated and sustained as death approached.

Mr. Shaik Daood continued to be employed as a writer in the court until his disease became so severe that he was unable to perform his duties. He at length sent in his resignation, and on application to the Mission at Ahmednuggur he was employed as a Catechist from May 1st 1858. Much of the time during which he has been in the service of the Mission, he has been prevented by weakness from active exertion, but his conversations with his acquaintances, and the silent influence of his character and his holy walk, have done great good. He had the pleasure of seeing his younger brother Cossimbhan come out boldly on the Lord's side and profess his faith in Christ in 1856,—and he was very much encouraged by this answer to his prayers. He had also the great pleasure of seeing his wife give up her opposition to the truth and become a learner, and we need not say how much it cheered him when she at length declared her purpose of embracing Christianity. We sincerely hope that like Christian and her children in the "Pilgrim's Progress," the wife and children of our departed brother may walk in the same narrow way to life. Of his last days and triumphant death the following account is furnished by the Missionary who was near him and often visited him during his sickness. Writing under date of June 7th, he says, "Three weeks ago Mr. Shaik Daood became more unwell, and gradually his strength declined, until last Friday evening, June 1st, he fell asleep in Jesus. His last days were full of peace, and the power of the Christian's faith was remarkably exemplified in his experience. When it became evident that his end was drawing near I suggested to him that he would not recover, and asked him if he had any special request respecting his family, or any thing which I could attend to after he was gone. He replied that he had nothing more to do. He had himself trusted in Christ; and as for his family, he believed the Lord would take care of them. That promise in Jeremiah, said he, is enough for me; "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." He repeated also several other passages such as, "I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread." Ps. xxxvii. 25. My only anxiety, said he, is lest my dear wife may grieve for me when I am gone, but God will comfort her. The next morning, as I asked him how he had been the previous night, he hardly replied to the question, but with a face beaming with joy he said, "O, I cannot tell you how precious Christ seems to me, how unspeakably lovely. How wonderful that he should have compassion on *me*. His love is infinite, it is *divine love*." These words he expressed with a peculiar emphasis and earnestness that I shall never forget. During the week that followed though he became very feeble, his trust in God never failed him. Once he expressed a strong desire to recover if it was God's will, that he might still longer make known the Gospel to his countrymen. For this only he desired to live

But his work was done. A few moments before his death he asked to be raised up in bed, and called for some water. He then spoke to his wife of her tender and unceasing care towards him, and assured her that God would be her protector. Soon after he complained of weariness, and having been laid down again, he expired without a groan or a struggle. Thus, after a consistent and useful Christian life of about eight years, he rests from his labors, and his works do follow him. And our hearts are strengthened by seeing the power of the gospel so clearly exemplified."

A member of the Native Free Church Mission, Bombay, who was well acquainted with our deceased brother, wrote as follows to a friend in Ahmednuggur: "I have now to communicate to you the sorrowful news of the death of our dear brother, Mr. Shaik Daood. His work on earth *was* done, and the Lord has called him above to rest from his labors. He is now resting from sin, sorrow and suffering. He was indeed an exemplary character. His patience under the most intense bodily sufferings was marvellous and worthy of imitation by us all. I never heard a single expression of murmuring or discontent from his lips. His countenance, though disfigured by that malignant disease, was always cheerful, showing the presence of peace and joy in his heart. Latterly he wore a slight expression of despondence, but it was owing more to the natural effect of his bodily sufferings than to the depression of his spirit, which was growing stronger as the outward man decayed. Once he related to me, with much earnestness, humility and thankfulness, the dealings of God with him; how he was brought to the knowledge of the truth, how his wife's separation from him and his own backsliding for a time were overruled for his good, and how he was remarkably blessed by God when he was in straitened circumstances. Indeed, his whole Christian life was a life of trial and fighting, and at last he got the victory through faith in the Lord Jesus Christ. May the mantle of his piety fall upon us, and may we hear his voice through the precious legacy he has left us—I mean his excellent works published by the Bombay Tract and Book Society. Through them he will speak to the millions of his countrymen, and the Day alone will tell us the amount of good done by those silent messengers. I must not conclude this small tribute to our departed brother's memory without referring to his faithful labors among the Mahomedan population of this great and dark city Bombay. I sincerely believe that had he been spared to carry on his work among the followers of the false prophet, many would have been led to enquire seriously after the True One. But God is able to raise up others in his place."

Weep not for the saint that ascends
  To partake of the joys of the sky,
Weep not for the seraph that bends
  With the worshipping chorus on high.

Weep not for the spirit now crown'd
  With the garland to martyrdom given,
O weep not for him, he has found
  His reward and his refuge in heav'n.

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But weep for their sorrows who stand
  And lament o'er the dead by his grave,
And weep for all those in this land
  Whom he would have labored to save.
And weep for the nations that dwell
  Where the light of the truth never shone,
Where anthems of peace never swell,
  And the love of the Lord is unknown.

Rec'd from Mr. Ballantine
Aug. 23. 1860.

[illegible]

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(72 [illegible])

मोश्याने लिहिलेलें पांचवें पुस्तक;

ह्मणजे

अनुवाद.

अध्याय १.

या दैनेच्या पलिकडे सपाटींतल्या रानांत सूफाच्या समोर पारान व तोफेल व लाबान व हजेरोथ व दीजाहाब यांमध्यें ज्या गोष्टी मोश्याने सर्व इस्राएलांस सांगितल्या त्या पुढें लिहिल्या आहेत. २ होरेबापासून सेईर डोंगरावरून कादेशबार्ण्यापर्यंत अकरा दिवसांची वाट होती. ३ तेव्हां चाळिसाव्या वर्षांतल्या अकराव्या महिन्याच्या पहिल्या दिवसीं असें झालें कीं ज्यांप्रमाणें परमेश्वराने मोश्याला इस्राएलाच्या संतानांसाठीं आज्ञा दिल्ह्या होत्या, त्या सर्वांप्रमाणें त्याने त्यांस सांगितलें. ४ त्याने अमोऱ्यांचा राजा सीहोन जो हेश्बोनांत राहत होता, आणि बाशानाचा राजा ओग जो एद्रईतल्या आष्टारोथांत राहत होता त्याला मारिल्यावर, ५ यार्दनेच्या पलिकडे मोवाब देशांत मोशे हें शास्त्र असें सांगू लागला कीं, "आमचा देव परमेश्वर याने होरेबाजवळ आह्मास असें सांगितलें कीं, ६ या डोंगराजवळ तुमचें राहणें पुरें झालें. ७ तुह्मी आपलें ठिकाण सोडून मागें फिरा, आणि अमोऱ्यांच्या डोंगरावर व त्यांच्या सर्व वस्तींस रानांत डोंगरवटी व तळवटी व दक्षिण व खनान्यांच्या देशांतल्या समुद्रांच्या तीरास व लबानोन व जी मोठी नदी फराथ नदी, तेथवर चला. ८ पाहा, म्या तो देश तुमच्यापुढें ठेविला आहे; जो देश परमेश्वराने तुमच्या पूर्वजांजवळ, ह्मणजे आब्राहाम व इझाक व याकोब यांजवळ शपथ वाहून त्यांस ह्मणजे त्यांच्यामागें त्यांच्या संतानांस देऊं केला, तो वतनासाठीं ध्यायाला तुह्मी चला.

९ मग त्या वेळेस मी तुह्मास असें बोललों होतों कीं, 'माझ्या एकल्याने तुह्मास वागवत नाहीं. १० तुमचा देव परमेश्वर याने तुह्मास फार वाढविलें, आणि पाहा तुह्मी आज गणनेने आकाशांतल्या ताऱ्यांसारिखे आहां. ११ तुमच्या पूर्वजांचा देव परमेश्वर याने तुह्मी जितके आहां त्यांपेक्षां हजारपट अधिक करावें, आणि जसें त्याने तुह्मास वचन दिल्हें तसा तुह्मास आशीर्वाद द्यावा; १२ माझ्या एकल्याने तुमची खटपट व तुमचा भार व तुमचें भांडण कसें वागवेल? १३ ज्ञानी व बुद्धिमंत, आणि तुमच्या वंशानी जाणलेले असे पुरुष तुह्मी आपल्यांसाठीं निवडून द्या; ह्मणजे मी ते तुमचे अधिकारी करीन. १४ तेव्हां तुह्मी मला असें उत्तर दिल्हें कीं, जी गोष्ट त्वां करायाला सांगितली ती उत्तम आहे. १५ यास्तव म्या ज्ञानी व जाणलेले असे तुमच्या वंशांतले मुख्य पुरुष घेतले, आणि ते हजारांचे सरदार व शंभरांचे सरदार व पन्नासांचे सरदार व दाहांचे सरदार, व तुमच्या वंशांचे कारभारी, असे तुह्मावर अधिकारी करून ठेविले. १६ आणि त्या वेळेस म्या तुमच्या न्यायाधीशांस असी आज्ञा दिल्ही कीं तुह्मी आपल्या भावांच्या फिर्यादी ऐका, आणि माणूस व त्याचा भाऊ व त्याजवळचा प्रवासी यांमध्यें यथार्थ न्याय ठरवा. १७ तुह्मी न्याय करण्यांत पक्षपात करूं नका, लाहान मोठा यांचें एकसारिखेंच ऐका; कोणीएकाचें भय धरूं नका, कारण कीं जो न्याय तो देवाकडला आहे, आणि जी गोष्ट तुह्मास अवघड ती माझ्याजवळ येऊन सांगा, ह्मणजे मी ती ऐकेन. १८ आणि ज्या अवघ्या गोष्टी तुह्मी कराव्या, त्या म्या त्या वेळेस तुह्मास आज्ञेने सांगितल्या.

१९ मग जसी आमचा देव परमेश्वर याने आह्मास आज्ञा दिल्ही, तसें आह्मी होरेब सोडून अमोऱ्यांच्या डोंगरावरल्या वाटेवर जें मोठें व भयंकर रान तुह्मी पाहिलें, त्या अवघ्यांतून आह्मी चालून कादेशबार्ण्यापर्यंत येऊन पोहंचलों. २०

तेव्हां म्या तुह्मास असें सांगितलें कीं, जो अमोऱ्यांचा डोंगर आमचा देव परमेश्वर याने आह्मास दिल्हा आहे, तेथवर तुह्मी आलां आहां. २१ पाहा, तुझा देव परमेश्वर याने तुझ्या स्वाधीन देश केला आहे; जसें तुझ्या पूर्वजांचा देव परमेश्वर याने तुला सांगितलें, तसें तूं चढून वतनासाठीं घे; भिऊं नको, आणि घाबरूं नको.

२२ तेव्हां तुह्मी सर्व माझ्याजवळ येऊन बोललां कीं, आह्मी आपल्यांपुढें माणसें पाठवूं कीं त्यानी आमच्यासाठीं तो देश शोधून पाहावा, आणि आह्मी कोणत्या वाटेंने चढून जावें, आणि कोणत्या नगराकडे येऊं, यांविषयीं त्यानी माघारें येऊन आमच्याजवळ वर्त्तमान सांगावें. २३ तेव्हां ती गोष्ट मला बरी वाटली, यास्तव म्या प्रति वंशाचा एक पुरुष, असीं तुमच्यांतलीं बारा माणसें घेतलीं. २४ तेव्हां तीं हिंडत जाऊन डोंगरवटीवर चढून एष्कोल ओढ्यापर्यंत गेलीं; असा त्यानी तो देश शोधून पाहिला. २५ आणि त्यानी आपल्या हातीं त्या देशांतलीं कांहीं फळें घेऊन खालीं आमच्याजवळ आणिलीं, आणि आमच्याजवळ माघारें येऊन असें वर्त्तमान सांगितलें कीं, आमचा देव परमेश्वर जो देश आह्मास देत आहे, तो चांगला आहे. २६ तथापि तुह्मी वर जायास मान्य न होऊन आमचा देव परमेश्वर याच्या आज्ञेविरुद्ध केलें. २७ आणि तुह्मी आपल्या राहोट्यांत कुरकूर करीत ह्मटलें कीं, "परमेश्वराने आमचा द्वेष केला ह्मणून आमचा नाश करायासाठीं आह्मास अमोऱ्यांच्या हातांत द्यायास त्याने आह्मास मिसर देशांतून काढिलें आहे. २८ आह्मी वर कोणीकडे जावें? आमच्या भावानी आमचें अंतःकरण अधीर केलें आहे; त्यानी सांगितलें कीं, आपल्यापेक्षां ते लोक मोठे आणि उंच; नगरेंहि मोठीं आणि आकाशीं लागून बंदिस्तीचीं आहेत, अणखी अनेकाचें संतान आह्मी तेथें पाहिलें. २९ तेव्हां मी तुह्मास बोललों, तुह्मी घाबरूं नका, त्यांस भिऊंच नका. ३० तुमचा देव परमेश्वर जो तुमच्यापुढें चालतो तो तुमच्यासाठीं लढाई करील; ३१ कसा, तर त्याने तुमच्या देखतां मिसरांत आणि रानांत तुमच्यासाठीं जें अवघें केलें त्याप्रमाणें; कां तर त्वां पाहिलें कीं जसा माणूस आपला पुत्र वाहतो तसें, जी सर्व वाट तुह्मी चालून या ठिकाणापर्यंत पोहंचलां, तिजवर तुझा देव परमेश्वर याने तुला वाहिलें आहे.' ३२ तथापि त्या गोष्टीविषयीं तुह्मी आपला देव परमेश्वर यावर विश्वासी नव्हतां. ३३ तो तुह्मासाठीं उतरण्याचें ठिकाण वाटेंत पाहायास आणि ज्या वाटेंने तुह्मी चालावें, ती तुह्मास दाखवायास रात्रीं अग्नींत व दिवसां ढगांत तुमच्यापुढें राहून चालत होता.

३४ तेव्हां परमेश्वराने तुमचें बोलणें ऐकिलें, यास्तव त्याने रागें भरून असी शपथ वाहिली कीं, ३५ जो चांगला देश म्या तुमच्या पूर्वजांस शपथेने देऊं केला, त्याला या दुष्ट पिढीच्या माणसांतील कोणीएक निश्चयें पाहणार नाहीं. ३६ यफुन्न्याचा पुत्र कालेब तो मात्र त्याला पाहील; ज्या देशांत तो गेला होता, तो त्याला व त्याच्या संतानांस मी देईनच, कारण कीं तो सर्वांविषयीं परमेश्वराला अनुसरून चालला." ३७ अणखी तुमच्यामुळें परमेश्वराने मजवर विनुष्ट होऊन सांगितलें, 'तूंहि तेथें पोहंचणार नाहींस. ३८ परंतु नूनाचा पुत्र यहोशवा जो तुझ्यापुढें उभा असतो, तो तेथें पोहंचेल; तूं त्याला धैर्य दे, कां तर तो तें वतन इस्राएलांस देववील. ३९ आणि तुमचीं बाळकें, ज्यांविषयीं तुह्मी ह्मटलें कीं, 'लुटीचीं होतील,' तुमचीं लेंकरेंहि जीं त्या दिवसीं बरें किंवा वाईट जाणत नव्हतीं, तींच तेथें पोहंचतील; मी त्यांस तो देश देईन, आणि तीं तें वतन पावतील. ४० परंतु तुह्मी आपले फिरा, आणि रानांत सूफसमुद्राच्या वाटेस मुकाम करीत जा. ४१ तेव्हां तुह्मी मला असें उत्तर दिल्हें कीं, 'आह्मी परमेश्वराजवळ पाप केलें आहे; तथापि आमचा देव परमेश्वर याने ज्या आज्ञा आह्मास दिल्ह्या, त्या अवघ्यांप्रमाणें आह्मी वर जाऊन लढूं.' मग तुह्मी आपापलीं लढायाचीं हत्यारें बांधून डोंगरावर चढायास सिद्ध झालां. ४२ तेव्हां परमेश्वराने मला असें सांगितलें कीं, 'तूं त्यांस सांग, मी तुमच्यामध्यें नाहीं; यास्तव तुह्मी चढूं नका आणि लढूं नका; लढलां, तर तुह्मी आपल्या शत्रूंपुढें मारले जाल.' ४३ असें म्या तुह्मास सांगितलें; परंतु तुह्मी न ऐकून पर-

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मोश्याने लिहिलेलें पांचवें पुस्तक;

ह्मणजे

अनुवाद.

अध्याय १.

या दैनेच्या पलिकडे सपाटींतल्या रानांत सूफाच्या समोर पारान व तोफेल व लाबान व हजेरोथ व दीजाहाब यांमध्यें ज्या गोष्टी मोश्याने सर्व इस्राएलांस सांगितल्या त्या पुढें लिहिल्या आहेत. २ होरेबापासून सेईर डोंगरावरून कादेशबार्ण्यापर्यंत अकरा दिवसांची वाट होती. ३ तेव्हां चाळिसाव्या वर्षांतल्या अकराव्या महिन्याच्या पहिल्या दिवसीं असें झालें कीं ज्यांप्रमाणें परमेश्वराने मोश्याला इस्राएलाच्या संतानांसाठीं आज्ञा दिल्ह्या होत्या, त्या सर्वांप्रमाणें त्याने त्यांस सांगितलें. ४ त्याने अमोऱ्यांचा राजा सीहोन जो हेश्बोनांत राहत होता, आणि बाशानाचा राजा ओग जो एद्रईतल्या आष्टारोथांत राहत होता त्याला मारिल्यावर, ५ यार्दनेच्या पलिकडे मोवाब देशांत मोशे हें शास्त्र असें सांगू लागला कीं, "आमचा देव परमेश्वर याने होरेबाजवळ आह्मास असें सांगितलें कीं, ६ या डोंगराजवळ तुमचें राहणें पुरें झालें. ७ तुह्मी आपलें ठिकाण सोडून मागें फिरा, आणि अमोऱ्यांच्या डोंगरावर व त्यांच्या सर्व वस्तींस रानांत डोंगरवटी व तळवटी व दक्षिण व खनान्यांच्या देशांतल्या समुद्रांच्या तीरास व लबानोन व जी मोठी नदी फराथ नदी, तेथवर चला. ८ पाहा, म्या तो देश तुमच्यापुढें ठेविला आहे; जो देश परमेश्वराने तुमच्या पूर्वजांजवळ, ह्मणजे आब्राहाम व इझाक व याकोब यांजवळ शपथ वाहून त्यांस ह्मणजे त्यांच्यामागें त्यांच्या संतानांस देऊं केला, तो वतनासाठीं घ्यायाला तुह्मी चला.'

९ मग त्या वेळेस मी तुह्मास असें बोललों होतों कीं, 'माझ्या एकल्याने तुह्मास वागवत नाहीं. १० तुमचा देव परमेश्वर याने तुह्मास फार वाढविलें, आणि पाहा तुह्मी आज गणनेने आकाशांतल्या तारांसारिखे आहां. ११ तुमच्या पूर्वजांचा देव परमेश्वर याने तुह्मी जितके आहां त्यांपेक्षां हजारपट अधिक करावें, आणि जसें त्याने तुह्मास वचन दिल्हें तसा तुह्मास आशीर्वाद द्यावा; १२ माझ्या एकल्याने तुमची खटपट व तुमचा भार व तुमचें भांडण कसें वागवेल? १३ ज्ञानी व बुद्धिमंत, आणि तुमच्या वंशानी जाणलेले असे पुरुष तुह्मी आपल्यांसाठीं निवडून द्या; ह्मणजे मी ते तुमचे अधिकारी करीन. १४ तेव्हां तुह्मी मला असें उत्तर दिल्हें कीं, जी गोष्ट त्वां करायाला सांगितली ती उत्तम आहे. १५ यास्तव म्या ज्ञानी व जाणलेले असे तुमच्या वंशांतले मुख्य पुरुष घेतले, आणि ते हजारांचे सरदार व शंभरांचे सरदार व पन्नासांचे सरदार व दाहांचे सरदार, व तुमच्या वंशांचे कारभारी, असे तुह्मावर अधिकारी करून ठेविले. १६ आणि त्या वेळेस म्या तुमच्या न्यायाधीशांस असी आज्ञा दिल्ही कीं तुह्मी आपल्या भावांच्या फिर्यादी ऐका, आणि माणूस व त्याचा भाऊ व त्याजवळचा प्रवासी यांमध्यें यथार्थ न्याय ठरवा. १७ तुह्मी न्याय करण्यांत पक्षपात करूं नका, लाहान मोठा यांचें एकसारिखेंच ऐका; कोणीएकाचें भय धरूं नका, कारण कीं जो न्याय तो देवाकडला आहे, आणि जी गोष्ट तुह्मास अवघड ती माझ्याजवळ येऊन सांगा, ह्मणजे मी ती ऐकेन. १८ आणि ज्या अवघ्या गोष्टी तुह्मी कराव्या, त्या म्या त्या वेळेस तुह्मास आज्ञेने सांगितल्या.

१९ मग जसी आमचा देव परमेश्वर याने आह्मास आज्ञा दिल्ही, तसें आह्मी होरेब सोडून अमोऱ्यांच्या डोंगरावरल्या वाटेवर जें मोठें व भयंकर रान तुह्मी पाहिलें, त्या अवघ्यांतून आह्मी चालून कादेशबार्ण्यापर्यंत येऊन पोहंचलों. २०

तेव्हां म्या तुह्मास असें सांगितलें कीं, जो अमोऱ्यांचा डोंगर आमचा देव परमेश्वर याने आह्मास दिल्हा आहे, तेथवर तुह्मी आलां आहां. २१ पाहा, तुझा देव परमेश्वर याने तुझ्या स्वाधीन देश केला आहे; जसें तुझ्या पूर्वजांचा देव परमेश्वर याने तुला सांगितलें, तसें तूं चढून वतनासाठीं घे; भिऊं नको, आणि घाबरूं नको.

२२ तेव्हां तुह्मी सर्व माझ्याजवळ येऊन बोललां कीं, आह्मी आपल्यांपुढें माणसें पाठवूं कीं त्यानी आमच्यासाठीं तो देश शोधून पाहावा, आणि आह्मी कोणत्या वाटेने चढून जावें, आणि कोणत्या नगराकडे येऊं, यांविषयीं त्यानी माघारें येऊन आमच्याजवळ वर्त्तमान सांगावें. २३ तेव्हां तीं गोष्ट मला बरी वाटली, यास्तव म्या प्रति वंशाचा एक पुरुष, असीं तुमच्यांतलीं बारा माणसें घेतलीं. २४ तेव्हां तीं हिंडत जाऊन डोंगरवटीवर चढून एष्कोल ओढ्यापर्यंत गेलीं; असा त्यानी तो देश शोधून पाहिला. २५ आणि त्यानी आपल्या हातीं त्या देशांतलीं कांहीं फळें घेऊन खालीं आमच्याजवळ आणिलीं, आणि आमच्याजवळ माघारें येऊन असें वर्त्तमान सांगितलें कीं, आमचा देव परमेश्वर जो देश आह्मास देत आहे, तो चांगला आहे. २६ तथापि तुह्मी वर जायास मान्य न होऊन आमचा देव परमेश्वर याच्या आज्ञेविरुद्ध केलें. २७ आणि तुह्मी आपल्या राहोट्यांत कुरकूर करीत ह्मटलें कीं, "परमेश्वराने आमचा द्वेष केला ह्मणून आमचा नाश करायासाठीं आह्मास अमोऱ्यांच्या हातांत द्यायास त्याने आह्मास मिसर देशांतून काढिलें आहे. २८ आह्मी वर कोणीकडे जावें? आमच्या भावानी आमचें अंतःकरण अधीर केलें आहे; त्यानी सांगितलें कीं, आपल्यापेक्षां ते लोक मोठे आणि उंच; नगरेंहि मोठीं आणि आकाशीं लागून बंदिस्तीचीं आहेत, अणखी अनेकाचें संतान आह्मी तेथें पाहिलें. २९ तेव्हां मी तुह्मास बोललों, तुह्मी घाबरूं नका, त्यांस भिऊंच नका. ३० तुमचा देव परमेश्वर जो तुमच्यापुढें चालतो तो तुमच्यासाठीं लढाई करील; ३१ कसा, तर त्याने तुमच्या देखतां मिसरांत आणि रानांत तुमच्यासाठीं जें अवघें केलें त्याप्रमाणें; कां तर त्वां पाहिलें कीं जसा माणूस आपला पुत्र वाहतो तसें, जी सर्व वाट तुह्मी चालून या ठिकाणापर्यंत पोहंचलां, तिजवर तुझा देव परमेश्वर याने तुला वाहिलें आहे.' ३२ तथापि त्या गोष्टीविषयीं तुह्मी आपला देव परमेश्वर यावर विश्वासी नव्हतां. ३३ तो तुह्मासाठीं उतरण्याचें ठिकाण वाटेंत पाहायास आणि ज्या वाटेने तुह्मी चालावें, ती तुह्मास दाखवायास रात्रीं अग्नींत व दिवसां ढगांत तुमच्यापुढें राहून चालत होता.

३४ तेव्हां परमेश्वराने तुमचें बोलणें ऐकिलें, यास्तव त्याने रागें भरून असी शपथ वाहिली कीं, ३५ जो चांगला देश म्या तुमच्या पूर्वजांस शपथेने देऊं केला, त्याला या दुष्ट पिढीच्या माणसांतील कोणीएक निश्चयें पाहणार नाहीं. ३६ यफुन्न्याचा पुत्र कालेब तो मात्र त्याला पाहील; ज्या देशांत तो गेला होता, तो त्याला व त्याच्या संतानांस मी देईनच, कारण कीं तो सर्वांविषयीं परमेश्वराला अनुसरून चालला." ३७ अणखी तुमच्यामुळें परमेश्वराने मजवर विनुष्ट होऊन सांगितलें, 'तूंहि तेथें पोहंचणार नाहींस. ३८ परंतु नूनाचा पुत्र यहोशवा जो तुझ्यापुढें उभा असतो, तो तेथें पोहंचेल; तूं त्याला धैर्य दे, कां तर तो तें वतन इस्राएलांस देववील. ३९ आणि तुमचीं बाळकें, ज्यांविषयीं तुह्मी ह्मटलें कीं, 'लुटीचीं होतील,' तुमचीं लेंकरेंहि जीं त्या दिवसीं बरें किंवा वाईट जाणत नव्हतीं, तींच तेथें पोहंचतील; मी त्यांस तो देश देईन, आणि तीं तें वतन पावतील. ४० परंतु तुह्मी आपले फिरा, आणि रानांत सूफसमुद्राच्या वाटेस मुकाम करीत जा. ४१ तेव्हां तुह्मी मला असें उत्तर दिल्हें कीं, 'आह्मी परमेश्वराजवळ पाप केलें आहे; तथापि आमचा देव परमेश्वर याने ज्या आज्ञा आह्मास दिल्ह्या, त्या अवघ्यांप्रमाणें आह्मी वर जाऊन लढूं.' मग तुह्मी आपापलीं लढायाचीं हत्यारें बांधून डोंगरावर चढायास सिद्ध झालां. ४२ तेव्हां परमेश्वराने मला असें सांगितलें कीं, 'तूं त्यांस सांग, मी तुमच्यामध्यें नाहीं; यास्तव तुह्मी चढूं नका आणि लढूं नका; लढलां, तर तुह्मी आपल्या शत्रूंपुढें मारले जाल.' ४३ असें म्या तुह्मास सांगितलें; परंतु तुह्मी न ऐकून पर-

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DEUTERONOMY.

मोश्याने लिहिलेलें पांचवें पुस्तक;

ह्मणजे

अनुवाद.

अध्याय १.

यार्देनेच्या पलिकडे सपाटींतल्या रानांत सूफाच्या समोर पारान व तोफेल व लाबान व हजेरोथ व दीजाहाब यांमध्यें ज्या गोष्टी मोश्याने सर्व इस्राएलांस सांगितल्या त्या पुढें लिहिल्या आहेत. २ होरेबापासून सेईर डोंगरावरून कादेशबार्ण्यापर्यंत अकरा दिवसांची वाट होती. ३ तेव्हां चाळिसाव्या वर्षांतल्या अकराव्या महिन्याच्या पहिल्या दिवसीं असें झालें कीं ज्याप्रमाणें परमेश्वराने मोश्याला इस्राएलाच्या संतानांसाठीं आज्ञा दिल्ह्या होत्या, त्या सर्वांप्रमाणें त्याने त्यांस सांगितलें. ४ त्याने अमोऱ्यांचा राजा सीहोन जो हेश्बोनांत राहत होता, आणि बाशानाचा राजा ओग जो एद्रेईतल्या अष्टारोथांत राहत होता त्याला मारिल्यावर, ५ यार्देनेच्या पलिकडे मोवाब देशांत मोशे हें शास्त्र असें सांगू लागला कीं, "आमचा देव परमेश्वर याने होरेबाजवळ आह्मास असें सांगितलें कीं, ६ या डोंगराजवळ तुमचें राहणें पुरें झालें. ७ तुह्मी आपलें ठिकाण सोडून मागें फिरा, आणि अमोऱ्यांच्या डोंगरावर व त्यांच्या सर्व वस्तींस रानांत डोंगरवटी व तळवटी व दक्षिण व खनान्यांच्या देशांतल्या समुद्रांच्या तीरास व लबानोन व जी मोठी नदी फराथ नदी, तेथवर चला. ८ पाहा, म्या तो देश तुमच्यापुढें ठेविला आहे; जो देश परमेश्वराने तुमच्या पूर्वजांजवळ, ह्मणजे आब्राहाम व इस्हाक व याकोब यांजवळ शपथ वाहून त्यांस ह्मणजे त्यांच्यामागें

त्यांच्या संतानांस देऊं केला, तो

९ मग त्या वेळेस मी तुम्ह
झ्या एकल्याने तुह्मास वागवत
श्वर याने तुह्मास फार वाढ
गणनेने आकाशांतल्या ताऱ्यांसारि
चा देव परमेश्वर याने तुह्मी
अधिक करावें, आणि जसें त्याने
आशीर्वाद द्यावा. १२ माझ्या
भार व तुमचें भांडण कसें वाग
आणि तुमच्या वंशानी जाणलेले,
निवडून द्या; ह्मणजे मी ते तुम
तुह्मी मला असें उत्तर दिल्हें कि
गितली ती उत्तम आहे. १५
असे तुमच्या वंशांतले मुख्य पुरु
दार व शंभरांचे सरदार व पन्न
दार व तुमच्या वंशांचे कारभारि
ठेविले. १६ आणि त्या वेळेस
आज्ञा दिल्ही कीं तुह्मी आपल्या
माणूस व त्याचा भाऊ व त्या
न्याय ठरवा. १७ तुह्मी न्या
लाहान मोठा यांचें एकसारिखें
नका, कारण कीं जो न्याय तो दे
तुह्मास अवघड ती माझ्याजवळ
१८ आणि ज्या अवघ्या गोष्टी तु
तुह्मास आज्ञेने सांगितल्या.

१९ मग जसी आमचा देव
दिल्ही, तसें आह्मी होरेब सोडू
वर जें मोठें व भयंकर रान तुह्मी
चालून कादेशबार्ण्यापर्यंत येऊन
ह्मास असें सांगितलें कीं, जो

, तो वतनासाठीं ध्यायाला तुह्मी चला.
तुह्मास असें बोललों होतों कीं, मा-
वत नाहीं. १० तुमचा देव परमे-
वाढविलें, आणि पाहा तुह्मी आज
ंसारिखे आहां. ११ तुमच्या पूर्वजां-
ह्मी जितके आहां त्यापेक्षां हजारपट
याने तुह्मास वचन दिल्हें तसा तुह्मास
ह्या एकल्याने तुमची खटपट व तुमचा
वागवेल? १३ ज्ञानी व बुद्धिमंत
लेले, असे पुरुष तुह्मी आपल्यांसाठीं
तुमचे अधिकारी करीन. १४ तेव्हां
हें कीं, जी गोष्ट त्वां करायाला सां-
१५ यास्तव म्या ज्ञानी व जाणलेले
पुरुष घेतले, आणि ते हजारांचे सर-
व पन्नासांचे सरदार व दाहांचे सर-
रभारी, असे तुह्मावर अधिकारी करून
ळेस म्या तुमच्या न्यायाधिशांस असी
पल्या भावांच्या फिर्यादी ऐका, आणि
त्याजवळचा प्रवासी यांमध्यें यथार्थ
न्याय करण्यांत पक्षपात करूं नका,
रिखेंच ऐका; कोणीएकाचें भय धरूं
तो देवाकडला आहे, आणि जी गोष्ट
जवळ येऊन सांगा, ह्मणजे मी ती ऐकेन.
ष्टी तुह्मी कराव्या, त्या म्या त्या वेळेस

देव परमेश्वर याने आह्मास आज्ञा
सोडून अमोऱ्यांच्या डोंगरावरल्या वाटे-
तुह्मी पाहिलें, त्या अवघ्यांतून आह्मी
येऊन पोहंचलों. २० तेव्हां म्या तु-
जो अमोऱ्यांचा डोंगर आमचा देव

Extract of Letter from Rev. H. P. Cassidy, Poonah.

My dear Brother,

Your letter of the 10th December last enclosing extract of a letter from the Rev. Hy. Ballantine, dated Ahmednuggur Sept. 24 1860, addressed to Dr. Anderson, Secy. of A. B. C. F. M. was received in due time.

As Suddoba & Gyanoba have been charged by Mr. Ballantine with having "commenced operations in Ahmednuggur by holding" regular services there, and with "endeavouring to excite dissatisfaction with us (the American Missionaries) in the minds of our converts in every way possible." I thought they had a right to know the contents of Mr. Ballantine's letter, and read it to them, giving them the opportunity to state the facts, and principles of their conduct.

So far as I myself am concerned in both of them, I must say that, when Gyanoba applied for baptism, I questioned him as closely as I could, regarding his past life, & present motives. I told him repeatedly, and as clearly as I could, that I had no intention of giving him employment of any kind, and that he must use his own talents, under God's blessing for his own support. I told him also that his remaining at Ahmednuggur, or his removal elsewhere was a question with which I had nothing to do, and that the God of Providence never contradicts the revelation He has made of Himself in grace. He would settle all well. Such has been my principle, & practice, since you threw your skirt over me, in every case of baptism. As I found them they remained; if preachers, preachers; if labourers, labourers. In Gyanoba's particular case, I felt there would be difficulty in consequence of the education he had received in training for Mission Work.- a system which, in my opinion often unfits a man from working out his own livelihood. I do not think

a purely religious training, exclusively of that required for mutual social benefit in the affairs of life, the best for India. Both should, I think, be interwoven, the carpenter, the tentmaker, the physician, the fisherman &c. with the scribe.

I knew that a Baptist had been employed as Matron in one of the Free Church of Scotland's Girls' schools, and that a Baptist is now maintained as a City Missionary or Scripture Reader, under the Chaplain of the Established Kirk of Scotland in Bombay. I said to Gyanoba therefore that there was a chance of his being employed as teacher of a school, even by the American Missionaries from whose Mission he had received a good testimonial, and who still regarded him as a member of the church at Ahmednuggur. But whether or not I had no employment for him at my disposal. Personally therefore I neither counselled nor disapproved of Gyanoba's return to Ahmednuggur.

So far as Gyanoba is concerned, his return to Ahmednuggur is said by himself, and seems to me to be the result of a natural desire to return to the place which had been his home for the last eighteen years, and to obtain the means of living there, in his native land, and among his relations, and friends.

While there and out of employ (for he had been ordered by Mr. Ballantine to resign his situation in the Mission) he did receive some assistance from Suddoba, and other relatives as was natural, and dutiful. Suddoba contributes the support of others at Ahmednuggur, but has never had hint that it was wrong to do so.

So far as Suddoba is concerned, Gyanoba's return Ahmednuggur was said by him to me at the time, to be the only proper way till Gyanoba could obtain the means of living, which he had not here. In prosecution of their united endeavours to get employment for him, they found there was a piece of ground about 20 or 30 miles from Ahmednuggur, which was without an heir, and they obtained the assistance of dear

Dr. White to make out a petition to the Collector of Ahmednuggur, ~~which was~~ for it, intending that Gyanoba should fill it, & be a farmer. There was no intention of locating Gyanoba as a Baptist Preacher in Ahmednuggur.

The reasons why Suddoba, and his family went to Ahmednuggur were these. A general, and jubilee meeting of the Ahmednuggur Mission was to be held, to which Missionaries and others had a general invitation in the columns of the Dnyanodhaya, and at which Suddoba's wife wished to be present, to revive former associations. Suddoba shared in this desire as well as the Revds Dr Mitchell, & Narayen Sheshadri, and another at least of the Free Church of Scotland's Mission here. Suddoba, & Gyanoba, with others, each delivered an address at the joyful meetings there. There were also, some who had expressed their desire to know the scriptural doctrine of Baptism, whom Suddoba desired to see, & converse with, as well as with his friends, and relatives there. While there he lived on the premises of the Ahmednuggur American Mission. Gyanoba had ~~not~~ been ordered out of these Mission premises and after some search for another abode, had succeeded in obtaining one, about a week before Suddoba's arrival. There was a notice put up by Gyanoba that Divine Service would be held there on Sabbaths at 9 a.m. & 4 p.m. and inviting inquirers. No "lecture", I am informed was either advertised nor given. Gyanoba's reason for this arose from an impression ~~produced~~ on his mind that he was not welcome at the Mission Chapel there - an impression produced by the treatment he had received, and of which he had written to me.

While Suddoba was there some of the Native Christians met in Gyanoba's house to get a lecture on Baptism from Suddoba, but this was thought by Suddoba & Gyanoba to be improper, and Gyanoba requested the Rev. Vishnoo Punt, who was present, to conduct worship, which was done without reference to baptism.

Suddoba, on his return to Poonah, brought his

family with him, and so far as I ever knew, or can understand, he never had any intention to "return to Ahmednuggur from time to time"

Gyanoba has been engaged in evangelistic efforts in Ahmednuggur, and the villages round about it, as he used to be, before his baptism, but he has not been, so far as I can understand, or can make out, been employed by Suddoba, or any one else to preach. He has done so because he loves Christ, and his gospel. He does not <u>preach</u> baptism but, when <u>asked</u> gives the reason of his faith, and practice in reference to it.

Mr. Ballantine, I do believe, misunderstands both position and my aim if he thus interprets our proceedings. His object he broadly states to be to "secure Gyanoba's removal from Ahmednuggur." This, I have long observed to be part of a systematic plan of the Pedobaptist Protestant Denominations in this part of India. Mr. A. White, Suddoba, Haldane Fennick, Gyanoba, and I, have each of us, had his own experience of the tendency to "removal."

We lament it, and so far as we can, will not allow ourselves to be banished merely for holding the doctrine of Believers' Baptism. We protest against it, because we think it unworthy of Christians, and a blot upon the Church. While we endeavour to cultivate a spirit of forbearance and meekness, not intruding our peculiar tenets upon those who are not prepared to receive them, we claim liberty of conscience, and of action for ourselves.

I am particularly grieved by the general assertion of Mr. Ballantine, that Suddoba & Gyanoba "are endeavouring to excite dissatisfaction with the American Missionaries at Ahmednuggur in every way possible." I have made the most searching enquiry from both Suddoba & Gyanoba, regarding this very serious, & grievous charge, but have not been able to find any part of their conduct, deserving it. If there is dissatisfaction, I trust circumstances will be brought to light which may prove that the Baptist brethren do not "excite" nor foster it.

Poonah

Rec'd March 29/61

Ans'd July 16.

Copy sent to Ballantine

Abs. 1.

Extracts from a Review of Mr. Wilson's work "Mission Schools in India" published in "Chisson and Wordsall's Miscellany" for November

(After making numerous quotations from the work showing the arbitrary mode in which Dr. Anderson put an end to the schools in the Missions in Western India, and after quoting the conversation between Mr. Wilson and Dr. Anderson (given on p. 125) the Reviewer says;)

"Dr. Anderson's mode of "changing their views" showed him to be possessed of qualifications which in the palmy days of the Inquisition might have raised him to the office of Grand Inquisitor. He repeatedly declared to them, "If you cannot carry on your operations without such schools as you ask for, then we will give up our Missions in Western India and send our men and money to China or some other field". That is to say, do as I wish or you will receive your discharge. Powerful logic truly, whereby to change the views of the missionaries! And its power was duly recognised. Small committees were appointed to report on every point on which it was necessary to "change their views", and the tenor of each report "had been two certain facts. 1. That the views of the deputation must and would be insisted on and carried out, whether he embodied them or not. 2. That if he did not embody them

he would come under disfavor." What that disfavor implies is vividly depicted in the following paragraph; "It is no trifling matter to incur the displeasure &c. (p. 127)

"Dr. Anderson's means and appliances for "changing the views" of those whose opinions he pronounced wrong, are not much ~~als~~ if at all less potent than the thumb-screws and boots of a darker age; and if he did not succeed in actually changing their views, he at least managed to get all except Mr. Wilder and Mr. Brown to succumb to him; and he appears to have endeavored to make it be believed in America, not only that they agreed to the abolition of the schools, but that they did so of their own unbiassed judgment, approving of it as a step conducive to the best interests of the mission. Mr. Brown declined doing any thing which ~~[illegible]~~ might make it appear as if Dr. Anderson's views were his, and he resigned his connection with the Board. Mr. Wilder being "an impracticable man", had to be got rid of; but even this could not be done in an open straightforward way. His station, Kolapore, was given up, without his name being mentioned. He being however, in America at the time, did not submit quietly to this treatment and his cause having been taken up by certain ~~[illegible]~~ churches, he is returning to India unconnected with the Board, to carry on his work at Kolapore according to his own views"

"Mr. Wilder is somewhat severe upon his brother missionaries for having given in to Dr. Anderson,

which most of them appear to have done by simply offering no opposition – declining to vote. In this we think him unjust. All honor to him for his sturdy opposition. Much good may result from it. But the brethren compromised no principle. The whole question between them and the Board or its Secretary, so far as stated in Mr. Wilder's book, was merely one of expediency. They only consented to forego certain ~~certain~~ advantages for the carrying on of their work, when it was not in their power to retain them. They were not responsible for the continuance of these advantages. They could only be responsible for carrying on their work to the best of their ability with such means as were available to them.

There is, however, a principle and a very important one, involved in educational Mission work; and how such complicated and protracted discussions and transactions as are recorded in Mr. Wilder's book of 432 pages could have been begun carried on and concluded without stumbling upon it, is what we cannot understand. We allude to the employing of heathen teachers, i.e., unbelievers, to teach Christianity. The deputation abolished all the day ~~schools~~ schools under heathen teachers, who may have been employed to teach Christianity, although Mr Wilder does not say so; but it abolished in the same sweeping manner the boarding schools, in the missionaries' own premises, under their own Christian care and management; and it abolished also, and first of all the English schools, in which, we imagine, the religious

instruction must all have been given by Christians. The question summarily settled by Dr. Anderson appears so far as we can learn from the work before us, to have been simply the broad general one of schools or no schools. We consider the employment of heathen men to teach Christianity as simply paying them to teach as true that which they believe to be false. Their characters allow them to practice falsehood for their subsistence and for several other objects we care not to specify. But surely it is not befitting for Christians to encourage them thus to practise iniquity or pay them for doing it. "Of the truth of God &c." see Rom 3:7,8

Mr. Nilan, we are sorry to see, approves of thus doing evil that good may come. In explanation and defence of it he says, "They are required to see that specified catechisms and portions of scripture are committed to memory by their pupils, but in explaining and impressing divine truth upon the minds and hearts of both pupils and teachers, the missionary holds himself or his Christian assistants responsible." We have heard such explanations of the distinction "ecclesiastical" between the Christian schoolmaster and the ordained minister, but this has no analogy with the case in question. We presume that the heathen teacher is to prepare the children to give the correct answers to the questions in the catechisms, and to repeat the prescribed portions

of scripture as truth, not as falsehood, in the same way as he teaches history, grammar and geography. Mr. Wilder himself answers this in his refutation of the objection that the heathen teachers contract the influence of Christianity. He says, "They are obliged to teach the Christian lessons or they receive no pay"; That is to say if they contract them, if they do not teach them as true, "they receive no pay". He brings forward many arguments of expediency in favor of making the heathen man lie that the truth of God may more abound, But we simply reply, that there can be no valid reason for doing that which is wrong. He also argues in favor of it from the fact that these teachers have often been converted through the truths they taught. The ability which characterizes the rest of Mr. Wilder's work would not lead one to expect him to indulge in such weak utilitarian arguments. It would be quite as logical to argue in favor of the stealing of Bibles from the fact that a thief is known to have been converted by reading a Bible he had stolen. But whatever good result it may please God to bring out of man's evil doing, we have His own authority for saying that the evil doer is judged as a sinner and that we are not to do evil that good may come. And Christianity has taught in all the schools of the American Mission by heathen men, and had they been suppressed for that reason, we should have

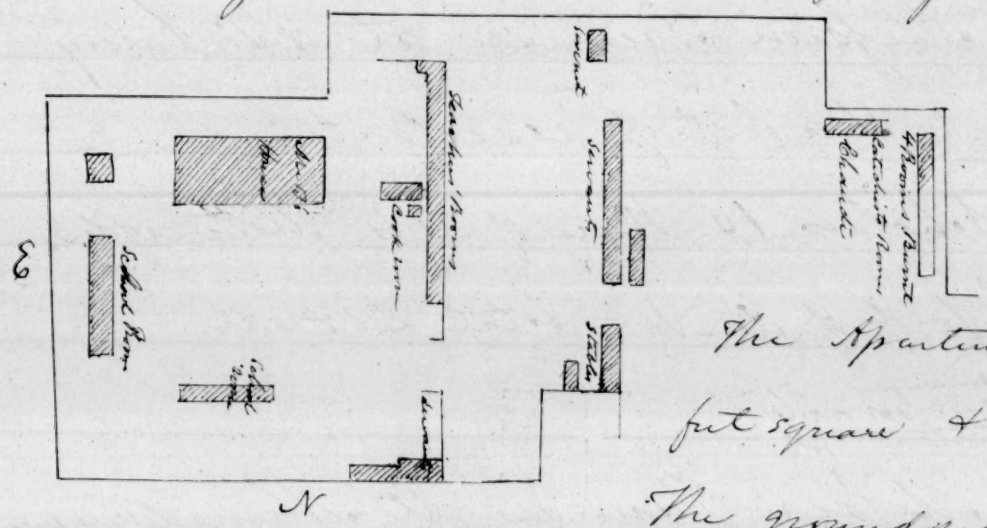
said that the suppression was a righteous act, although the mode of doing it was not approved.

Mr. Wilder's standing silence on the point has excited in us a desire to know whether or not this deeply important principle had any thing to do directly or indirectly with the opposition to the schools. We should like also to know the sentiments of his brethren on this point. He has given only extracts from their letters containing ~~[illegible]~~ except in one instance no allusion to it. Did they discuss the subject or was it totally ignored?

Mr. Wilder's work is ably written and likely to do good service to the cause of missions but he has given his readers no information regarding the mind of the American Congregational mission on this by far the most important point in the mission education question.

Rec. Jan. 1, 1862.
Answ. Feb. 16.
Publ. Feb. 19/62

A Plan of the Premises at Ahmednuggur occupied by Mr Ballantine. & a List of the persons residing on them. 23 July 1862.



The northwest part of the enclosure which is given up to prickly pear is not depicted here.

The Apartments are usually about ten feet square & are nineteen in number.

The grounds occupied cover three acres.

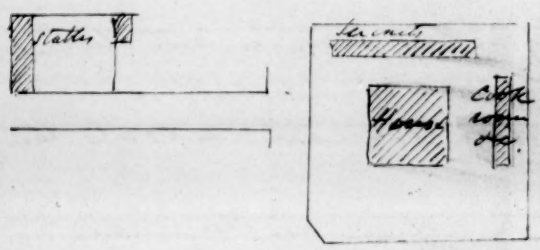
The Families residing here are those of		& other members of their families (adults & infants inclusive) In school	Not in school
Mr Ballantine's servants	6	7	8
Other missionaries' do.	2	2	3
Guard of the Premises	1	4	1
Man in charge of Poor House	1	1	2
Teachers & Monitors	4	4	5
Mem.s of Theol.c Class	2	2	4
Native assistant	1	1	2
Widows of Catechists	2	2	
Scholars from villages		21	2

Total individuals 7 + 2 + 10 + 44 + 27 = 90

With the exception of servants, Teachers & Monitors in the school for girls, the catechist living here but employed in touring, the man in charge of the poor-house, & the two widows who board scholars from the villages, &

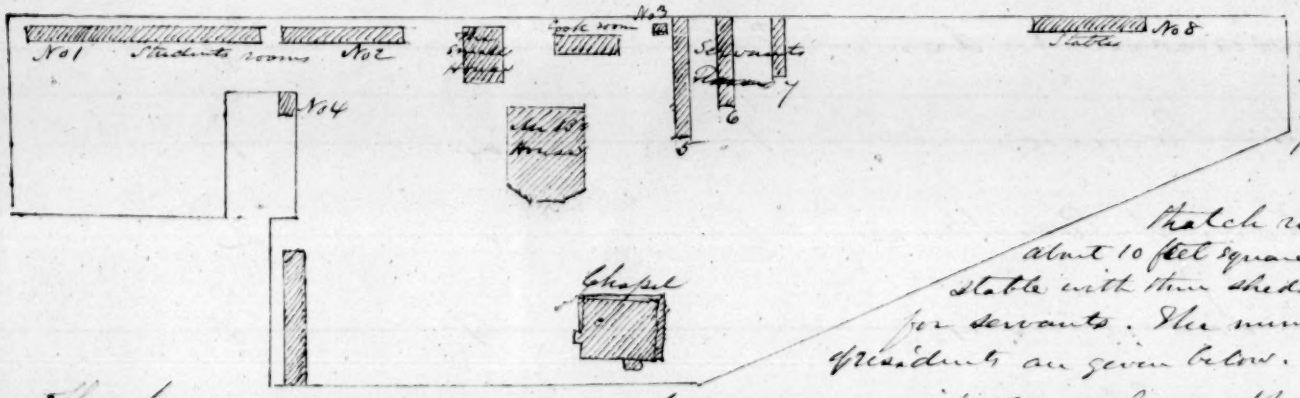
members of their families, all the persons residing on the premises are here temporarily for the purpose of attending school.

A Plan of the Mission Premises at Ahs. lately occupied by Mrs. Farrar & a list of the residents -



Scholars 10 Wives of do 4 Mothers of do 3.
Infants of do. 4. Total 21 & all temporarily.

A Plan of the Mission Premises at Ahmednuggur occupied by Mr Bissell & a list of the residents. The enclosure contains some three acres.



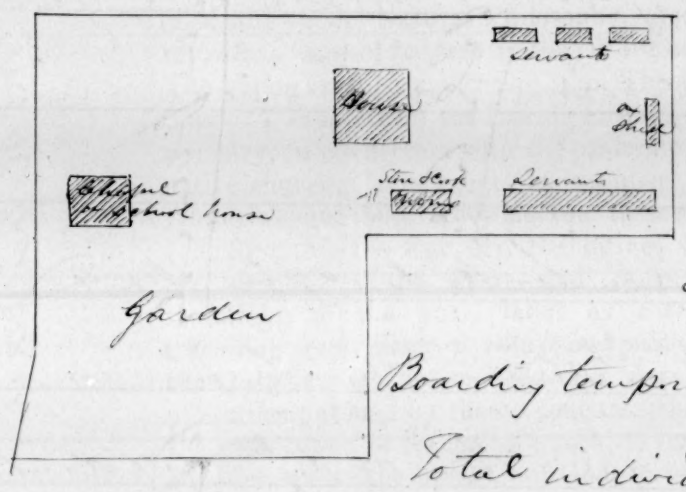
The buildings No.s 1, 2 & 3 are tile roofed containing 16 rooms for residence, about 8x10 each, & 7 cook rooms five of them 4x5 & two of them 10x15 each. No.s 4, 5, 6 & 7 are thatch roofed containing 12 rooms about 10 feet square. No 8 is a thatched stable with three sheds 11x12 & two rooms 12x14 for servants. The number & different classes of residents are given below.

The families resident are those of		with Members of their families in school	not in school
Mr Bissell's servants	5	0	5
Members of Theol. Class	5	0	8
Guards (of the premises & of chapel)	2	2	2
Students single or with family		26	10
Teachers	3	0	3
A Pauper widow.			1
	8 +	7 + 28 +	29 = 72

The 29 not in school are made up of six mothers

who are here temporarily to take care of their children while at school & while the rest of their families are living at their village homes, 7 infants, 15 wives (of servants, teachers &c) & one poor widow of whom an account is given in our report for 1860 page 21. (Mr Abbott's report)

A Plan of the Mission Premises at Wadālī occupied by Mr Fairbank & a List of the persons residing on them

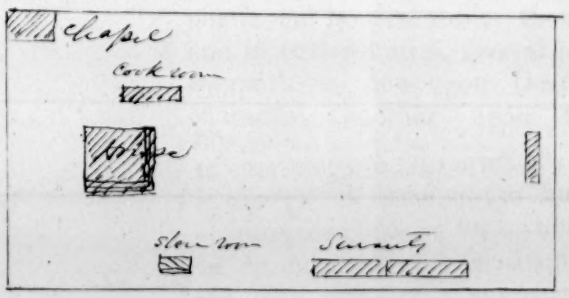


	Wives & children in school	do not in school
Servants 7	10	6
Guard 1	3	2
Teacher 1	0	1
Boarding temporarily attending school 4		0
Total individuals 9 +	17 +	9 = 35

The Premises including garden comprise 2 ¾ acres

The seven servants rooms are each 15×10 or 18×8 feet.

A Plan of the Mission Premises at Shokar occupied by Mr Barker, & a List of the persons residing on them.



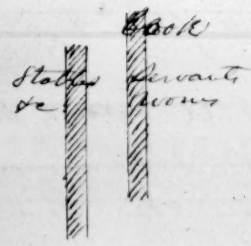
	Members of family in school	not in school
Servants 4	3	5
Guard 1	2	2
Totals 5 +	5 +	7 = 17

The premises contain two acres. There are six rooms each 10×12 that are occupied & one room unoccupied.

Hundmuguer District
Rec'd Sep. 5. 1862.
Rec'd Jan. 2. 1863.

A Plan of the Mission Buildings at Rāhūrū, occupied by Mr Abbott.

Servants 6 Wife of do 1. child in school 1 & child not in school 1.
Guard 1
Totals 7 + 1 + 1 + 1 = 10



The Mission premises on which the houses are situated consist of some ten acres & so an Acre of them is not given. There are five rooms for servants & none are unoccupied.

Confirmed
Rec'd Jan. 4. 1863.

The Bhingar Premises are looked after by a guard. His family of 4 children at school in Nr & his wife & infant are the only residents besides himself. In all 7 persons.

Rec'd Feb. 6. 1863.

who were candidates for admission to the School for Catechists. It is sufficient to say of these examinations that they were most satisfactory. There are 35 youths, the children of Christians (with one or two exceptions) in the School for Catechists. It is well known that the Catechists connected with the Nuggur Mission, constitute a most valuable agency, and one that has been greatly blessed to the extension of the work. This was the case, even when the agents had not enjoyed the advantages of a special education, and had little to help them except that knowledge of the Scriptures, which they had obtained after their conversion in mature years. It is a matter of congratulation that there are now the means of raising up a much more efficient body of laborers, through the advantages afforded by this school, to which the Rev. Mr. Bissell has been devoting the chief part of his strength. Here the children of Christian parents, having laid a certain foundation in the village schools, receive instruction in Mathematics, Natural Philosophy, Astronomy, &c., and of course in the Word of God. The young men constituting the Theological Class (7 in number) are looking forward to the ministry, in connection with the pastorate of the native churches, now twenty in number in the Ahmednuggur field. They pursue their studies (chiefly under the Rev. Mr. Ballantine) during six months of the year, and during the remainder of the year, labor as catechists, travelling from village to village and proclaiming the Gospel. We are satisfied that the course of studies pursued by them, concurrently with the prosecution of evangelistic work, is very well adapted, under the blessing of God, to fit them for the work to which they are looking forward. It was interesting to know that some of the village churches had forwarded petitions to have this or that candidate appointed their pastor, in case he should be licensed. The Girls' school under the care of Mrs. Ballantine, is composed of the daughters of native Christians. The examination afforded evidence that they who have the care of it, have very just conceptions of the

(Reformed) accompanying himself upon the *vina*, and supported by several other choristers and musicians. The first was a sacred piece bringing out the leading truths of the Gospel, and was listened to with much interest, in connection with the question, how far the chaunting of native poetry may be advantageously made the medium of communicating Christian truth to the Hindoos. A subsequent evening was set apart for a musical entertainment wholly of this character, of which we hope to give hereafter a detailed account.

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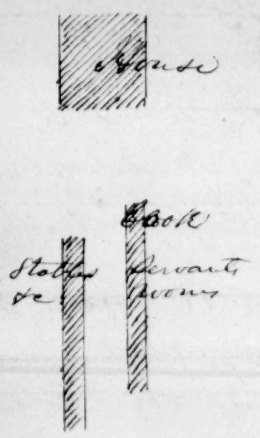
pose of unitedly waiting upon God for his blessing on their labors. These missionaries are chiefly stationed in the Ahmednuggur districts; and the native Christians connected with the churches in these districts, are accustomed, as many of them as can do so, to repair to Ahmednuggur at the time of this meeting. There is thus annually a large gathering of Christians at

THE United Presbyterian Church of America has an interesting Mission in Egypt, with an excellent staff of laborers, male and female, who are making known the truth by preaching, by conversation, by teaching, by the distribution of the Scriptures and other religious books, at Alexandria, Cairo and Siout. Besides the

Hundmungen District
Rec'd Sep. 5. 1862.
Rec'd. Jan. 2. 1863.

A Plan of the Mission Buildings at Rahiri, occupied by Mr Abbott.



Servants 6 Wife of Abbott 1. child in school 1 & child not in school 1.
Guard 1

Totals 7 + 1 + 1 + 1 = 10

The Mission premises on which the houses are situated consist of some ten acres & so at present of them is not given. There are four rooms for servants & none are unoccupied.

Confirmed
J. Rich

The Bhingar Premises are looked after by a guard. His family of 4 children at school in Nr. & his wife & infant are the only residents besides himself. In all 7 persons.

Rich'd. Jan. 25.

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The boys from the village schools, who presented themselves for examination with a view to their admission with the central school, were found to be qualified, but could not be received on account of a financial difficulty. To enable them to live at Nuggur, they need help to the extent of 2 or three rupees a month each, during the term of their studies; and this help the Mission does not feel in a position to extend, until the accounts from America show an improvement in the state of the finances in the American Board.

Tuesday the 28th, in the evening, upon the invitation of the members of the Theological Class, the missionaries and their families, the pupils of the Catechists' school, and other native Christians, came together. The room was very tastefully decorated with flowers, hanging in festoons from the ceiling. Tea, &c. were handed round. Afterwards addresses were made by several of the young men, and nothing could exceed the friendliness and kind feeling towards the missionaries evinced by their remarks. One object of the meeting then came to light. Mr. Vishnoopunt, Pastor of the Second Church, in the name of those who felt themselves specially indebted to the kind instructions of Mr. Ballantine and Mr. Bissell, presented each of these gentlemen with a ring, as a token of gratitude and affection.—A Melodeon had been borrowed from a neighbouring bungalow, and some of the ladies present were requested by their hosts to favor the company with some sacred music; a request with which they cheerfully complied. Krishna Rao, teacher of the girls' school, a young man of no little poetic and musical ability, then sang in Marathi, and in native metres, several pieces of his own composition, one upon Death, of a striking character, another upon the *Soodharalele* (Reformed) accompanying himself upon the *vina*, and supported by several other choristers and musicians. The first was a sacred piece bringing out the leading truths of the Gospel, and was listened to with much interest, in connection with the question, how far the chaunting of native poetry may be advantageously made the medium of communicating Christian truth to the Hindoos. A subsequent evening was set apart for a musical entertainment wholly of this character, of which we hope to give hereafter a detailed account.

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Another, on the distribution of the Holy Scriptures in this region, during the last year. At first the fears of some were excited by the offer to leave a quarto copy of the Bible in the village. They feared lest there should be some mysterious virtue in the big book that would make them Christians unawares, and they asked for a smaller volume. Generally, however, they received it gladly. It was a new and surely not an unimportant thing, that the people should now be placed in a position to become acquainted, if so disposed, with the entire Scriptures. The speaker expressed his conviction that this work of Colportage was important, and his hope that the Bible Society would not desist from its endeavours because of the limited sales.

One of the missionaries gave an address on the present condition of the world, speaking both of the favorable and of the ominous characteristics of the times. A large missionary map of the world showing the religious condition of the different countries in 1846 afforded an opportunity of pointing out the changes that had taken place in some quarters, and also the unchanged character of the greater part of the unevangelized world. The remarkable advances made in material respects; the spirit of emigration; the facilities of intercourse; recently invented engines of destruction and means of defence; and the certainty of the eventual triumphs of the Gospel; these passed in review.

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Christian Intelligencer No. 2

[illegible]ORNING.

[No. 46.

We have much pleasure in giving place to the following sketch prepared by a friend at our request:

"A Christian Kirttan.

"During the recent annual meeting at Ahmednuggur one exercise was introduced which was probably the first of its kind ever witnessed in this Presidency.

"Notice was given by the native Pastor at the close of an afternoon session, that there would be in the evening a christian *Kirttan*. The announcement excited much interest, and at the appointed hour the large chapel was filled to overflowing. A *Kirttan* among the Hindus is a meeting at which a *gosavi* or religious teacher celebrates the praises of some god with singing and instrumental music. At the great places of pilgrimage, this is one of the chief attractions, often a large audience is held in rapt attention until very late at night or even till the dawn of day. Here the music and poetry and dramatic action of the Hindus, are used with perhaps greater effect than on any other occasions. Not unfrequently the listeners are excited to the highest pitch of enthusiasm, sometimes weeping and sometimes shouting. On the occasion above referred to, the form and drapery of the *Kirttan* were preserved but the subject was wholly new. The hero was the man of Calvary; he who was holy, harmless, undefiled and separate from sinners. The poetry was chiefly composed by Krishna Rao a young native brother possessed of much genuine poetic feeling, and who seems to have consecrated this and all his talents to the service of Christ. The exercises had all the ease and naturalness of an extempore performance, though nearly all was doubtless arranged before hand. After prayer by Krishna Rao, he made a few introductory remarks, and then accompanying himself with a kind of guitar, he began a description of the character and work of Christ. Three or four persons stood back of him upon the platform who at the close of nearly every verse joined in a refrain or chorus. After singing a few verses in this manner, an exposition of the song was given and any remarks were made that might at the time suggest themselves to the leader. These remarks interspersed with poetry were often given in the style of a *recitative*, the key of the previous tune being preserved. To prepare the way for the next subject, a suggestion was made, or a question asked, and then immediately followed the next song, in which the question was answered. Thus without interruption the exercises were continued for an hour and a half. Finally some further remarks were made in respect to the object of the meeting and the desire was expressed that since we hoped soon to pass over the river to the goodly land beyond, we might now accustom ourselves by these exercises to the employment and the language of the heavenly Canaan. After prayer by the pastor of the second church the large audience quietly dispersed. There was much artistic skill displayed both in the execution of the music and in the adaptation of the music to the poetry. The effect at times was highly dramatic yet it was always serious and impressive, and it gave to us some new ideas in respect to the use that may be made of the native music of this land. At some future time I will endeavor to note down some thoughts in regard to this subject. Meanwhile let us rejoice that these strains so long consecrated to heathenism, begin at length to be heard in honor of the Holy One. C. H.

No. 3

A friend at Ahmednuggur has favored us with the following sketch of one of the recent meetings held there, in continuation of the notices published by us last week:

"The interest felt in the meetings by the congregation (which was to a large extent composed of native christians from distant villages) manifested itself more strikingly on Saturday than it had on the preceding days of the anniversary. They came together in a solemn and expectant state of mind, many of them earnestly praying that the meetings might not close without a special blessing from above.

"The exercises were begun by singing the Marathi translation of "Saw ye my Saviour, &c"., a hymn in "the language of Canaan" just as truly as it was before it put on its Marathi dialect. Then the 22nd chapter of Rev. was read and a prayer was offered by one of the missionaries. Next a short address was made by R., one of the school teachers, enforcing the duty of thanksgiving and urging the appointment of a yearly "thanksgiving day" according to the custom that has obtained in the United States of America. The speaker dissuaded from following the Hindu custom of making a good dinner at the times of the Hindu festivals, and urged the establishment of the New England thanksgiving day that there might be a day for assembling the scattered members of families and allowing them a reunion and a feast and a good day.

"He was followed by V. the pastor of the Ahmednuggur Second Church, who discoursed for half an hour with a subdued earnestness that pervaded, as by a magnetic influence, the hearts of the whole assembly. His remarks were based on Acts 2: 4. and brought before us our need of, and kindled our desires for, the effusion of the Spirit on ourselves and the churches of God. Then he spoke of what we had already received and exhorted each one to speak as the Spirit might teach him. One might speak the language of faith, one of pity, one of repentance, one of joy in the Saviour. For himself he must speak the language of sadness. He had been in deep sorrow and reproach. The Lord had taught him to walk humbly and mournfully. He hoped the Lord would teach him and us all the language he would have us utter. A hymn, in native measure and tune, composed by K. the weaver poet, was then sung with good effect. I am sorry that I am not enough of a poet to give a translation of it.

"Then W. from the theological class stood up and told a waking dream he had the previous evening. He thought he was one of a company of soldiers who were armed with swords, and for some offence he was disgraced and had his sword taken away, but while overwhelmed with sorrow, some one told him to run and confess all his guilt and beg to be allowed to join the company again. He hesitated but was urged to *run*, run without delay, and he did run and was forgiven and received his sword and trusted it would not again be taken from him.

"A, a Colporteur, followed with remarks on "Fear not little flock, &c." and there was prayer offered by two catechists. Then G. who lives in a village forty miles to the North, gave an encouraging account of the interest felt in Christianity by the people in those parts. Next K. spoke for a few minutes in the 'language of gratitude' especially referring to the preserved life of his little boy, and as he went away I noticed that he left on the table, though he made no reference to it in his remarks, a roll, which I afterwards examined and found it was a beautiful *lûgadé* (native female's garment) made by his own hands and given to the Lord as a thank-offering.

"Other addresses and prayers followed of which I have not time to speak particularly, and many others were waiting an opportunity to unburden their full hearts, when the chairman interposed and called forward the Rev. Mr. B. to make the closing address to which, as it embodied the preparatory lecture in reference to the Communion Service appointed for the morrow, it was proper that others should give place.

"This address was founded on John 20: 19-22. The speaker referred very briefly to the spread of Christianity in this region till there are now 22 churches and more than 600 Christians in connection with this mission. He then in a few words recapitulated the interesting subjects that had held our attention during these anniversary meetings, and expressed the conviction that Christ had breathed on us and said 'Receive ye the Holy Ghost', and though the Pentecostal blessing had not come, yet we should receive the Holy Ghost. He referred to the need of the Spirit for each of the classes that were present, for the missionaries and pastors and assistants, &c. touching with fidelity on those things in which our need is greatest, and exhorting us to receive the Spirit who would supply every need, and especially at this time would fit us to come around the table of the Lord.

"The tide of suppressed feeling broke through its barriers repeatedly during this solemn address. The tears falling from many eyes, and here and there the stifled sobs that could not be wholly stifled, indicated the tenderness and depth of feeling that pervaded the assembly. It was thought best to close the meeting at the appointed time, with the suggestion that as much time as practicable, should be given to social prayer.

Anniversaries &c. 1862

Rec'd. Jan. 1. 1863.

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THE TIMES OF INDIA,

FRIDAY, OCTOBER 3, 1862.

MINISTERS AND MISSIONARIES IN INDIA.

TO THE EDITOR OF THE TIMES OF INDIA.

SIR,—A friend has kindly brought to my notice your issue of 6th instant, containing a note from "X," and a letter from Rev. Dr. Anderson, Secretary of the A.B.C. F. M. to Rev. Dr. Candlish of Scotland, in which some reference is made to myself and my recent work entitled *Mission Schools in India.*

I exceedingly deprecate all controversy, and especially between ministers and missionaries; but Dr. Anderson has "compelled me" in this instance.

Some unknown friend sent me his printed letter last April, and I sent him a brief reply at that date through my present committee in America. As you have given his letter to your readers, it seems proper that they should have my reply also, and I therefore, enclosed it.

You will observe that kind friends in America, including two large ecclesiastical bodies, have taken such action (quoted on the 27th page of *Mission Schools*) as renders it unnecessary for me to say a word in self-defence, even if my life and labours were not so well known to the public as they are.

The curt manner in which Dr. Anderson sets aside the concurrent testimony of 30 or 40 of the most devoted and intelligent missionaries and laymen of Western India; the way he takes to himself the credit of instituting our *native pastorate*, which had been previously determined upon, and then delayed only to give him a chance to be present, I commend to your notice; as also the ease with which he ignores his own acts on deputation—acts which not only agitated all the India Missions, but convulsed the entire home constituency of the Board, necessitating a "special meeting," and a "special committee of 13"—acts which have resulted not only in the abandonment of the Kolapoor Mission, but in the loss to the Board of the entire *Arcot Mission* in India, and the *Amoy Mission* in China, with the separation from the Board of the whole Dutch reformed donomination in America. His doings here in Western India became known to the public at the time, and cannot soon be forgotten.

No 21

It is unpleasant to find any of my old associates aiding and abetting Dr. Anderson in his wrong course, but the resolution they have furnished him leaves no doubt on this point. And perhaps there is no occasion for surprise. They assumed their unfriendly position at the date of the Deputation, when they "*tacked ship*," and renounced their former convictions. You may see their manifests on this point in the *Bombay Guardian* of February 16,1856,and a reply to it in the issue of March 8 of the same year. As to the book *Mission Schools in India*, I need not repeat that it was prepared with scrupulous care and an immense amount of labour and research. If mistakes exist they can be pointed out. Its *facts* cannot now be reversed by a *Mission vote.*

I ought, perhaps, to say, to the credit of some of my brethren, that they did not all vote for that resolution. Charity led me to think as much when I wrote Dr. Anderson, and since then one of those brethren has kindly informed me of this fact.

Accept my thanks for your recent favourable notice of the book. R. G. WILDER.

P.S.—Will you kindly suggest to your correspondent that X represents an *unknown* quantity. We like to know the names of our friends. W.

To Rev. R. ANDERSON, D.D., Secretary of the A.B.C.F.M., by Rev. R. G. WILDER, Author of *Mission Schools in India, &c.*, and Missionary at Kolapoor, India.

To the Rev. R. ANDERSON, D.D.,
Secretary of the A.B.C.F.M., Boston, U.S.A.

Revd. and Dear Sir,—Some unknown friend has kindly sent me a copy of your printed letter to the Rev. Robert S. Candlish, D.D., of Edinburgh, Scotland, with a postscript giving an extract from a late address in which Dr. Candlish makes kind mention of my little volume entitled *Mission Schools in India, &c.*

Accept my thanks for republishing Dr. Candlish's kind estimate of the book. I am thankful to find it accords with the estimate of all candid, *disinterested* men who have read it.

You quote a Resolution of "the Mahratta Mission" aiming to depreciate the merits of the book. Would it not have been well if you had informed Dr. Candlish that this Resolution originated with two or three disaffected brethren here who suddenly changed their views when you came on Deputation? *tacked ship*, to use the expression of one of them? and who may dislike to see their own previous and earnest pleadings for the schools published, as they are, in the 4th chapter of this book? You are aware that those brethren are the Rev. Henry Ballantine and his son-in-law Rev. S. B Fairbank, and Rev. L. Bissell. I have no wish to disparage these dear brethren. Their earnest pleadings and statements are given quite at length in the book, and if they now say those their former statements are "unworthy" the confidence of the Christian public, how soon may we except they will say the same of their present statements, and of this ill-advised Resolution? The Resolution does not claim to have been unanimous, and I have the charity to believe the younger brethren did not vote for it.

And while you were publishing this Resolution of *disaffected* brethren did it not occur to you that it would be kind to me to put by the side of it a few of the numerous testimonials *in favor* of the book? You must have known that many of the leading *Religious Journals* and prominent clergymen of America had given it very high commendation, and among the latter a good number of the ablest missionaries of the Board (the A.B.C.F.M.) Allow me to supply your omission with the following statements of three missionaries. I select their statements from a large pile of testimonials equally explicit because they have been laborers in this same Ahmednugger Mission, and two of them my own associates. They are as follows:—

From the Rev. D. O. ALLEN, D.D., Author of "India, Ancient and Modern," and 26 years missionary of the A.B.C.F.M. in India, in the same Missions with Mr.

WILDER.

"Your work, 'Mission Schools in India,' is on a very important subject, and I am glad it has so able an advocate. "Some work on this subject was much needed, and your book "supplies this want better than any I have seen. I am surprised that you have been able, in your circumstances, and "in so short a time, to prepare so good a book. It shows that "you must have carefully examined the whole subject; that "your knowledge of it must be extensive, and yet particular; "that your views of the missionary work, and of the best "means to promote it are clear and correct; and that your "opinions on this whole subject have been matured by "careful consideration and prayerful reflection. I hope the "book will have a large circulation. I wish a copy of it could "be sent to every missionary now engaged in the cause of "Foreign Missions. I am surprised at the opinions I sometimes hear, and grieved at the changes which have been made "in some of our Missions. These changes appear to me as "great a mistake as it would be for us in this country to dismiss our Sabbath-Schools, to discontinue our Colleges and "Theological Seminaries, and determine to have, as we then "should have, only an ignorant and uneducated ministry "to preach the Gospel to an ignorant and depraved people."

From Rev. HOLLIS READ, late a Missionary of the A. B. C. F. M. in India, and author of "God's Hand in History" "India and its People," etc.

"A masterly argument for Mission Schools and native "education, as preparatory and auxiliary to the work of preaching the Gospel. It is the work of an earnest man, who "knows whereof he affirms—an able, lively, bold exposition "and vindication of one of the great divisions of missionary "labor. It abounds in telling statistics and documentary "evidence of great value.

"The book is timely, as fitted to confirm a long-ago formed, and till recently unquestioned, high estimate of Mission "Schools. It is a collection of an immense amount of information, and the presentation of an array of arguments in favor "of this species of missionary labor. But it is not so much "Mr. Wilder that speaks, as it is Mr. Wilder that makes "every missionary in Western India speak, and every mission "of the American Board. Yet the volume is any thing but a "book of dry statistics and arguments. It is enlivened with "incidents, anecdotes, sketches of character, and of oriental "life, which commend it to the perusal of all classes of readers as instructive as it is entertaining.

"The time has no doubt come when the different departments of the great work of Christian Missions to the heathen "ought to have a more *specific* advocacy. The patrons of the "work need more distinctive ideas of different fields of labor, "and of the different departments of labor in the same field. "Mr. Wilder has done a valuable service by his very able and "exceedingly interesting exposition and defense of the "*educational* department. To this department, as preparatory and auxiliary to the great work of evangelization, he "has given a just yet a very high position. And he has done "more. While the main object of the book is well sustained, "and in this he well deserves and will receive the thanks of "the many loyal friends of native education in heathen countries, its *incidental* merits are not the less to be valued, Few "books on India present a more complete portraiture of the "people as met in real life, or their manners, customs, superstitions, and especially of their mental and morel idiosyncrasies. Though the book appears in perilous times, it deserves, and I hope will have, a wide circulation and a great "multitude of readers."

From Rev. E. BURGESS, many years a Missionary of the A.B.C.F.M., and a fellow-laborer with Mr. WILDER in India.

"I regard this book, 'Mission Schools in India,' as one of "the most valuable contributions to the literature of Missions "that have ever been presented to the American public. It is "intended to illustrate the importance of schools, and to throw "light on the question which has attracted so much attention "since the late Deputation of the Prudential Committee of the "A.B.C.F.M. returned from India. And it does throw important light on that question. It deals, not in theory merely "but in facts and their application to the work of Missions. "Mr. Wilder's own experience and observation furnish many "of the facts of the volume; yet some of the more important facts are derived from the history of the mission "before he joined it. He gives also a record of the opinions "and sayings of many missionaries, and others, on the subject.

"I am glad to see this volume. It supplies a very important desideratum in the literature of Missions."

You say my representations differ from your recollections. It is never safe to trust to *memory*, You will notice the care with which I quoted my authorities. Even the conversations with yourself were noted in brief on the spot, and written out in full with scrupulous accuracy as soon as I left your room. *The most important facts and representations of the book rest upon the written statements of yourself and of these dear brethren.* I need not assure you the Book was prepared under very deep and earnest convictions of duty. I am not certain that I have fallen into no mistakes, but if you will kindly point out a mistake no one will regret it more than myself, or be more ready to correct it.

You will observe how the Resolution you quote illustrates and confirms the views of the book (p. 151) in regard to one of the unhappy results of the Deputation in the "*alienation of brethren.*" 2. Dr. Candlish perceives that you came to India with a *foregone conclusion.* You disavow it, and affirm :— "excepting a single point, I can recollect no 'foregone conclusion' in my mind when I went to India." Then what mean those voluminous and earnest pleadings of *every one* of us missionaries, (see extracts in the IV. Chapter of the book) and your persistent opposition to our combined views? And what means your own statement on the 5th page of "the report of the deputation," declaring that you "did not know what to do; nor did it seem possible to solve the problem except on the ground"?

You tell Dr. Candlish that "the single point" on which you recollect a "foregone conclusion," was "the institution of a *native pastorate*"! And was this the point that caused you and the committee such serious embarrassment? A point never in controversy with us at all? And do you mean to compliment a large body of missionaries by intimating that you had to make the journey all the way from America to India to get them to ordain native pastors? Have you forgotten that we had been training our oldest licentiates, and had fixed a day for their ordination *before* we heard you were coming, and that *we actually delayed their ordination some months to give you a chance to be present?* Allow me to suggest, my dear Sir, that you publish the fifty-minute speech you read at the opening of your meeting with each of the India Missions—the address, I mean, which you refused to let us have when we asked for it to put on file—the same from which the Madura brother copied the extract which you would not let him keep—just publish that address, and we will then consider the matter of your "foregone conclusion" entirely set at rest.

3. You say that the Deputation reported to the Board that "a distinction should be made between the *great cities* of India and the rural districts." Did you heed this distinction when you suppressed our Bombay high school, Mrs. Hume's Girl's Boarding School, the Ahmednuggur Seminary, &c?

4. Referring to Dr. Candlish's statement that you "put down the schools," &c., you say :—"I think you will be happy to know there has been nothing of the kind!" No doubt he would be, and many others also. But *can* he know this? "Nothing of the kind"! Was the outburst of grief that went home to America from Western India, Ceylon, and all our India Missions wholly uncaused? Do you mean to say you did not suppress our flourishing high school in Bombay, and the girls' boarding school and the common vernacular schools in the same Mission? Did you not read a brief order to us in full session at Ahmednuggur, interdicting *all* our schools in this Kolapoor Mission? Thus sending back to unmitigated heathenism some 500 children and youth?

Did you not, by a positive order of six or eight lines, suppress the seminary, all the boarding-schools, and most of the vernacular free schools of the Ahmednuggur Mission? (see Book p. 221). And then there is the suppressed English school of *Madura*, and the well-known *Batticotta Seminary*, and other changes with the lamentations they caused in Ceylon (see Book p. 309) "*Nothing of the kind*"!! Then what caused the special meeting of the Board at Albany? What necessitated a special committee of 13 to try to throw oil on the troubled waters? Has the tide of agitation among the churches and patrons of the Board risen so high that its reflex wave has dashed upon the shores of dear old Scotland, and now do you seek to quiet it by crying out, it's all *uncaused*? We did "nothing of the kind"?

5. Dr. Candlish and many others are ready to rejoice to see some of the Missions retrieving lost ground by returning to their former policy. You affirm, "nor are we aware of any retrogression, either by the missions, or by the Board."

Have you forgotten, my dear sir, that you restored all our schools in this mission within a twelvemonth after you suppressed them?

In your change of policy in the Ahmednuggur Mission, besides breaking up vernacular common schools, you interdicted the *Seminary, the Christian school, and the Girls' Boarding school*—these three brightest lights of the mission you put out. I was myself in charge of two of them at the time, and could not restrain my grief. I rejoice now to find the mission has relighted them, or three others in place of them. How exactly they answer to those you put out, the dear brethren at Ahmednuggur shall testify. In their latest Report (1861) of the school that has taken the place of the old seminary they say:—"The course of study includes the higher branches of Mathematics, Natural Philosophy, Astronomy, the Bible and Moral Sciences and English taught as a classic"—precisely the course of the old seminary during the six years it was under my care, even to the study of English as a classic. Even the supplementary theological lectures and studies were then also included. The Report also tells us that about two-thirds of the pupils are now supported by the mission—a much larger proportion of boarding scholars than there was in the old seminary when you abolished it.

This same Report tells us they have "a primary school" at Ahmednuggur of "the smaller boys of Christian parents," &c.—a revival to the letter, so far as I can judge, of "*the Christian school*" which you abolished.

The same Report says:—"The school for girls under charge of Mrs. B. contains about 45 scholars," &c. If this school differs, *in any respect*, from what it was before and at the time you abolished it, I am unable to perceive it.

Now is here no "*retrogression*"? And just in proportion as these brethren have *retrogressed* from the unfortunate position you enforced, have they not *progressed* in the right direction? Do they not still find these schools their most effective agencies?—the brightest lights of the mission? My brethren of the other missions inform me of similar "retrogression" with them; that the Batticotta Seminary, for instance, has been resumed by the mission and by the Board.

I might go on with similar specifications through your letter, but I forbear. I fancy your erroneous statements will all be found satisfactorily met in the book, and mostly in the language of yourself and of my brethren. *Should not my authorities feel quite as much interested in the credibility of the book as the author who quotes them?*

The prosperity of the Ahmednuggur Mission is matter of as devout gratitude to me as it can be to yourself. The hard but pleasant toil of years amidst its villages, preaching Christ and instructing inquirers and converts, a good number of whom it was my privilege to baptize and welcome to the ordinances of the church, has created an undying interest in all that pertains to the welfare of that mission. But while you seem to claim the credit of its prosperity for the Deputation, I am quite sure that most here in India who know the facts of the case give all the credit to God's grace in the regular progress of the work *notwithstanding the Deputation.*

It seems that 15 of the converts during the last five years have been from the better castes, showing a much diminished ratio from these castes; while the ratio of Mahar converts has been tripled or quadrupled, a result quite in accordance with the views and facts of the book on this point. And of two or three of the good caste converts mentioned in the latest communications of the Mission, it is interesting to see that one was a pupil of our Mission schools at Seroor some 14 years ago, another was a pupil of the Scotch Free Church Mission Schools at Poona, thus tracing their knowledge and conviction of the truth directly to these agencies which have been so blest of God.

Perhaps I should not omit to say that the late rapid increase of church organizations in this Ahmednuggur Mission, and the ordination of *uneducated* pastors, involve elements which cause thoughtful observers some concern for the *future* prosperity of this Mission. But we will hope for the best.

And shall I allude, in closing, to the *personal issue* which you bring to Dr. Candlish's notice? You tell him the book was published after you and your associates had decided "not to send Mr. Wilder back to India," &c. What this has to do with the credibility of the book I leave to the judgment of those who read it. But I cheerfully attest the truth of your statement with this one qualification, viz you should have frankly admitted that your decision was *directly* and *wholly* on account of my views and pleadings on behalf of the schools. The petty complaint you made that these some brethren, whose resolution against the book you now publish, were disaffected with me, is unworthy of you. Few candid men will honor your magnanimity in taking advantage of the unhappy alienation of a few brethren *which you yourself had caused*, especially when you knew, as you did, that the kind commendation of these *same* brethren far outweighs all their disparagement, and that the written testimony of 28 out of 33 the whole number of my associates in the missions, breathes only the warmest affection and the highest esteem.

Are you not aware, my dear sir, that if I would condescend to weapons of this sort I could array against *you* the disaffection, not of two or three, but of *scores of brethren?* Why, sir, in a letter now before me from one of the older *corporate members* of the Board, he speaks of you as "the despotic power in Boston" in terms of severe condemnation. A letter from another brother, a venerable Doctor of Divinity who has served the Board fifteen years as *District Secretary*, declares that your action in this case "has

"occasioned much grief and dissatisfaction amongst "many, of the most intelligent and devoted patrons of the "Board."

You have doubtless read the action of two large ecclesiastical bodies given on the 274th page of the book. You cannot be ignorant of the sentiments of my noble Presbytery; and do you not know that as soon as your decision "not to send us back to India" became known in America, I received a paper disapproving of that decision, and expressing the kindest sympathy and esteem for myself?—a paper drawn up by two or three pastors in the new school branch of the Presbyterian church, and having the signatures of 40 prominent clergymen of different denominations? such as the Rev. Gardiner Spring, D.D., and Rev. S. J. Prime, D.D. of New York, and the Rev. Albert Barnes, and the Rev. Thomas Brainerd, D.D., of Philadelphia? And are you not aware that upon this paper and others like it in my possession disapproving of your decision, are the signatures of 30 *corporate members of the Board?*

Why, my dear sir, to very many of the best friends of the Board in America this decision, which you announce to Dr. Candlish, furnishes conclusive proof of your *arbitrary* proceedings on Deputation. That you and two of your associates could come to *such* a decision, in case of an old and laborious missionary, *without one word of conference with him or his friends*, can you wonder that candid men the world over feel that *such* a decision aims a severe blow at the parity of God's ministers, and weakens confidence in all organizations outside of the Church of Christ?

I have no desire to conceal the fact that your decision involved a terrible trial, both to myself and to my dear wife. From our childhood we have loved the American Board as we have loved no other human institution; and when you abruptly communicated this decision to us it brought *months* of grief and pain which were well nigh *life-consuming*. But He who permitted the trial to come upon us has most graciously sustained us. It sometimes seems hard, in our advancing years, to be thus cut adrift from the Board we so loved and honored; but the Lord knows best, and we submit nay, our hearts are full of abounding gratitude to God that He has raised up so many friends for us, and enabled us to come back and resume our loved work. If you persist in your attempts to disparage us and prevent the success of our dear mission, may the Lord forgive you. It is not my purpose to notice any farther attempts you may make. *Alone* as we are in this dark corner of India, 70 miles from any other mission, with millions of perishing heathen around us and no other missionary to care for their souls, our duties are too pressing and sacred to be neglected for such a purpose. With the large resources of the Board at your control for printing, and these disaffected brethren to aid you, you may flood the community at home and abroad with your documents; but we will trust in the Lord and in the kind hearts He may incline to help us to support our mission.

We hope to cherish Christian affection for you, and for these dear brethren at Ahmednuggur; and we intend to love and pray for the dear old Board while we live.

In the service and patience and blessed hopes of the Gospel, yours sincerely,

R. G. WILDER.

Kolapoor, April 24, 1862.

Dr. Anderson's Letter to
Dr. Candlish.

Rec'd. Dec. 4, 1862.

Ack'd. Jan. 2/63.

(Copy) 132

Letters to Dr. G. W. Wood.

Willowbrook N.Y.

Aug. 14, 1862.

Dear Mr. Wood,

I thank you for the pains you have taken to inform me of the statement of Mr. Munger of Western India respecting the Chapel at Kolapoor. Mr. Wilder says under date "April 24, 1862." in repairing of the Chapel. "We thought Dr. A. would either generously give it to the Kolapoor mission, or at least sell it to us - but when we reached here and had found it had just been sold at Dr. A order we did feel grieved. It was worth fully Rs 1500 - and I would sooner have given Rs. 2,000 or even Rs. 2,500 for it than to have been thus deprived of it - and yet it was sold for the paltry sum of Rs 274 1/2 and transformed into a Mosque for the worship of the false prophet!!

Do we do wrong to grieve for its loss! how can we help it! but we wish not to be discouraged against this one adverse event. God has given us a thousand mercies and He can incline christian hearts to help us build another chapel here to His praise."

I need not say that the above statement pained me; and I felt that if the chapel at Kolapoor was not sold with a design to place it beyond Mr. Wilder's reach, as it seemed to me to be intimated; the whole truth should be known, that no imputation may be cast upon the time honored institution, which has done so much to fulfil our blessed Saviour's last command. Oh! may the Church of Christ, in this time of strife, be preserved from disunion among brethren. The cause of truth I think requires me to make this statement from Mr.

Wilder's letter, as no secrecy was enjoined upon me, and I have no confidential correspondence with the Kolapoor mission.

Accept the assurance of my sincere regard and believe me very truly your friend

Cornelia W. Martin.

(copy)

New York, Aug 1, 1862.

My Dear Mr. Wood,

In reply to your inquiries about the mission chapel at Kolapoor I beg to state that sometime during the cold season of 1860-61 I received a letter from the Political Superintendent of Kolapoor (the highest government servant of that state) saying that he purposed selling it at a certain time by public auction. In my reply I said that Mr. Wilder was expected to

be in India soon; for which reason I hoped he would put off the sale. This he did for some months and then sold it.

Yours truly,

Wm Wood.

Certificate of
Mr Wood's
Per. Mr. Royal G. Wilder.
1882.

तपासून पाहतो त्याला ईश्वराच्या साह्याने त्याचें काम विशेष सफळ होण्याजोगें आहे. व्यापारी लोकानी आपल्या जमाखर्चाचा अडावा काढण्यास आळस करणें हें जसें गैरशिस्त आहे तसेंच मिशनेरी लोकानी आपल्या कामाची तपासणी न करणें हें गैरशिस्त आहे.

हें पुस्तक कोणत्या प्रकारचें आहे हें वरील लिहिण्यावरून स्पष्ट दिसून येईल. आमच्या एतद्देशीय मित्रांतून ज्यांस इंग्रजी वाचितां येत असेल त्यांस आह्मी शिफारस करितों कीं, तुह्मी हें पुस्तक घेऊन पाहा, ह्मणजे हिंदुस्थानाची सांप्रतची स्थिति कसी आहे, व एथील लोकांचें अज्ञान व निकृष्टावस्था दूर होऊन त्यांच्यांत ज्ञान व सुधारणूक यांची वृद्धि कसी होत चालली आहे, आणि या लोकानी उत्तम दशेप्रत चढावें ह्मणून मिशनेरी लोक व सरकारी अमलदार व दुसरे ख्रिस्ती लोक काय काय प्रयत्न करीत आहेत, हें तुह्मास समजून येईल.

आमची असी आशा आहे कीं, सन १८६२ सालचें पुस्तक आतां लवकरच आमच्या पाहण्यांत येईल, आणि ज्यानुएरी सन १८५२ तागाईत दिसेंबर सन १८६१ या दाहा वर्षांत हिंदुस्थानांतील मिशनांच्या कामाची कसी बढती झाली याविषयीं कलकत्त्यांतील रे० मलन्स साहेबानी शोध करून जी तपसीलवार हकीकत जमा केली आहे तींतील पुष्कळ अगत्याच्या गोष्टींचा त्यांत भरणा होईल. अणखी आमची आशा आहे कीं, आतां अनुभवावरून सदरील वर्षपुस्तकाच्या कर्त्यास दिसून आलें असेलच कीं, ज्या गोष्टींविषयीं या पहिल्या पुस्तकांत कांहींच लिहिलें नाहीं अशा बहुत गोष्टींविषयीं लिहिण्याचें मोठें अगत्य आहे; आणि त्याविषयीं लिहिण्यांत येईल तर या पहिल्या पुस्तकापेक्षांहि दुसरें पुस्तक (१८६२ चें) फार चांगलें होईल.

Baptism of Munsaram.

To the Editor of the *Dnyanodaya.*

SIR,—On the 22nd of February, 1863, I was received into the American Mission Church at Bombay by baptism; and I now send you these few lines giving an account of myself and of my conversion, in the hope that the people of God will praise his name for his mercy manifested toward me, and will pray to him in my behalf.

My original residence was Malligaum, and my caste was Paradeshee. Having attended school in my boyhood, I learned to read and write Marathee and English; and I am now employed in the Police Office here (at Bombay) under Mr. Forjett. Although I was accustomed to follow all the rites and customs of Hindooism, still from the time that I had understanding and reflected at all on religious subjects, I was convinced of the folly of conforming to Hindoo customs, and especially did I feel that idolatry and all the rites connected with it were wrong. I then began to reflect and inquire what design God must have had in giving me birth, and how I could obtain his favour. In reflecting on this matter I took great pains to make myself acquainted with the Shastras and Poorans, but I found nothing in them to give me satisfaction. Supposing that I should never understand the way of salvation without a religious teacher I made a Gosavee my gooroo. He was accustomed to teach me that everything spoken of in the Shastras is found in the human body, that the 330,000,000 gods, the four Veds, the six Shastras, the eigheen Purans, all the holy places, &c. were in our bodies, and that we were Bramha himself. He taught me some mantras also, and under his instructions I became a gosavee, and began to go around in the dress of a gosavee. But I obtained no comfort or peace of mind in this way. I saw that it was all useless, and that that was no way to obtain the favor of God. Having seen enough of the hypocrisy and the mere outside worship of this Gosavee, I left him and engaged again in some secular business for my support. When the great mutiny occurred in 1857, I was employed in the Commissariat Department, and went to Northern India with a European regiment. As I became better acquainted with the opinions of English Christians and their mode of worship, I liked them more and more. I also read some books and tracts in English on religious subjects, and I began to understand that the Christian religion was better than the religion of my ancestors. While in

be in India soon; for which reason I hoped he would put off the sale. This he did for some months and then sold it.

Yours truly,

Wm Wood.

Certificate of
Mr. Wood's
Rev. Capt. G. Miller.
1862.

this state of mind I learned through a newspaper that an old friend of mine, who was formerly employed in the same hospital with me at Asseergur, and who at that time was a very bigoted Hindoo and a hater of Christianity, had now forsaken Hindooism and become a Christian. I then felt a very great desire to see him, hoping that through him I should obtain a good knowledge of the Christian Scriptures. I therefore gave up my employment and came to Bombay, but I could find no trace of him. I then went to Keli-Mahim, and obtained employment in connectin with the railway. The gentleman under whom I was employed, was a good pious man, and I made many enquiries of him regarding the Christian Scriptures. I then became convinced that by becoming a Christian I should obtain the favor of God. Then I obtained leave to go to Bombay in order that I might be baptized. At Chichni-tarapoor I embarked with 24 other persons on board a boat laden with lime, on the 27th of December 1862. The boat set sail at 8 o'clock the same night, and before we had gone eight miles a storm arose, and about ten o'clock the boat foundered. I can never think of the horrors of that night without shuddering. But it was not the design of God that I should then die. As the boat was sinking I caught a piece of wood, and saved myself by clinging to it. All night I was in the water. Just as I clung to that piece of wood to save my life, so also I have taken hold of the Lord Jesus Christ with the hands of faith, and I cling to him as the only ark of safety for my soul in the ocean of sin. As the day dawned I heard the crowing of a cock, and knew from this that I was near the land. In a short time I reached the shore at Keli-Mahim. On coming there I found that out of 25 passengers on board the boat, only six had escaped. I thank God that I was one of them. All my property including my clothes had been lost in the wreck. I stood on the shore without a cloth to my back, but I praised God that I had escaped with my life. The Mamledar of that place took good care of me, and helped me on my way to Bombay.

The friend whom I had come to meet when I came to Bombay before, and whom I did not find at that time, met me on the street without being sought, as soon as I arrived in Bombay. I was greatly rejoiced to see him. He took me to his house and did everything for my comfort, and gave me instruction and consolation from the word of God. He also made me acquainted with the Pastor of the church which I have since joined, Rev. Ramkrishna V. Modak, who has from that time given me instruction regularly in the Christian Scriptures. By this means I have become acquainted with the principal doctrines of Christianity, and not only so, my faith has become more firmly fixed on Jesus Christ my Savior, and my whole soul is now attached to him. And though I have been baptized and joined the church, still I continue to read the word of God regularly, for I know that I am only a newborn babe, and I need the sincere milk of the word that I may grow thereby, and I wish to make advances in the divine life until through the instruction and the society of my Christian brethren, and by the aid of the Spirit of God I attain to complete manhood, and reach the measure of the stature of the fulness of Christ. Now my mind has attained comfort and satisfaction, for I have found the Lord Jesus Christ the Saviour of the world. I therefore earnestly entreat my Hindoo brethren, who may chance to read this, that if they are weary of bearing their load of sin and are desirous of salvation, they will come to the Lord Jesus Christ, and then they shall certainly like me find all their wants satisfied. And I beg my Christian brethren, who may read this, to thank God with me for his great mercy to me, and also to pray for me, that I may run well in the Christian course, and that God may be glorified through me. Excuse the length of my letter.

Your Friend,
MANASERAM HANOOMANT SING.

(Translation of the above.)

मनसाराम याचा बाप्तिस्मा.

ज्ञानोदयाचे कर्त्ते यांस.

विनंती विशेष— ता० २२ फेब्रु
१८६३ रोजीं विश्रामवारीं मी मुंबई
अमेरिकन मिशनाच्या ख्रिस्ती मंडळ
प्तिस्म्याच्या संस्काराने मिळालों. ई
श्वराने आपल्या काळपांत कसें कृपे
हें जर तुमच्या पत्रद्वारें प्रगट केलें त
ईश्वरभक्त मजवर झालेल्या ईश्वरी कृ
व करितील व मजकरितां ईश्वरापासीं
करितील, असी आशा धरून ह्या चा
लिहून पाठवितों त्या पसंत वाटल्यास
प्रसिद्ध करण्यास आपण मुकत्यार आह

माझें वस्तिस्थान मालेगांव आहे
परदेशी ह्मटलेल्या ज्ञातींत जन्मलों व
लाहानपणीं कांहीं विद्याभ्यास केला
ह्मणून मला मराठी व इंग्रेजी लिहि
आणि हाल्लीं मी एथील पोलिस आ
रैटरचें काम करीत असतों. जरी
दु धर्मांतील रीति चालींप्रमाणें चाल

Rec'd. from Rev. Chas.
Harding – May 26. 1863.

Ack'd Jan. 22. 1864

From Rev. C. Harding written by one of his assistants residing near Sholapur for the Dnyanodaya

Koombharee and the Convocation of Gosavees there.

TO THE EDITOR OF THE DNYANODAYA.

SIR,—You will do me a great favor by publishing the brief account of my work at this place. Koombharee is about five miles to the east of Sholapoor, and though not a very large town is of some importance. It is well built, and the inhabitants are possessed of considerable wealth. It is surrounded with beautiful gardens, and this adds to its appearance. The great road to Akulkote passes by this place, and carts of merchants and long trains of bullocks laden with merchandise are constantly seen passing, and at night travellers from different directions stop there. I have often had conversation with such passing travellers on the subject of religion.

The people of this village made an earnest request to the Missionary at Sholapoor some time ago for a teacher, and he at once sent me here. I came to live at this place on the 4th of March last. When I first came here, the people were afraid of me, for a report had been raised that the Missionary was intending to entice away their children and send them by ship to England. In consequence of such fears they began to say, "Oh, we were not in earnest in asking the Missionary to send us a teacher, indeed we had no idea that he would send a teacher, and now that he has sent one without any delay, we think there must be some fraudulent design in it." For some time they entertained such suspicions, and consequently kept aloof from me, thinking that they had been very foolish in asking for a teacher, and had brought great trouble upon themselves. But through the great mercy of God the gross darkness with which these poor villagers were enveloped, was removed, and the light of our Lord Jesus Christ, the Sun of Righteousness, began to shine upon them. Their vain fears soon disappeared. I remarked to them that we at least were still here, and although we had become Christians we had not been sent to England, and not only so but some of our number who have long wished that they could once see England, have not been able to go there; and then said I; "how do you suppose that any one will expend thousands of rupees in order to take your children off to England?" They were convinced then that there could be no such design, and that there was no reason why they should not send their children to school, and one after another the children began to come. After I became familiar with them, they began to have a great love for the truth, and believed what I told them regarding the folly of idol worship and of other superstitious practices common among them.

At this time another difficulty arose. The people of the higher castes became alarmed at the idea of Mahars receiving instruction, and were afraid that they would soon obtain the higher places of employment under Government, and thus be equal in rank to themselves. This fear excited them to great rage, and every day they would threaten the Mahars severely. Not only so, but the Mahars of other villages also, and especially of Sholapoor, added to the trouble by urging these Mahars not to send their children to school. They added, "Send those Christians away at once, or we will put you out of caste." But these Mahars, having become much attached to the truth, replied to all their threats with great firmness, saying, "We do not care for you. If we wish we will all become Christians." They told the people of high caste in this village that they might beat them or do anything they pleased to them, they would send their children to school. They also said to me, "We are blind and ignorant, and you have come here to do us good, and to show us the true way. Whatever happens to us, we will never leave you." God has given them this determination and love for the truth, and I praise him for it.

In this village reside two well-known gosavees of the Mahars, one of whom made a great feast for gosavees on Sunday, May 3rd. Eight days before this feast was to be held, this gosavee sent round the fragrant powder according to his usual custom, inviting the gosavees of different villages to attend. Many of them sent back word that they would not come, and they gave as a reason that there was a Christian in this village, who abused them and their religion. The fact is that the light of the religion of Christ was insupportable to those who have hitherto exercised such authority over these poor dark minded people, and therefore they would not come. Some who knew nothing of all these things came on the day before the feast, and in fact a goodly number assembled here on Saturday. That evening when they were all together in the *chowdee*, I went there, and seeing me the strangers asked the Mahars of this village, who I was and where I belonged. The Mahars replied, "This is our Christian school teacher. Now come on, and let us try the truth of what you maintain. You have been deceiving us and making us support you so long, let us see whether you can sustain yourselves in argument." When they had spoken thus, our discussion commenced.

I asked them how man's sin could be removed. They replied, "The sinner must obtain a holy man as a *gooroo* or religious teacher." I said in reply, "How can a man be another man's *gooroo*? We need a sinless *gooroo*. We need a *gooroo*, who can bear the load of his disciples' sins, that is, one who can endure the punishment of sin in the place of his disciples, and make them pure and holy, and give them everlasting happiness in heaven. You are all sinners, and you allow your disciples to wallow in the filth of sin. You are dead in sins yourselves, and you cause your disciples to sink into perdition. Why do you do so?" Hearing this, a gosavee named Namdass made answer as follows; "If you wish to make full trial of a *gooroo* come and live twelve years in my house and serve me, then I will tell you the way of obtaining salvation." I replied, "You cannot save any one, this is plain from what you have just said. All your desire is to get disciples to perform menial service for you, and work to add to your gains.

Then after you have got all you can from them, you care not what becomes of them. You rob the houses of your disciples, and often take even their wives away. Such is your holy office of *gooroo*. Our dear Saviour says in his word Come ye that are weary and heavy laden, cast upon me all the burden of your sins, and I will give you rest." When I repeated this promise of our Lord Jesus, they could say no more, but immediately arose, and went off to the gosavee's house *(or math)*.

The same night about ten o'clock the wife of the gosavee who had made the feast began to feign possession, and to rave and foam; and while she was thus raving, the people were worshipping her. In the midst of the whole, the gosavee of Solapoor went near, and called out to the god who had entered into the woman, "Who are you, a god or a devil?" The god

Rec'd from Rev. C. Harding.

Rec'd Aug. 27. 1863.

Ack'd Jan. 22. 1864.

From The Bombay Guardian of
Jan. 9. 1864.

"We gather from the new Bombay Almanac that there are, at the commencement of this year, within the bounds of this Presidency, 62 missionaries from Europe and America, 1 born in this country, and 11 native missionaries, in all 74 Protestant ordained missionaries.

The details are as follows:

Church Missionary Society.– European Missionaries 14; of European 1; Native 3. Total 18.

London Missionary Society.– One missionary. (We are glad to learn that the Rev. Mr. Beynon is expecting a colleague shortly.)

United Presbyterian Mission, Rajpootana,– European Missionaries 8, of whom 2 are medical missionaries.

Free Church of Scotland's Mission. European 6. Native 2. Total 8.

Irish Presbyterian Mission. European 6.

American Board. American 8. Native 5. Total 13.

Baptist Missionary Society. European 1.

Society for the Propagation of the Gospel. European, 5.

Established Church of Scotland's Mission. European 1.

German Evangelical Mission, S. Mahratta Country & Canara. – European 10. Native 1. Total 11.

Additional, one European & one American Missionary, not representing any Society.

In sixteen years the number of missionaries in the Presidency has doubled. The field occupied by them is proportionately increased, including Sind, Rajpootana and Canara."

Presidency, Jan. 1. 1864

Rec'd. Feb. 29. 1864

ack'd Feb.

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The Palladium.

MALONE, THURSDAY, JUNE 30, 1864.

For the Palladium.

A Letter from India.

KOLAPOOR, INDIA, April 25, 1864.

MY DEAR EDITORS:—I have no doubt you quite agree with my good brother Herrick and myself, in thinking "justice requires that those who have read [his] letter, should be set right in regard to the facts with reference to the [sale of our] Mission Chapel." I therefore enclose my humble contribution for this object and beg you will publish it in your next issue.

The building of our new Chapel grows costly and difficult in the extreme. But we have got the walls to the tops of the windows, and still hope to complete and cover them in before the heavy rains come to destroy them.

Our home letters and papers lead us to rejoice and thank God for the present prospect that our *honest* President Lincoln is likely to be elected for a second term. God bless him and our beloved country.

Yours sincerely,
R. G. WILDER.

KOLAPOOR, INDIA, April 25, 1864.

MY DEAR BR. HERRICK:—A mutual friend has been so kind as to send me your letter, in which you quote a paragraph from a published letter of mine, and undertake to "set our readers right in regard to the facts with reference to the 'Mission Chapel.'" As you had your letter published in the *Palladium*, you will feel it proper that I reply through the same channel.

I appreciate your motives, my dear brother, in seeking to correct what you thought to be a wrong impression; and for your sake, Dr. Anderson's and our own, too, I sincerely wish your correction were admissible; but I regret you had not a better knowledge of *facts*.

The paragraph you quote from my former letter, was entirely incidental, and yet, on reperusing it, as quoted by you, I am not able to see how, in the same space, I could have more accurately expressed the combined action of Rev. Dr. Anderson and our Political Agent in the sale of our Chapel, and the serious embarrassment thus caused to our dear Mission.

You quote Rev. Dr. Wood, of New York, as testifying in writing that: "Dr. Anderson knew nothing of the matter until long after its accomplishment, and had no agency in procuring it."

I am sorry Dr. Wood gave you this statement, and sorry Dr. Anderson allowed him to do so. If it was important for Dr. A.'s agency in this matter to be denied, why did he not deny it himself? Why get his brother secretary to do it for him? Was it that Dr. Wood might be able to say, when the proof of Dr. A.'s agency should appear, if perchance it ever should, that he (Dr. Wood) made the statement under a wrong impression—all in good faith, of course? Judge ye, but be as charitable as you can.

The fact is, Dr. Anderson *did* send Br. Wood an order to sell the Chapel. Br. Wood (of the Satara Mission) informed me of this fact before I left America, but kindly gave me to understand that he did not intend to sell it. I had full confidence in his friendship, and replied expressing my hope that the Prudential Committee would yet *give* the Chapel to the Kolapoor Mission, but added that in case they should not, I would buy it, (so much of it as had been charged to the Board in my account,) and he must give me the refusal of it over and above all others.

Br. Wood had shown entire sympathy with me on the great school question, and I had not a doubt he would continue the kind part he had acted, and keep the Chapel unsold till we reached India. That he meant to do so, is sufficiently apparent from his first reply to Mr. Havelock, as intimated in his letter to Dr. Wood, which you have quoted. But when he found Mr. Havelock adopted his suggestion and deferred the sale, Br. Wood wrote him another letter which he has told you nothing about.—Mr. Havelock gave me all the official correspondence,—shall I quote you a bit? Bear in mind that Mr. Havelock readily deferred the sale, and affirms he would have deferred it any length of time, if Mr. Wood had not withdrawn his suggestion. Both Mr. Havelock, the Political Agent, and his Assistant, Dr. Weighe, assure me that Mr. Wood wrote them again, and repeatedly, saying that on better information, he found Mr. Wilder was not to return to India, and the property must be sold. They say that he gave specific directions, in unofficial letters, what books and articles should be sent to Satara, and that all the rest, Chapel, school-house, site, benches, &c., should be sold. These letters arranging details, were not official, and as usual, were not preserved; but the books, maps, &c., which I found with Br. Wood at Satara, and recovered from him, accord with what these gentlemen state to have been his instructions to them on this point.

But the *official* letters which I have in hand, are sufficiently definite. After Br. Wood had so kindly got the sale deferred, not by a request, but a mere suggestion, the very next month, he wrote again; and I am keeping you too long from the bit I was about to quote from this letter. It is as follows: viz: "*I received instructions from our Secretary long ago to sell this prop-*

Sale of Mission property at Kolapûr.

See Minutes Prud. Com^ee Oct. 5. 1858, & Dr. Anderson's letter to the Satara Mission under date of Oct. 18. 1858. in which are the following:- "The Chapel at Kolapûr belongs to the Board". × × ×

"So far as the property of the Board at Kolapûr is concerned, you are requested to dispose of it in that way, which seems best to you both".

Before the 1st paragraph quoted above, a copy of the minute, ordering the disposal of "any property the Board may have at Kolapûr", is given.

Folio vol. of letters 24, p. 435

Minutes vol. 10, p. 358.

erty." "*I suppose the buildings will now be sold.*" &c. This, mind you, in an official letter to the political agent.

Is this sufficiently conclusive, my dear brother? Does it settle the matter whether Dr. A. had any "agency in procuring" the sale of the Chapel?

And what say you now to the letter of Br. Wood of Satara, which you quoted as defining *his* agency in the matter? Is that letter satisfactory to you? I'll not raise the question, why good Br. Wood of Satara did not state the whole truth—why he did not quote the above from one of his subsequent official letters, or quote from some of his unofficial letters. Perhaps you will kindly ascertain about this; and while doing so, please be so kind as to ascertain about, also what potent influence came in between Br. Wood's *first* and *second* official letters. How he came to disregard my request to give me the refusal of the Chapel, in case Dr. A. should insist on its sale? And why he did not comply with Mr. Havelock's request that he refer the matter to Mr. Wilder before the sale? Mr. Havelock asked Mr. Wood to refer to me, and waited long enough for him to have written to me in America and receive my reply. He even waited some three months after Br. Wood's instructions for the sale quoted above.

As to any danger of our Chapel's falling, there was none at all. Had there been danger, it would have been Br. Wood's fault; for both Dr. Anderson and I had commissioned him to *take care of it.*

Two rafters had given way at the ridge, causing a little depression in the roof. They had not fallen, and if they ever would have fallen, must have fallen *inside;* and the Chapel being locked, who could be under them? Not a brick or stone of the walls or pillars had become loose.

Then how came Mr. Havelock to propose to sell it as a decayed building? Because Br. Wood had totally neglected his duty in looking after it. Instead of taking some of his long preaching tours in this direction, and looking after it, or sending some of his native Helpers who had nothing to do but tour the year round, or even writing the Political Agent to have it cared for, Br. Wood totally neglected it.

What an opportunity was thus presented for an enemy of Missions to interfere. I do not imply that the Political Agent, Mr. Havelock, was unfriendly—I do not believe he was; for on meeting him the very day I reached here on our return from America, he exclaimed with emphasis: "What a pity! Mr. Wood told me you were not coming back. Had I only known you were coming, I would have had the Chapel repaired and kept for you." And as some proof of his friendly feeling, he has given us Rs. 50 (about $35 as exchange now is) each year since.

But you know General Jacob declared, with an oath, that no Missionary should be allowed to live here again;—and another person, a total stranger to me till since our return to India, proved himself an enemy—seized on the occasion of the Chapel's being neglected, and pressed it on Mr. Havelock's attention till he finally wrote to Mr. Wood as he did. Br. Wood's mere suggestion for delay was heeded, and the delay continued some three months after Br. Wood withdrew it.

Now the defense set up by Br. Wood, the Missionary, and Br. Wood the Secretary, is, that our Chapel was sold as a *decayed building.* But if so, how came the *school-house* to be sold? That, without a particle of repair, is as sound to-day, from ridge to base, as the day we built it. Could that have been sold as a *decayed building?* And then, why was the *site* sold? Do building *sites* decay? Alas! alas! for these dear Brethren! Mr. Havelock could never have sold the *site* or *school-house*, and never would have sold the Chapel itself, but for Dr. Anderson's order communicated to him by Br. Wood. I hold these two Brethren (Anderson and Wood) responsible to God and the christian public for *turning a Christian Church into a Mohammedan Mosque*, (facit per alium facit per se) and *sacrificing fully Rs.* 2000 *of mission funds in so doing.* Not that the Chapel cost so much originally; for labor was cheaper then, and I worked on it with my own hands till the heat induced an attack of cholera which broke my health and drove me to America.—Now, labor and material are three or four times as costly as then—I have expended some Rs. 2000 already on our new Chapel, of exactly the same dimensions as the former, and if I can finish it within the limit of Rs. 3,500, I shall feel thankful.

Here we have toiled some three years since our return, with no preaching place in the city but our small, low, hot school-rooms and the open streets; our beautiful Chapel where we used to worship, and which I built almost at the expense of my life, changed into a Mosque for the worship of the false prophet!!

Alas for the facts of this case, my dear Brother; but you and I can't change them. Brs. Wood and Anderson can't change them now.—But they can be sorry for them—God grant that they may be so; and help us, in the spirit of our blessed Master, to pray, "Father forgive them———."

In christian affection, yours sincerly,

R. G. WILDER.

Printer Letter

Sealed & Chapel

Indian. April 25, 1864

Rec'd Cont.

Correspondence about Training Institution of Bhn Vsrnac. Ed. Soc. to be established in Ahmednuggur –

Aug. & Sep. 1865.

Recd. Dec. 27. 1865.

Ack. Feb. 10 1866

Rec'd Dec. 27. 1865.

CORRESPONDENCE ABOUT THE TRAINING INSTITUTION OF THE CHRISTIAN VERNACULAR EDUCATION SOCIETY, TO BE ESTABLISHED AT AHMEDNUGGUR.

MADRAS, *September* 15*th*, 1865.

To

THE REV. G. BOWEN,
Secretary, Bombay Committee,
Christian Vernacular Education Society

DEAR SIR,

You will recollect that the Bombay Committee recommended Ahmednuggur as the best locality for the Training Institution, proposed to be established by the Christian Vernacular Education Society in the Bombay Presidency. Mr. Haig, the Principal, arrived in December last. As his attention must necessarily be occupied for some time by the study of Marathi, and plans could better be arranged after he had become acquainted with Ahmednuggur, it did not seem advisable, at the commencement, to discuss details connected with the Institution.

I visited Ahmednuggur in April, when I was able to consider plans with friends on the spot. To lay the result in a more definite form before the Bombay Committee, as well as to take advantage of any suggestions which might be thrown out at the Annual Conference of the Ahmednuggur Missionaries, I addressed a letter to the Secretary,—copies of which and the reply are annexed.

The correspondence will show the points which were considered. There are three principal questions to be decided :—

1. The Model School.

2. Rules about Students.

3. Arrangements about ordinary Day-Schools, proposed to be opened eventually.

For several reasons it seemed expedient that we should work as much as possible in connection with the Mission, and avoid any thing which might even *appear* to be a rival establishment to the Catechist School. I therefore proposed that we should, if agreed to by the Mission, take the existing School for small boys as the basis of the Model School, and give the special training necessary to the students of the Catechist School intended to be teachers. It will be seen that the above propositions are approved of by the Mission. When at Ahmednuggur, I made some inquiries as to the practicability of erecting the building for the Model School within the Mission compound. I felt, however, that there were difficulties, and did not mention it in my letter to the Mission.

On further consideration I think, that, while the Model School Building should be *near* the Mission compound, it should not be *within* it. Should we receive a Grant-in-Aid, the Government Inspector would necessarily visit the Model School, which might not be agreeable to some members of the Mission. Probably the best course will be for the Bombay Committee to beg the Ahmednuggur Missionaries to appoint two of their number to form, with Mr. Haig, a Building Sub-Committee to inquire about a site, to furnish a plan of a School Building, with an estimate of the expense and report.

With regard to the admission of students, there will, I believe, be no difference of opinion. By a rule of the Home Society, adopted soon after its formation, promising non-Christian students may be received as well as those who have already embraced the Gospel.

Questions connected with the management of Day-Schools, when they are opened, alone seem to present any difficulty. The Society being yet in its infancy, experience has not been gained, and it is not easy to foresee precisely what may give rise to misunderstanding.

Probably Grants-in-Aid will be the main source of apprehension. I must confess that, unless for very strong reasons, I should be unwilling to forego their advantage.

The Indian rules leave the Schools perfectly unfettered with regard to religious instruction. It is the desire of the highest authorities, both in England and India, that Missionary and Educational Societies should have their full share of grants. Though several Educational Directors and Inspectors have exhibited a hostile spirit, instead of succumb-

ing to them and permitting every School connected with Government to have an anti-Christian tendency, it is our duty to bring public influence to bear upon such abuses. The *education* of the people of India does not stand exactly upon the same footing as their *evangelization*. The latter I view as exclusively the work of the Christian Church. To lay upon it also the former, seems a heavier burden than it can bear. In the early stages of Mission work, Societies require to do much more for converts than will either be necessary or wise at a later period. I should keep in view, as much as possible, the organization of the native congregations, that in due time they may undertake entirely their own support and the management of their own affairs. There should be a School Committee, with the Missionary as President and the Native Pastor as Secretary, connected with every congregation of any size. When matters were ripe for it, the School Committee might apply to Government for a Grant-in-Aid. It would be necessary, in most cases, for the Mission to bear at the commencement a proportion of the expense; but this might gradually be reduced as the people became able to do more for themselves.

While there are undoubtedly serious dangers connected with Grants-in-Aid, still they may be guarded against, and advantage taken of the assistance offered. One thing is certain. The people will not be allowed to remain without instruction of some kind. We must either have a godless system of purely Government Education, or, as the authors of the great Educational Despatch of 1854 intended—a net-work of Grant-in-Aid Schools. The Ahmednuggur Missionaries must look this matter fairly in the face. Though other Missionary Societies may not interfere with the District which they have occupied, though the Christian Vernacular Education Society should not open a single School, the educational question will still come up. May we not, as far as we have means, seek to occupy the ground by Schools under Christian influence?

I may now state my views about the superintendence of Schools.

An Annual Circular should be sent to all Missionaries in the Maratha country making the following inquiries:—

1. Are there any places in your District where *new* Schools for heathen children might be opened with advantage, supported by the C. V. E. S., but under your superintendence? If so, describe them briefly.

2. Can you find any suitable young men, Christians if possible, or non-Christians, willing to go to Ahmednuggur to be trained for two or three years at the expense of the C. V. E. S. that they may subsequently be employed in the above-mentioned Schools? If so, mention their parentage, ages, attainments, and character.

3. What will be the *probable* number of children in each School?

4. What salaries should be given to the teachers? What would be the probable expense of each School?

As previously stated, I think Grants-in-Aid should be obtained, if procurable on satisfactory terms. Applications for them must be made by the Bombay Committee, and the Christian Vernacular Education Society will be held by Government as the party responsible for the expense and the condition of the Schools. We must meet the requirements of Government so far as secular education is concerned, while we add the Christian element. A course of instruction should be laid down by Mr. Haig, after consultation with Missionaries and the Government Inspector. When sanctioned by the Bombay Committee, this would form the programme of studies.

The visits of Government Inspectors relieve Missionaries, to a large extent, from looking after secular studies, and allow them to give their time during their visits to religious instruction. We should be content with the report of the Government Inspector with regard to the former. The great value of the Missionary's superintendence would be to secure attention to the latter.

The teacher should, if possible, be originally selected by the Missionary. When he begins work, he should receive his pay through the Missionary, and be placed under his superintendence. His attention to his duties, his moral and religious behaviour, should be observed by the Missionary as far as opportunities permit. The Missionary and his Catechists should be invited to give religious instruction as often as they have it in their power, and otherwise make use of the School as a means of furthering their work.

Missionaries should be authorised to suspend teachers in cases of mis-conduct. Appointments and dismissals would rest with the Bombay Committee, guided by the recommendations of Missionaries.

When any Missionary considers that a School belonging to the Society does more harm than good in his District, the School should be closed, the teacher either being dismissed or removed to some other locality where a Missionary is willing to receive him. The Bombay Committee on the other hand, can authorise Mr. Haig, or any other qualified person, to visit the Schools and report. Should the Bombay Committee be dissatisfied with the state of any School, it may be discontinued after due time has been allowed to remedy defects.

It will be observed that it is proposed to regulate salaries as far as possible by the recommendations of the Missionaries. The supply of non-Christian teachers is so much larger, that probably they could be obtained on salaries little exceeding those given to Christian teachers of Mahar descent. The origin of the latter is, I fear, an insuperable obstacle at present to their getting up good Vernacular Schools. I do not think that a Native Christian teacher, with a School of perhaps a dozen children, can reasonably complain because he does not get quite so high a salary as a teacher who has three times the number of scholars. I should give the Native Christian teacher the same salary if he could collect as many pupils.

I have stated my own opinions freely. The Bombay Committee, after consulting Mr. Haig and the Missionaries interested, can decide about plans.

I may mention that the question about employing non-Christian teachers is to come before a special meeting of the Home Committee next month. The decision will be communicated to you.

The Ahmednuggur Missionaries meet again about the middle of October. If it can be conveniently arranged, it is desirable that the questions discussed in this correspondence should be considered by the Bombay Committee and their resolutions conveyed to the Ahmednuggur Missionaries in time to come before their Meeting. The appointment of a Building Sub-Committee seems the first step to be taken. When the estimates have been received, an appeal should be made to the public for funds.

Your's faithfully,

JOHN MURDOCH.

LETTER TO THE AHMEDNUGGUR MISSION.

KANDY, *2nd June*, 1865.

To

THE REV. H. BALLANTINE,

Secretary of the Ahmednuggur Mission.

DEAR SIR,

As Mr. Haig has now for resided some months at Ahmednuggur, it is necessary to consider future arrangements. Your Missionaries are best acquainted with the state of things in the District, and upon their willingness to co-operate depends almost entirely the course which will be taken. It is very desirable that the Bombay and the Home Committees should learn their views. I may, however, state briefly what occurred to me after conversation with several of your Missionaries and two visits to Ahmednuggur.

The educational operations of your Mission are mainly devoted to the training of the children of converts. This is wise, as upon it depends, to a large degree, the future character of the Native Church. The Catechist School is a very important part of your work. It has already done much to raise up a superior class of Mission Agents. Still, additional means seem necessary to prepare *Teachers*. It is now generally admitted that Schoolmasters, besides being thoroughly acquainted themselves with the various branches of education, must be trained to teach. Hence the establishment of Normal Schools—the leading feature of educational progress in modern times. So far as teachers are concerned, there should, therefore, be attached to the Catechist School a class for instruction in the principles of education, and an efficient Model School in which the students may practise teaching under inspection. It appears to me that, when Mr. Haig has acquired a knowledge of Marathi, he might, with advantage to the Mission, take up this department of work.

The course to be pursued seems the following:—Let the School of small boys be placed under the management of Mr. Haig to form the nucleus of the Model School. Let students of the Catechist School, intended to be teachers, spend about the half of each day during the last year of their course in receiving lessons from Mr. Haig in School-keeping and in teaching under his direction. In addition

to such students, perhaps some of the teachers at present in employ might be called in with advantage to receive some training.

It is an important question how far the higher castes can be reached by Mission Agents of Mahar origin. While the Schools of the Mission are designed primarily for Christian children, I suppose that where heathen children could also be taught, they would gladly be received. It would be of considerable advantage, in many ways, if the caste-wall of separation could be so reduced that Kunbi and Mahar children could study together under a Christian Mahar teacher. As to the practicability of this, except under peculiar circumstances, there will probably be a difference of opinion. However, probably all will be agreed that to hope for success, the Christian Mahar teachers must be efficient. By the step above proposed, this problem would be solved in some measure. At all events, it is to be hoped that the number of pupils attending the Schools would be considerably increased.

With regard to the training of *Christian* teachers all are agreed. I now come to another question respecting which there is some difference of opinion. I give my own views. I cannot say how far they may express those of the Committees of the Society.

It is my own impression that, except in a few cases under very favorable circumstances, teachers of Mahar origin cannot get scholars belonging to the higher castes. It is evident that so far as education is concerned the great bulk of the population will thus be left untouched. A statement in one of the Mission Reports shows that out of a population of 84,000 within a radius of 15 miles around Ahmednuggur, there were only 7,187 Mahars, or about one-twelfth of the whole. On several accounts it is most desirable to reach the high castes. A self-supporting Native Church, composed of Mahars, can scarcely be looked for. A strong prejudice against Christianity will arise from its being embraced almost exclusively by Mahars. One mode of acting upon the high castes seems to be through Schools. To get them up, teachers of high caste are necessary. While Christian teachers would be greatly preferable, I think we ought to employ the best who are available at present, since none (of the former) can be obtained who can collect Schools.

Each Missionary should select one or two large villages where he wishes to work, and where he considers that

Schools might be opened with advantage. Let him choose promising Brahman or other high caste lads, willing to go to Ahmednuggur to receive a training for two or three years under Mr. Haig. During that period they would be supported by the C. V. E. S. and their salaries would be paid afterwards by the Society. Several of such teachers, it is to be hoped, would eventually embrace Christianity, while nearly all would be well-disposed. Any of a contrary character could be got rid of.

I am aware that difficulty would be felt in inducing Brahman students to come on such terms; but a beginning might be made with a very small number.

I have thus stated freely my own views. I should feel much obliged by your kindly bringing the subject before the July Meeting of your Mission.

If the course proposed seems unadvisable, will the Mission kindly point out what they would recommend? I need scarcely say that it is our wish to work as an auxiliary to Missions. Our sphere is subordinate, and our plans should be arranged, so as not to act prejudicially upon the higher departments of the same great work. The Committees will, therefore, gladly receive any suggestions on this point. My firm belief is, that hearty co-operation is both practicable and desirable.

J. MURDOCH.

REPLY OF THE AHMEDNUGGUR MISSION,

AHMEDNUGGUR, *24th July*, 1865.

To

J. MURDOCH, ESQ., &c.

DEAR SIR,—At the Meeting of the Marathi Mission of the A. B. C. F. M., which is now in Session, your letter of 2nd June to Mr. Ballantine, Secretary of the Mission, was read and the subjects mentioned in it, on which you wish the opinion of the Mission, were considered.

You make three propositions for our adherence, the first two *definitely*, and the third *provisionally*, it not having received the sanction of your Bombay and Home Committees.

You propose *definitely*,

1. That "the School of small boys be placed under the management of Mr. Haig to form the nucleus of the Model School."

2. That "students intended to be teachers, spend about half of each day during the last year of their course in receiving lessons from Mr. Haig in School-keeping and in teaching (in the Model School) under his direction," and "perhaps some teachers now in employ receive some training" in the same classes.

To these two propositions we cordially agree. But we would suggest in this connection that the room now occupied by the School referred to, is small and inconvenient; and yet we do not propose to build a better one, not having the funds for it. We suppose that your Society is intending to procure or erect a building that will be suitable for the occupation of the Model School—and in the course of our discussion it was stated that you expressed the wish, when you were here, to build on the same premises with the Catechists' School. We found there was difference of opinion among us in regard to the desirableness of such a plan, and as you do not mention it in your letter and the question need not be decided now, we would suggest that you communicate your wishes in time for our October Meeting, and then we can decide on the subject so far as it concerns us, intelligently.

You propose *provisionally,*

3. That a class of "promising Brahman and other high caste lads" who are not Christians but well-disposed and "willing to go to Ahmedmuggur to receive a training under Mr. Haig, be supported by the C. V. E. S." and afterwards employed as teachers by the same Society in villages that we should select.

With regard to this we are unanimous in approval of the proposition, and we are willing that such a class should have the privilege of our Catechists' School, so far as you may desire. And some of us think that young men who feel a personal interest in Christianity but are restrained from avowing it, would avail themselves of such an opportunity to secure a maintenance when they should avow their convictions publicly, and so lose their present means of support. There have been such enquirers and some of them may still be available for such a class. But we cannot fairly test the question whether such a class

could be obtained till the opportunity were offered. Those who might now promise to come might find it so difficult to fulfil the promise as to give up the plan. We can only say that we are willing to help in forming and sustaining such a class.

There was some difference of opinion with regard to the employment of such persons, when graduated, in the large villages in our District—for two reasons. We do not definitely understand your intentions as to the superintendence of such Schools—and 2nd, there is some fear, that if the Schools were under our superintendence and you should receive "Grants-in-Aid" (if the Bombay Government ever pay them over) and consequently allow higher rates of salary than our Society would allow, difficulties would arise. Some of us think that the style of your Schools would be so different from that of our Christian Schools, that no such trouble need be apprehended. And yet we all wish to enter into such an arrangement with as plain an understanding of the intentions of the C. V. E. S. as is obtainable.

You doubtless refer to such hesitation when you say that your "belief is that hearty co-operation is both practicable and desirable," and so you and we would unite in seeking as clear an understanding as possible of each other's opinions and wishes on the particulars in which our opinions may differ and by which, if in any way, the *heartiness* of co-operation might possibly be impaired.

I am,

In behalf of the Marathi Mission

of the A. B. C. F. M.

Yours in the service of Christ,

S. B. FAIRBANK.

APPENDIX No. II.

ON THE EMPLOYMENT OF NON-CHRISTIAN TEACHERS.

In October, last year, I drew up some remarks on the admission of non-Christian students into the Society's Training Institutions, and their subsequent employment as teachers. The present rules of the Society sanction the former, but forbid the latter. This half measure practically nullifies the whole. It is equivalent to Parliament saying to the Queen, "You may declare war; but the necessary expenditure will not be voted." It is impossible for us to get students unless we can hold out the prospect of employment when they have been trained.

It may be said that Missions may send non-Christian students. Mission Schools consist of two classes—English and Vernacular. Schools in which English is taught are chiefly attended by heathens, and in a number of cases the teachers are non-Christians. Mission Vernacular Schools in South India are, in general, designed primarily for the children of converts, though heathen children are allowed to attend. Hence the teachers in Mission Vernacular Schools are nearly all Christians. It follows, therefore, that the non-Christian teachers employed by Missions, being with few exceptions engaged in English Schools, cannot be trained in a Vernacular Institution. As a rule, if we are to have any non-Christian students, we must employ them afterwards as teachers.

It is scarcely necessary for me to state that I should never for a moment propose the employment of non-Christian teachers in preference to Christian teachers. This would be outrageous. All that I suggest is that non-Christian teachers should be employed in promising localities where Christian teachers cannot be obtained or where they cannot collect scholars.

It seems to me that the Society acts most inconsistently with regard to the employment of non-Christian teachers. Large numbers of old heathen teachers are employed in Bengal, while young men trained for years under Christian influences are strictly rejected.

I should myself employ indigenous teachers where there was *no other resource*; but *no longer*. I should regard it as a great step in advance when they could be superseded by trained non-Christian teachers.

It is evident that in the Punjab, Central India, and many other parts of the country, we must either have non-Christian teachers or none at all.

The opinion of Rhenius and the Resolution of the great Missionary Conference at Ootacamund are given at pp. 16—18 of the preceding Appendix. When I became connected with the Society in 1859, I felt that the question regarding the employment of non-Christian teachers was one of primary importance. I submitted it to Conferences of Missionaries at Bangalore and Nagercoil, as well as to some other experienced friends.

The Bangalore Missionaries passed the following Resolution :—

"That it is impracticable to do much more than is now don in vernacular education in the Canarese country if Christian teachers alone are to be employed, there being no adequate supply. But for the present necessity, it is thought that heathen teachers may be employed under Christian superintendence."

Resolution of Travancore Missionaries, passed at Nagercoil :—

"That an adequate supply of Christian students suited to all the operations of the Society cannot be obtained,—at least for a considerable time, and, therefore, that a limited number of heathen pupils carefully selected may also be admitted."

Rev. E. Sargent, Tinnevelly :—

"If the locality be such as precludes an entrance to the Gospel, save by our adopting the expedient of taking existing heathen teachers into pay, I should say, *do it*."

Rev. Dr. Caldwell, Tinnevelly :—

"The admission of Christians should be the rule ; but there are exceptional cases in which heathen young men may and I think ought to be admitted."

Rev. W. Tracy, Madura :—

"The early history of the Madura and Tinnevelly Missions is all in favor of the course suggested. Of course the employment of heathen teachers should not be continued when Christian teachers can be obtained."

In addition to the above, the following may be quoted from a Despatch written by Sir John Lawrence while Chief Commissioner of the Punjab :—

"Native teachers will be found of good characters and thoughtful minds, who, though not actually baptised Christians, are yet well disposed, and might be entrusted with the reading of the Bible to classes."

Christian Teachers, in many cases, cannot get up Vernacular Schools.

Non-Christian teachers should also be employed where Christian teachers cannot collect schools.

It is not the work of the Society to educate *Christian* children. That devolves specially upon the Missions, each using its own Catechism and teaching its peculiar doctrines. Our great object

is to establish schools among the heathen as outposts. Through the powerful moral influence exerted by Missionaries, as large a proportion of the children of Native Christians attend as in England. This, however, cannot be expected in the case of heathen children. Hence teachers who may get up *Christian* schools may fail when the *heathen* are to be reached.

The Society's students at Madura are nearly all of Pariah descent. The following question was put to a number of Missionaries:

"Can Christian Teachers, of Pariah origin, if fairly qualified, get up good vernacular schools among the heathen? Will the children of Sudras attend?"

I give below the answers :—

"I wish it were in my power to give a very favorable answer to your question respecting the ability of Christian Teachers of Pariah origin to get up good vernacular schools. So far as my own experience or knowledge extends, I do not think it probable that they would succeed in getting up good vernacular schools for Sudras. A few Sudras attend, here and there, our village school taught by Pariahs; but I think only because there are no other schools in the village to which they could go. I know of no School taught by a Pariah Christian teacher attended to a large extent by Sudras scholars. Still there may be such. It should not be forgotten that the great majority of our Teachers of that class have never been well trained, and better men with better training might succeed though our present men have not. Christian Teachers from almost any caste above the Pariahs might succeed, I think, without much difficulty."—REV. W. TRACY, *Pasumalie.*

"Sudras would, for the most part, refuse to send to such a teacher especially in the villages. But under some circumstances such a teacher would get an influence and establish a good school."—REV. J. RENDALL, *Madura.*

"Not without great difficulty any where. In the great majority of villages the children of Sudras will not attend. As general enlightenment increases, the difficulties will diminish. As a rule they will now be insurmountable, however well qualified the teacher may be."—REV. H. S. TAYLOR, *Mandapasalia.*

"Teachers of Pariah origin might in rare cases in the villages a little remote induce Sudra children to attend. But ordinarily it would be difficult for such to get up good vernacular schools."—REV. J. E. CHANDLER, *Tirumungalum.*

"There is no doubt that, as a general rule, schoolmasters of Pariah origin however well qualified, must find great difficulty in getting up and sustaining *good vernacular* schools among the heathen of high caste. Parents would be very slow to place their children under such 'Pariah teachers.' They will do it in some cases; but the instances are rare. I have known of a few such."—REV. J. T. NOYES, *Kambam.*

"I think such teachers could get up schools among the heathen, and my best catechist confirms the opinion. The best school I have at present is

taught by a Pallar, not much above a Pariah, who was with Mr. Yorke last year, and has been much benefited."—REV. T. S. BURNELL, *Melur.*

"No,—unless there be a special influence brought to bear on a particular village, such as a desire to obtain the Missionary's favor, or the teacher being a native of the village and very popular, or his teaching English, or his being directly superintended and *assisted* by the Missionary or some high caste and efficient catechist."—REV. E. CHESTER, *Dindigul.*

"No." REV. W. B. CAPRON, *Mana Madura.*

"Your question is one to which it is impossible to give a positive answer either way. So much will depend upon the personal appearance and address of the individual. If respectable and intelligent, I should think he would succeed in most places; but not at the great towns and centres of idolatry. Brahmin boys have attended schools in Tinnevelly, when kept by Shanar schoolmasters. Almost every thing will depend upon the individual. A low cast of features, low forehead, indication of no intellect, such persons you should utterly reject from your Missionary institutions. They will never do you good service. Choose the best raw materials and be sure that with all your polishing you can never turn a sun-burnt brick into a diamond. My opinion would be in favour of giving Pariahs a fair trial."—REV. J. THOMAS, *Meignanapuram.*

"I beg to inform you that I have no trained schoolmasters of Pariah origin. The greater part of my trained masters are of Shanar origin, and as a general thing it is next to impossible for any of them to get up a school among the heathen of the higher castes. I have had one instance of a well trained and educated Shanar, who is also like a high caste man in appearance, gain, the good will of Brahmins and Vallalers and even get up a good school in a Brahmin's house of Brahmin and other high caste boys. This, however, was owing to his being a particularly wise man and respectable in appearance.

"As a general rule it will be very difficult in our part of the country to get up a high caste heathen school with only low caste masters however well they may be educated. It could only be done under any circumstances, where *English* is taught in the school. The name *Pariah* is so despised that it will be more difficult with Pariahs than even with Shanars. We cannot expect heathen to give up caste in our schools."—REV. J. T. TUCKER, *Pannivillei.*

"With regard to the probable success of a competent Pariah schoolmaster among Sudras it is difficult to make a general statement. Much will depend on the schoolmaster, and much more on the locality. You remember my practising school in the fort. There the managing master is a Pallar. He goes freely among the parents, and as you know has got a capital school. We have Sudras, Barbers, Pariahs, Mohammedans, all classes except Brahmins. This case shows what may be done in certain localities. There is no doubt that a Pariah will always find difficulty. It is possible he may overcome it. I know that one young fellow whom I placed in charge of our Model school had to give it up as he was so little acceptable being a Pariah. You see I can furnish you with a fact on each side of the question."—REV T. SPRATT, *Palamcottah.*

"I think Christian teachers of Pariah origin however qualified would *not* be able to get up, or, at all events, maintain a vernacular school among the heathen, if the latter were of a superior caste, or even among Shanars, and I would not advise an attempt. Even among Christians they are not accepted. I have a Pallar, who is of the same grade as a Pariah, at Nallur itself, where he is supported by my presence and authority. But he would not succeed any where else unless I am to exert myself to obtain for him a favourable reception, and even then his position would be precarious and attended with much annoyance to himself.

"It is possible, however, that in some instances a Pariah may by personal character, learning and respectful and deferential demeanour so win the esteem of those of higher caste as to be willingly received by them. But such instances are rare. They should be employed, and generally prefer, for their own comfort, to be employed among their own order of people."—REV. W. CLARK, *Nallur.*

"My experience is confined to the Christians in North Tinnevelly. Most of our schoolmasters are either Pallars or Pariahs, and though four of them receive the Government grant-in-aid; yet their schools are chiefly attended by low caste children, most of whom are Christians.

"In one or two places where there are no other Schools the heathen send a few children. As for the Sudra children though there may be a few exceptions, yet generally speaking they do not and will not attend Schools taught by low caste Schoolmasters. The heathen attach greater importance to the caste of the Schoolmaster than to his qualifications whatever they may be."—REV. J. CORNELIUS, *North Tinnevelly.*

"Generally speaking not. I have had very few Schoolmasters of 'Pariah' origin. One, however, did get some Sudra boys. But I think that qualified Shanar Schoolmasters will often succeed in getting many Sudra boys to attend their Schools. But then this does not depend on the master being qualified *in our way*, at least only partly so. He must be a man of some age and respectability—have a knowledge of the mode of writing Sircar documents, receipts, notes of hand, &c. and be generally a shrewd man in worldly affairs. He is also more likely to succeed if he teaches some heathen songs, which I fear some of the successful Schoolmasters do. A Shanar young man however well trained at Madura and however able to teach well, would not always on that account be successful in getting up a good School among the heathen."—REV. F. BAYLIS, *South Travancore.*

"Christian Teachers of Pariah origin can get up good Schools; but I doubt whether the children of Sudras will attend. The feeling of caste is so strong that the higher castes will be loath to send their children to Schools taught by Pariah teachers. Almost all the Vernacular Schools in connexion with the C. M. S. in Madras are taught by masters of Pariah caste, but none of these Schools can boast of the children of Sudra parents."—REV. W. T. SATTHIANADHAN, *Madras.*

It will be seen from the foregoing, that as a rule, Christian Teachers, of low caste descent, cannot be expected to get up good Vernacular Schools.

According to the Statistics of Dr. Mullens, 16 Mission Schools in the Ahmednuggur District contained only 162 children, or, on an average, 10 pupils each. A Mission may maintain a School under such circumstances for the benefit of the children of converts; but we should seek to have larger Schools. Government would not give grants-in aid to such Schools; hence the expense to the Society would be very heavy.

Christian Students.

As many Christian Students, *competent to get up Schools,* as can possibly be obtained, should be received.

Dull or lazy Students, though nominal Christians, should be rigidly excluded. They will simply bring disgrace upon the Society. In the Madras Presidency it should be a rule that no Student be appointed a teacher in connection with the Society unless he pass the Government examination. The standard is very low, and the Student who is not up to it is unfit for teaching. On the other hand, every effort should be made to obtain promising Christian Students.

Non-Christian Students.

Our Society should, as far as possible, be an auxiliary to Missions, and work in co-operation with them. Very important service may be rendered by aiding them in gaining an entrance into large villages inhabited by high caste Natives, who constitute four-fifths of the population. I should invite Missionaries to look out for openings of the above description, and endeavour to obtain a promising youth belonging to the village or its neighbourhood willing to go to the Training Institution as a Student. On the completion of his course, he should return to the village and commence a School, under the superintendence of the Missionary, but supported by the C. V. E. S. The Missionary, or his Catechists, could visit the School periodically to impart direct religious instruction, and seek to exert a beneficial influence over the teacher. If heathen teachers are employed in Bengal, *a fortiori* may this plan be adopted.

Probable Conversion of non-Christian Students.—It has already been mentioned that out of 58 Students received from heathen families by Rev. W. Tracy, 34 were baptized. When the Training Institution of the American Jaffna Mission was commenced in 1859, the intention was not to receive any except baptized Students. It was soon found that this rule would not work, and non-Christian Students were admitted. Of the latter a large proportion have embraced Christianity. Similar results attended the Jaffna Church Mission Institution. Of 8 trained vernacular

teachers now employed by the Rev. C. Macarthur, Jaffna Church Mission, *all* were heathen when admitted as Students. With God's blessing we might look for like success.

Vernacular Education passing into the hands of Government.

It is an undeniable fact that a large proportion of the converts in rural Missions came over originally from mixed motives. They belonged to what are termed low castes. By embracing Christianity they were, to some extent, freed from oppression and raised in the social scale. As a rule, they live by themselves, and, in a measure, Christianity has come to be associated with them. Thus the great body of the people are rather repelled than attracted by the present converts. To become a Christian is synonymous with joining the low castes. So far as *Vernacular* Education is concerned, Missions at present are, to a great degree, acting merely upon a small number, low in the social scale. Government, on the other hand, is planting its Schools in the large and wealthy villages inhabited by the high castes. A parallel course would be pursued in London, if Christian philanthropists, directed their attention solely to Ragged Schools, while the education of the great body of the people was allowed to fall into the hands of secularists. With few exceptions, the converts in the Ahmednuggur district belonged originally to the Mahar caste, corresponding to the Pariahs of the South. Within a radius of 15 miles with Ahmednuggur as the centre, there is a population of 84,000. Of these it was found, a few years ago, that 7,187 were Mahars, about one-twelfth of the whole. Let the Mahars still be cared for, but let not eleven-twelfths of the population be neglected. Government is now occupying the ground, and soon any efforts on our part will be too late. I plead for the employment of non-Christian teachers, because at present only through them can the Bible be taught to the children of the middle classes. Again I repeat, the question at issue is this, *Shall we deny the word of God to the children of India because we have not professedly Christian teachers daily to expound it?*

Proposed Resolution.

The course suggested is that recommended by the Ootacamund Missionary Conference and by the great majority of men who have had any *practical* acquaintance with the working of Mission Schools:—

"That every effort be made to secure well qualified and earnest Christian teachers; but where such cannot be obtained, carefully trained non-Christian teachers may be employed under vigilant Christian superintendence."

J. MURDOCH.

MADRAS, *August* 21*st* 1865.

Rev

Rev. James L. Phillips
(of Freewill Baptist Mission)
Rec'd. Feb. 13, 1866

138

Rec'd. Nov. 12, 1866

Balasore, India, Sept. 13th/66.

Rev. Dr. Anderson

My Dear Sir

I wish to acknowledge the receipt of several copies of our excellent "Missionary Herald". Please to accept for them my most hearty thanks. They are a great comfort to us all, & contribute largely to the interest of our monthly meeting. I make a practice of sending the Herald to the other stations also, so that our brethren may all rejoice in the progress of the good work. I hope you can continue sending me a copy to Midnapore.

For several months there has bee
a sore famine in this country. The
rice + crops failed now nearly a ye
ago, & distress very soon began. It
impossible to estimate the misery & desol
that have blotted the face of this g
land. Hundreds, thousands & tens of thou
have perished, - many from starva
& the rest from the diseases which
naturally spring up in such a tim
The Government has done nobly to
supplying the necessities of the p
& the sick, but after all, the great b
of the people, living away back from
principal centres, have hardly o
touched by the relief. Here, wh
I am at work a few weeks for
sick brother, a station of perhap
30.000 inhabitants, 76 miles nor
of Midnapore & 150 from Calcutta

for many weeks the mortality was fearful,
amounting up some weeks to nearly 2000.
The Districts further South, thought
to be worse than here. But now
we think matters are mending a little
for two reasons, — the worst cases
have died off throughout the country,
and new crop of rice is now beginning
to come in. But, oh, the wretched
times we have had to look upon for six
months past! Skeleton men standing
at our doors pleading for rice, poor
emaciated women pressing skinny babes
to their withered breasts, deserted
children roaming in quest of food,
but ready to drop & die, the
streets lined on both sides with the
sick & dying; — the memory ~~of this~~
brought to sicken one even now.
In famine times, you know, these

creatures lose all regard for heaven above & hell beneath! Crime increases terrible in such times. Every lust, every passion clamors for gratification. Adultery, wholesale robbery & murder abound. This desolation within the man is even greater & more appalling than that without. All the restraints of even pagan society are at once broken up & free indulgence becomes the law of the land. Nor is it to be wondered at. For food for his stomach a man can soon become desperate enough to murder — even to kill & eat his own wife. All this, & more, has taken place during these fearful months. My sheet is full & so here I stop. Once more many many thanks for the "Herald". Yours in the good work

James H. Phillips

Rec'd. from Rev. L. Bissell
May 9. 1867.
a. June 29/67

REPORT

OF THE BOMBAY BRANCH OF THE

CHRISTIAN VERNACULAR EDUCATION SOCIETY FOR INDIA,

FOR 1866.

"Unity and love prevail amongst the different divisions of he Protestant Family. We no longer maintain the old and atal mistake, that Christian men are not to co-operate for any hing, till they agree in every thing. We now hold the antagnistic and true maxim, that Christian men should act toether so far as they are agreed." Sermon preached at St. Paul's Cathedral, Calcutta, on July 24th, 1857, by the late ishop Daniel Wilson.

RULES.

.I This Society shall be denominated the Bombay Branc of the Christian Vernacular Education Society for India.

II. The primary objects of the Society shall be to trai Teachers for Vernacular Schools, and to supply School Book and other useful publications on Christian principles.

The General Funds shall be applicable to assist in the e tablishment of Vernacular Schools.

III. All persons contributing to the Society shall be co sidered Members.

IV. The business of the Society shall be conducted by Committee composed of members of various denomination of Evangelical Christians, together with such officers as ma be found necessary.

LIST OF HOME OFFICERS.

Vice-Presidents.

His Grace the Duke of Argyll, K. T.
The Earl of Chichester.
The Earl of Shaftesbury, K. G.
His Grace the Lord Archbishop of York.
Right Rev. the Lord Bishop of Ripon.
Right Rev. the Lord Bishop of Cashel.
Right Rev. the Lord Bishop of Madras.
Rev. Alexander Duff, D. D.
Right Hon. Sir J. Lawrence, Bart, G. C. B., Her Majesty's Viceroy in India.
Sir R Montgomery, K. C. B., late Governor of the Punjab.
Sir Charles Trevelyan, K. C. B., late Minister of Finance in India.
J. C. Colquhoun, Esq.
J. Farish, Esq., late Governor of Bombay.
J. F. Thomas, Esq., late of Madras.

Committee.

Major-General Alexander, late of Madras.
Major-General A. Clarke, late of Madras.
Rev. J. Cumming, D. D.,
G. H. Davis, Esq., LL. D., Secretary of the Religious Tract Society.
Colonel M. Dawes, late of Bengal.
Rev. Joseph Fenn, M. A.,
A. Lang, Esq., late of Bengal.
Colonel Tudor Lavie, late of Madras.
F. N. Maltby, Esq., late of Madras.
J. C. Marshman, Esq., late of Calcutta.
Thomas Prendergast, Esq., late of Madras.
Lieutenant W. Quintin, Esq., late of Bengal.
Colonel M. J. Rowlandson, late of Madras.
A. N. Shaw, Esq., late of Bombay.
Rev. John Scott, Wesleyan College, Westminister.

Colonel R. S. Simpson, late of Bengal.
Honorable Robert Forbes, late of Bengal.
Alexander Fraser, Esq., late of Java.
Lieutenant Colonel F. S. Gabb, late of Madras.
Major Charles Giberne, late of Bombay.
Rev. James Hamilton, D. D.,
Lieutenant Colonel R. Marsh Hughes, late of Bombay.
Rev. C. Jackson, B. A., Secretary of the British and Foreign Bible Society.
Major-General G. Jameson, late of Bombay.
Hudleston Stokes, Esq., late of Madras.
Major H. Straith, late of Madras.
Robert Trotter, Esq., late of Bengal.
H. Carre Tucker, Esq., C. B., late Commissioner of Benares.

Rev. H. Venn, B. D., } Representatives of the Church
Rev. C. C. Fenn, M. A., } Missionary Society.
Rev. W. Arthur, M. A., } Do. Wesleyan Missionary
Rev. G. Osborn, D. D., } Society.
Rev. A. Tidman, D. D., Representative of London Missionary Society.
E. B. Underhill, Esq , LL. D., } Do. Baptist Missionary Society.
Rev. Joshua Russell, }
Rev. T. L. Badham, Moravian Missionary Society.

Treasurer.—Honorable Arthur Kinnaird, M. P.

Honorary Secretary.—Rev. J. H. Titcomb, M. A.

Secretary—F. W. Lockhart Gordon, Esq., late of the H.E.I.C.S

Educational Agent in India.—John Murdoch, Esq.

Offices.—7, Adam Street, Adelphi, London, W. C.

Bombay Branch :—*Committee for Schools :* Rev. J. Wilson, D. D., Rev. T. K. Weatherhead, Rev. S. B. Munger, Rev. Geo. Bowen, Secretary.

(Several vacancies in this Committee remain to be filled up.)

The Christian Vernacular Education Society for India was established in 1858, as a memorial of the mutiny. The following three objects were contemplated :—

1. The establishment of Training Institutions.
2. The supply of School Books and other Educational works.
3. The support of Vernacular Schools.

The chief object of this Report is to notice what has been done during the year in the Bombay Presidency as regards the Training Institution.* A brief summary, however, may be given of the progress made in other parts of India and Ceylon.

Ceylon.—A manual for teachers has been printed in the Vernacular 1,13,300 school books, periodicals, &c., containing 2,461,000 pages, were published in Singhalese. The circulation amounted to 80,078.

Madras.—The Training Institution at Madura was opened in January 1863. After an Inspection by one of its Educational officers the Government voted a liberal Grant-in-aid of Rupees 3,000 to meet past expenses along with the half of the Principal's salary. There are now 30 students under training.

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* Particulars regarding the work of the Society in publishing School Books, are given in the Report of the Bombay Tract and Book Society.

Bengal.—The Training Master having passed a satisfactory examination in the Vernacular, the Normal school at Krishnaghur has been commenced. A very liberal grant has been received from the local Government, and 21 Students are uuder training.

North West Provinces.—Scholarships, open to qualified students belonging to Protestant Missions, are given in connection with the Benares Training Institution of the Church Missionary Society.

The Punjaub.—This Institution was formally opened in July 1865. Upwards of 100 applications for admission were received, but the motives and attainments of the candidates were so low that only 11 could be admitted. There are now 14 students under training. A Government grant has also been received.

There are about 70 schools attended by about 3,000 pupils, in connection with the Society, in different parts of India. Upwards of 2½ millions of school-books, periodicals, &c., have been published in 16 different languages. The number printed annually is about half a million. The Society is adding fully one-third to the supply of Christian literature in India.

Bombay Presidency.—The Training Institution at Ahmednuggur was opened in March 1866. As might have been anticipated, there were many difficulties at the very outset. Many of the friends of Christian Education advised the establishing of the Institution at Poona as being more central and possessing very superior educational advantages. After mature deliber

ation on the part both of the Bombay and Home Committees, and after consulting the Missionaries of all the Societies in the Presidency, it was wisely determined to locate the Institution at Ahmednuggur, the seat of an important Mission of the American Board. A quiet country town seems better adapted to the training of teachers for purely Vernacular schools than Bombay or Poona, where English education has made great progress and where living is much more expensive. Although the first year was mainly occupied in collecting information and arranging plans, and although many things are still very defective, a hopeful beginning has undoubtedly been made. The American Missionaries having offered the right hand of fellowship in helping forward the work, a good Vernacular school was kindly transferred to the Society to serve as a Model and Practising school ; and a class of eight promising Normal Students was also received at the same time to be instructed in the art of teaching. The Institution being far from what was aimed at, alterations and improvements were gradually introduced during the year, a standard of admission was laid down and a course of study was prescribed.

The Training Master in his Report to the Home Committee in regard to this work during the year, says :

" The subjects taught in the Model school were such as are generally taught in ordinary Mission schools. The higher classes study the Gospels, Scripture Narra-

tives, our Society's series of school books, Elementary Geography, Grammar, Arithmetic, Writing—Modi and Balbodh. Their progress in these branches was very satisfactory ; their ages ranged from five to fifteen years.

" The young men forming the Training Class were under me two and a half hours a day. Besides daily practice in teaching, they read with me Murdoch's Hints on Education, the Society's highest reading book, Natural Theology, and Arithmetic. Their other studies were superintended by Mr. Sudamjee Powar, the able Head master of the American Mission's Catechists' School. During the year they studied assiduously and successfully and gave great promise of future usefulness. Once a week they were subjected to written examinations ; and before the close of the session they underwent an examination in all the subjects they had studied during the year. I was much disappointed at the result. Only two papers were marked *good* ; the majority were fair ; but some were even below that. The subjects in which they were examined were—Old Testament, History and St. John's Gospel ; Grammar and Composition ; School Management ; Reading ; Geography ; History of India ; Arithmetic ; Algebra, to Quadratic Equations ; and Geometry—Euclid, book I.

" Of these youths two are now employed as teachers by the Am. Mission : two have sought secular employment ; the others remain with us another year."

Besides those students who were drawn from the Catechist's school, a class of village schoolmasters have been under training for a few months. They were sixteen in nnmber and belonged to the Am. Mission. Regarding these men the Training Master says in his Report :

" It was at first proposed that these men should continue under metill April 1867. Many circumstances however rendered this arrangement impossible, and on the first of January, twelve teachers, after little more than two months' study, returned to their villages to re-open their schools. They were all professing Christians, and I rejoice to have this opportunity of recording my own high opinion of their Christian character and conduct. Their attainments and abilities differed very much ; and although this was a formidable obstacle to great progress during their short session, yet I must acknowledge with gratitude the ready and faithful manner in which they carried on their studies. All seemed anxious to improve ; the improvement of several was very gratifying ; and considering the educational advantages they formerly enjoyed, their acquisition of the elements of knowledge is an honour to themselves and the noble Mission to which they belong. Few could read or write before they became Christians and consequently much could not be expected of them ; but those who were educated while young promise to be able and energetic teachers, Their ages ranged from twenty-two to thirty-five.

and it was pleasant to see men whose hairs were turning grey strive to acquire what a mysterious providence had withheld from them in earlier years."

The accommodation for the Students at Ahmednuggur, few though they were, was during the year very cramped and defective. Efforts were made without success, to obtain land in the neighbourhood of that town suitable for building purposes. The American Missionaries have again very kindly assisted the Society. At considerable trouble and inconvenience to themselves they have agreed to allow the C. V. E. S. to carry on its operations in their buildings for the present year. The scholars of the Catechists' school have for the current year been classified and enrolled as Students of the Ahmednuggur Normal school. By this arrangement the number of Students at present under the Training Master is upwards of fifty while a considerable portion of the expense must for the present year be borne by the Society.

The sole object of the C. V. E. S. is to aid in enlightening and Christianizing the inhabitants of British India, and it is to be hoped that it may be remembered in the prayers and share in the contributions of British Christians resident in this country. The Home Committee of the C. V. E. S. for India propose to erect suitable buildings of their own as soon as an eligible site has been secured and other arrangements entered into. This will involve considerable expense, and it is hoped that local resources will meet

the outlay which must be incurred for premises and Native teachers.

Its commemorative element will commend the Society to all loyal subjects of our Queen and to those who wish well to India. As before mentioned it dates its origin from the year 1858. Whilst every one's ears were tingling with the tales of horror connected with the mutiny; yea, whilst the very tenure of our power in this land was trembling in the balance, it entered into the hearts of certain men of God in England, to set up a new and special agency for the benefit of this country.

The constitution of the Society is Catholic as well as Christian. It represents no one section of the church of Christ. A glance at the names of its Patrons and Home Committee shews that it is a kind of sacred fraternity, in which those who love God, agree to work together as one man. It was felt that the work proposed was of such a nature as to afford a platform of sufficient breadth to admit evangelical Christians of every communion. Many good people feared that either discord or latitudinarianism might ensue. Happily, the Society has now entered upon its ninth year without one or the other evil having resulted. Upon the whole, harmony and love have prevailed, and the positive teaching of the Society in its publications and schools has been unconstrained and scriptural. The Institution in Nuggur is open to all denominations of Christians. No sectarian doctrines are inculcated in

the course of instruction, and the Committee will be thankful to any missionary who may be able to allot to them one or more promising youths for training.

The total receipts of the Society last year amounted to £6,380; of that sum one half was contributed in India. It is, however, a fact which we are obliged to acknowledge with something of shame and self-reproach, that Bombay, which has enjoyed so much of the Society's aid, has, in the way of voluntary contributions, subscribed little to its funds. Doubtless this is owing more to the want of *information* than of inclination. It is the aim of this short Report to supply the Christian public with information. And it is earnestly hoped that the hearts of many may be stirred up to afford such help to this work, as from its importance it so well deserves.

Contributions received last year towards the Society's funds :—

	Rs.	A.	P.
Brigadier General Malcolm	100	0	0
Captain Hobbs.....	5	0	0
Lieutenant Colonel Field.	25	0	0
C. B. Ker, Esq.	50	0	0
Lieut.-Col. Montgomery...	10	0	0
E. T. Candy, Esq., C.S ...	10	0	0
J. S. Haig, Esq.....	50	0	0
Rupees...	250	0	0

Any donations or subscriptions will be thankfully received either by the Treasurer, J. S. Weatherhead, Esq., or by the Secretary, Rev. G. Bowen, Bombay. Also by J. S. Haig, Esq., Ahmednuggur.

From the Malone [N.Y.] Palladium of July 2, 1868.

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Kolapoor Mission 1867.

"What shall we render unto the Lord for all His benefits?" We are permitted to close another year of uninterrupted labor.

I.—PREACHING.

Our preaching services, prayer meetings, Church meetings, Bible classes, and catechetical exercises, have all been sustained, and most of them with increasing interest. The services in our city chapel have been unavoidably suspended during our absence on preaching tours, but when the Chapel bell gives notice of our presence, 150 to 200 gather promptly and listen with a measure of interest that encourages our hopes and incites our best endeavors to impress the blessed teachings of God's Word on their minds and hearts.

A stated service with 30 to 40 poor people has given to most of them a clear apprehension of what they must do to be saved, and some of them are asking baptism.

II.—PREACHING TOURS.

We have spent four and a half months of the year in this work, and made known the Gospel, so far as was practicable on a single visit, in 622 villages and hamlets. 543 of these we had never seen before, nor had any other missionary ever visited them, so far as we were able to learn. Judging from careful observation and the figures given us by the village officers, the aggregate population of these villages is 314,633. The number which gathered to hear us in each village varied from half-a-dozen to five hundred.

We found schools under Government supervision in only 10 of these villages; and indigenous schools with a few boys writing on sandboards in only 40. In 572 we found no school at all.

In 333 of these villages we found no one of the permanent residents able to read or write, the village accounts being kept by some writer of a neighboring village.

In recording these facts it is proper to note that these villages are in an *independent Native State*, and in its most mountainous portion; and while deeply impressed with a feeling that this gross ignorance among so large a mass of people is sufficiently startling to incite to more vigorous efforts for their enlightment, we must at the same time give credit to the present officers of Government for a great advance in educational efforts within the last few years. In a few of the larger villages, and especially in Kolapoor itself, these efforts are on a generous scale and proving successful.

Among the mountains we found much sickness, so many having died in some villages that a panic had seized on the rest, and under a superstitious feeling that evil spirits had come to destroy the village, the officers and all able to go had deserted leaving the sick and dying with no one to care for them, and were living in rude grass huts hastily thrown up in the fields (*ran*) a few miles from their villages.

In six such instances we succeeded in persuading some to go back with us to their villages, and give medicine, water, and food to the sick, and bury or burn the dead. We found occasion to give medicine in thirty villages.

The people of this region are terribly superstitious, but simple-minded enough not to brace their hearts against the truth or oppose it with casuistry, unless under the immediate influence of their priests. Their ready assent, sincere conviction, and deep feeling, under the plain teachings of the Gospel, as to the folly and falsity of idols, man's apostacy and need of a sinless Saviour, and God's infinite love and mercy in providing such a Saviour, were often deeply affecting, and led us to the conviction that, with a few earnest workers living among them and teaching them daily, hundreds of them would soon receive the truth in the love of it and become sincere believers.

The first years after our return to India, chapel building and imperative duties confined us to the station, but for the last four years a *summary of our Preaching tours* may be given as follows, viz.:—

No. of villages visited 977; containing a population of 903,896 souls. In these villages there were 57 government schools, and 98 indigenous schools, with a total attendance of 822 pupils.

A large part of our touring in 1865 and 1866 was in the neighboring *Putwurdhun States* and the *Sattara Collectorate*, where the villages are larger and more populous than those in the mountainous region visited this year, and where Government has established more frequent schools.

Of the above villages 794 were visited on these tours for the first time, the people having never before heard the Gospel so far as we could ascertain.

Among them are thirty-eight large towns and villages, varying from 2,000 to 30,000 population, every way suitable to become Mission centres, with one or more missionaries settled in each, and having large circles of surrounding villages to be occupied, with Native preachers and helpers. When all become thus occupied this part of India will be speedily evangelized.

III.—TRACTS AND BOOKS.

This branch of our work has gone on with no lack of interest. Our circulation during the year has been—

	Volumes.	Pages.
Tracts and Books	3,594	156,744
Bibles and Portions of Scripture	817	328,600
Totals	4,411	485,344

The avails of those sold, deducting all cost of selling, are Rs.45. We warmly advocate circulation by sale, but with no absolute restriction, unless in places where our Scriptures and Tracts have already become well known. In villages never before visited, when the people gather around us, and become roused and interested by the strange new truths of the Gospel, we cannot forego the pleasure of leaving a tract and portion of Scripture among them, and in case of the larger villages the New Testament or the whole Bible is often entrusted to the best readers, with a ready promise that they will read it to all the villagers.

Our total circulation since resuming this Mission in 1861 is:—

	Volumes.	Pages.
Tracts and books	19,138	1,048,486
Bibles and Portions of Scripture	2,578	1,047,453
Totals	21,716	2,095,939

Our total receipts for those sold during the same time, deducting all expenses of them, is Rs. 264.

We see much to convince us that the contents of these Tracts and Scriptures are working like good leaven in the minds and hearts of this people.

IV.—SCHOOLS.

In this department we have done less than in former years. This has arisen both from a lack of means and of time and strength to devote to them. The first part of the year our funds fell off, till in April we found our Mission more than Rs.1,000 in debt. We dismissed two of our schools during that month, and have not revived them since. The scholars showed a warm attachment to the Mission, most of them continuing to come for our personal instruction as often as we could find time to hear them: and since coming home from our village work we have yeilded to their importunity, and allowed them to come daily. The attendance is now only 35, but if we could give them more time, or had a suitable assistant to take charge of this school, its numbers would rapidly increase, and thus bring a most promising class of young men under our daily Christian teaching.

The names of more than 200 boys were on our school lists the past year, but we estimate the average attendance for the whole year to have been about 80; the girls' school numbers 49.

Mrs. Wilder has found increasing interest and pleasure in the care and progress of this school.

Our educational efforts the past seven years, so far as figures express them, may be indicated as follows, viz.:—

	1861	1862	1863	1864	1865	1866	1867
Boys....	100	230	300	247	180	150	80
Girls....	—	20	54	46	54	42	49

We would most gladly enlarge these educational efforts if we had means and strength to do so. The hope of India's evangelization depends, under God, on the right education of these dear youth and children.

V.—NATIVE CHURCH.

We have had the pain of disciplining two church members the past year for neglect of covenant vows and Church ordinances. They are still suspended from Church fellowship. We closed 1866 with 13 adult converts and 4 baptized children. Three adults have been baptized and received into the Church during the year, and three children baptized, making our present number 16 adult converts and 7 baptized children.

One of these converts is an aged Mussulman woman. Both she and her son, then a teacher in one of our schools, were among our first inquirers, and five years ago resolved to be baptized and confess Christ before men. But, as the appointed time drew near, the entreaties and threats of their heathen friends prevailed, and their faith and courage proved unequal to the trial. After these five years' delay the mother has now come, and we still follow the son with our prayers. The two other converts of this year are young men in whose hearts we hope the grace of God will so prevail that they may become helpful in the Mission.

We beg our friends will help us with their prayers that God will deepen the work of grace in the hearts of all these converts, and add many to the number of "such as shall be saved."

VI.—FINANCES.

In our last Report we mentioned the generous donation of Mr. F., placed for us in the hands of Rev. Mr. A. of Bombay, a portion of which we counted as already in hand in reporting our Mission as free from debt. Mr. A. had assured us it should be promptly remitted, and it seemed better to trust to his assurances than to appeal to the sympathy of friends by reporting the mission in debt. To the present time, however, Mr. A. has failed to send us any of those Rs.800 in his keeping. In April our debt had increased to more than Rs.1,000, and we found it impossible to repress anxiety. But the Lord had a care for us: generous help came from unexpected quarters, and we have been enabled to close the year with a debt of only Rs.281.

With this fresh experience that God's providence and promise fail not, we are enabled to pray and work on, anxious mainly for a larger blessing on our efforts to enlighten and save these precious souls, and to see effective measures adopted to reinforce and perpetuate our mission.

We are sorry we can report no progress in the matter of a reinforcement. Our "marching orders" are positive, "Go ye into all the world;" but evidently the young men of our home churches deem it prudent to stipulate for "rations." We blame them not; but we cannot cease to plead for our dear Mission. A special providence has thrown upon us this responsibility. We commenced this mission not at our own wish, but "under orders." God has blessed our endeavors. The work has grown upon our hands, and we need help. Openings for efforts, with bright promise of large results, present themselves on every hand, but we cannot enter them. Failing health and strength, after 22 years' labor in India, remind us that our working days are fast passing; and the question presses—sometimes with painful force—what is to become of this band of native converts, these mission buildings, and these perishing idolaters around us, when we can work no longer? Must this dear Mission die with us?

We submit this question to the dear brethren of our own branch of Christ's Church. Some of them, we know, are praying: "The Lord send thee help from the sanctuary, and strengthen thee out of Zion." God bless them for their warm sympathy, and prayers. But it "to pray well is to work well," it is because the working goes with the praying. If this Mission is to be vigorously prosecuted and perpetuated, prayer must issue in prompt and earnest action. There is no time to lose! *Must this dear Mission die with us?*

"OUR SOUL WAITETH FOR THE LORD: HE IS OUR HELP AND SHIELD."

Nalepoor – [illegible]

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Semi Weekly 141

Boston Journal.

TUESDAY MORNING, AUG. 25, 1868.

Our Foreign Correspondence.

ROUND THE WORLD.

WOMEN IN INDIA.

Theodore Parker Among the Baboos.

LETTER FROM "CARLETON."

CALCUTTA, May 15, 1868.

To the Editor of The Boston Journal:

Many of the readers of *The Journal* are contributors to some one of the many organizations for promoting the Gospel in foreign lands, and a few notes in regard to missionary operations in India undoubtedly will be of interest.

"Missionaries are humbugs," said a red-faced, beef eating surgeon of the Indian army, on board the steamer from Suez; "India would be much better off without them."

"The missionaries have not accomplished much; the money sent out for their support is all thrown away," said another surgeon, for we had several on board.

Per contra—"There are some very fine men among them," said the captain of the steamer, "and they have done a great deal of good."

Facts and figures are better than opinions, and very much better than prejudices. The census returns for India give the number of native Christians connected with Protestant churches at about 200,000 ~~members~~—all the result of missionary effort. That is only one feature; for the census does not give the great number of children acquiring an education in missionary schools, which are acknowledged to be far superior to the government schools. The census does not give the facts in regard to the moral influence which has gone out from the missionary schools, but it is so great that army officers cannot now, as in former times, have Nantob girls to dance for them, except in those districts where there are no missionaries.

The missionaries of India have had great obstacles in their way. The time was when there were no European women in India, and officers and soldiers, from Lord Clive down to the buglers of the regiments, had native mistresses. Englishmen were Christians in the estimation of Hindoos; they were beef-eaters; they drank strong drink and a great deal of it. Beef-eating is an abomination to the worshipers of sacred bulls, and according to the Shasters hard drinkers will find hard work in getting into Paradise. Hindoo artists picture a Christian as an Englishman seated at a table eating roast beef, drinking brandy, with an arm round the waist of a Nantob girl.

The missionaries came upon the moral battlefield with idolatry, ignorance, degradation, hatred of the English name, and these false, distorted notions of Christianity, on the part of the natives, against them; also the hostility of a large portion of the English army, rank and file, especially rank. But there were some godly men in the army. European women came and the battle began, and this is the victory so far in round numbers 200,000 church members.

EDUCATION OF WOMEN.

One of the most painful contrasts in the world is that between the condition of woman in America and India. Caste here holds them in its unrelenting grasp with all the concentrated despotism of the ages. Woman cannot rise, because caste holds her down. The immobility of the Hindoos, their slowness to feel the tides of time, to be moved by the mighty pulsations of this century, though in contact with the civilization of England, is comprehended in this one sentence: "As our fathers did, so do we." For twenty-five hundred years they have carried the stone to mill in one end of the meal bag because their fathers did.

To comprehend the condition of the highest classes of Hindoo women, look for a moment at native society—to the Baboos or wealthy princes and merchants—men worth anywhere from $100,000 to $1,000,000. The Baboos themselves are educated. They speak English as well as Bengali and Hindustani. You will find all the new books published in England in their houses. Open the daily papers of Calcutta and you will read that Baboo Jodoonath Ghose is to give a lecture on the Wants of India, or that Baboo Dooga Chuen Law offers to give $25,000 to the Hooghly College to establish scholarships, the nominations to remain in the hands of himself and his descendants. The Baboos are exceedingly anxious to have their sons educated—not in Bengali alone, but in English, and all of the high class Hindoos speak the English language.

A lady who was in one of the Baboos' houses to-day, said that she noticed among other volumes on a bookshelf such works as Beeton's Universal Knowledge, Euclid, Algebra, Blackstone, Selections of British Poets, Cowper's Poems, Webster's Unabridged Dictionary, Irving's Works, Pickwick, and many others, besides newspapers and magazines.

Education has made great progress among the natives. There are several newspapers published in Bengali, which discuss the questions of the hour with ability—with as much vigor of thought as their English contemporaries. In a recent number, the *Ducca Prokash* objected to the plan of founding a University for Bengali vernacular; because suitable books could not be obtained; because the native could not acquire a superior education in an institution where English is not taught; because natives preferred to study English; because the government was just now crippled for money.

The discussion of English politics and English management in India are intelligible and creditable. I might make this plain by quotations from the *Bigyapunee* and also the *Grambarta*. These three papers are published in the Bengali language. In *Hindustani* there is the *Ukbar Alun*, which has an excellent editorial on traveling—its advantages, showing in connection that the Hindoos stay at home in the women's apartments when they ought to be abroad, informing their minds, by coming in contact with the world. These men, who have thus moved up into the atmosphere of civilization, are beginning to feel that they stand alone. Their wives are where the women of India have been ever since the jolly god Krishna broke the hearts of the milk-maids, and turned the whole female sex to himself.

To comprehend domestic life among the Hindoos, let us take a look at one of their homes. The family is patriarchal. The father is the head; his sons bring their wives' home, one after another, the women having apartments by themselves. The Hindoo word for woman's apartment is *zenanna*. The women of the household mingle freely together, but John never sees the wife of his brother Joseph. Six or eight families and three and four generations are sometimes seen under one roof, and when the house becomes thus populous the head of the household has quite as much as he can attend to in settling family troubles. Think of the life of these women. They are wholly ignorant; they know not a letter of their language. Why should a woman learn to read? What good would come of it? They cannot go upon the street. If they go to visit a neighbor, it must be in a close palankeen, their faces veiled. They know kothing except family gossip. They cannot do the plainest sewing. The little tow-head on the lowest seat of an infant school in America, making patchwork, can use the needle more deftly than most of the wives of these millionaire Baboos.

Think of your little rosy-cheeked darling who climbs upon your knees for her good night kiss being affianced in marriage at the age of five, and at twelve being a bride, shut up for the rest of her days with nothing to do—no knitting work, no bed quilts to make, no knowledge of needle work; surrounded with books, yet not knowing a letter: her room a blank wall; her daily duties for the remainder of life being the performance of her daily *paojas*—a worship of a little brass or stone image in the form of a monkey, or a figure with six arms and four faces; hanging flowers round its neck; sprinkling it with water, bowing before it, walking round it, talking to it as little girls talk to their dolls, lighting little wax tapers; nothing but this, except to dandle her children, bring food to the husband and eat her own, and rearrange the folds of cloth which answers for a garment; doing this and sleeping the rest of the time, from morning till night, from night till morning, through the twenty-four hours, the weeks, the months, the years, from childhood to old age! Such is the daily unvarying life of the Hindoo women of the upper classes.

The Baboos, who read Shakespeare, who know what is going on in America even to the rappings of the spirits, who will discuss the Theism of Theodore Parker with you, are beginning to feel that there is an awkward gap in their system of life. The Hindoo upper classes are too intellectual to be grossly sensual. Baboos repudiate Brigham Young. They are not polygamists—are fond of their wives, treat them with respect and love their children, especially if their ancestors. But there is no Eve in their paradise. They come home from the counting house when the day's work is done, read a play from Shakespeare or an article from Blackwood, or Longfellow's last poem, and then comes the painful reflection that the wife, so far as all this is concerned, is an idiot.

Many of the Baboos are now anxious to have their wives educated; but the women, knowing nothing of the sweets of knowledge, as a rule manifest but little desire to obtain an education. Yet they are very desirous of learning embroidery. These who have undertaken to do something toward raising the women of this land from their degradation have seized upon this, and are using it to great advantage.

AMERICAN UNION MISSION.

There are three organizations in England which have the education of the women of India for their special

object, but neither of these is doing so great a work as the American Union Mission, which was organized in 1860. I am confident the women of America who have engaged in this work—many of whom live in Boston—will be glad to know what success has attended their efforts under the energetic administration of Miss Britton, who has the management of affairs in this city.

Mothers make a nation, and in a nation where filial affection is one of the cardinal virtues the apothegm is of mighty import and may be turned to great account. The Hindoos are an affectionate race, and the children show great respect for their parents. But these women can only be reached by their own sex. Caste is in the way. Caste will not permit a woman to show her face to any man other than her husband.

Two years ago Dr. Valentine, physician and missionary of the Scotch Free Church, was traveling through the territory of the Rajah of Jeypore, one of the up country provinces; the Rajah's wife being sick, he sent for the Doctor, but the fair patient would only permit him to see the tip of her tongue through a hole in a screen, and to put his fingers on her pulse! The woman would have preferred death rather than that he should have seen her face. But she got well under the Doctor's treatment, and the Rajah was so grateful that he would not hear of the Doctor's going away—offered him $3000 a year if he would stay in his territory—told him that he might preach the Gospel when and where he pleased—conditions which were accepted.

The operations of the American Union Mission have been attended with great success; it now has eleven ladies employed, who, besides their direct labors, have the direction of thirty-five native teachers, who have about eight hundred women of the highest classes under instruction. They do not go to every house, but five or six women of a neighborhood meet in the house of one of the Baboos, and receive instruction in plain sewing and in reading and writing—some in English and all in Bengali.

I was fortunate enough to meet Miss Britton at Allahabad. She was for some years in Africa; then gave her strength and energy in one of the great hospitals during the war, and now is here managing this work. Arriving at Calcutta with her, driving up one of the streets of the city through the native quarter, we reached the mission home, where ten of the teachers reside—a large, stucco building, which has seen its best days, but which serves for a comfortable home. Miss Britton and Miss Hook, lately arrived from Schenectady, N. Y., are the only American teachers, the rest being English and East Indian.

In one of the lower rooms you see a dozen or more native women — Christians — receiving instruction. Some studying the large maps on the walls, others with slates, all learning to do plain sewing. They are preparing to be teachers, and soon will be in the Baboos' houses. The women gone, a class of girls come in. At one hour of the day you may talk with a pundit, who is an outcast from society, because he has accepted Christianity. His wife has been taken away by her friends. He cannot enter the houses of his old friends; every door is shut against him—every face averted—no hand to give him welcome. He is morally a leper—unclean in the sight of those who once were most dear. His wife was five years old when she became his bride. She is now thirteen and he is rising twenty. The marriage was planned as all Hindoo marriages are, by the parents, and the parties had no choice but to obey.

Multitudes of Hindoos have forsaken their idols, but so long as they do not accept any other religion caste does not degrade them. This young men has determined to go and see his wife; he believes that she is not averse to living with him, but that she is kept by her parents. If such be the case, he intends to test the matter in the Courts to see whether the arm of the law is not strong enough to break down the power of caste. He believes that the time has come when the stone should be taken out of the other end of the meal bag.

After breakfast all hands start out for their days work. They have a welcome everywhere, and in many instances the Baboos request that their wives may read the Bible.

Entering the houses where the women assemble, the only chair of the apartment is given to the teacher. Her class sit at her feet—children in every sense of the term—immeasurably behind the lowest class in a girl's grammar school of your city. Their great and chief desire is to learn embroidery, but the rule is imperative that they must first learn the alphabet and then easy reading, then plain sewing, so going on step by step. Some give up, discouraged, in three weeks, but most persevere, till able to read fluently in their own language. So from house to house these indefatigable teachers go—the mercury at 90°—energy oozing from every pore. Theirs is a great work, worthy to be ranked with that of Dr. Hamlin's at Constantinople, and that by the missionaries at Beyrout. Raise the women of India and you lift 200,000,000 from gross idolatry. This is a mighty moral leverage, with results immeasurable in the future. It was the mothers of America who fought the late war through to its glorious end. They sustained the army by their labor, their sympathy, their heroic devotion. It is the mothers of India who keep the idols on their pedestals. For 2500 years the Brahmins have had it all their own way. They have kept the land in darkness, filled it with gloom; but these women of the United States and England have got into the *Zenannas*, and the Brahmin's days are numbered. Their work commends itself to the women of America. It is one of the great enterprises of the day, which is productive of immediate results.

THEODORE PARKER IN INDIA.

The Baboos have given up idols and the Shasters, and have for themselves accepted Theodore Parker. Some are Pantheists, others Deists. I am informed by those who are intimate with the educated Hindoos that no modern writings have exercised a greater influence than those of Theodore Parker. It involves no loss of caste to believe in him, but to become a Christian, to attend church and receive the rite of baptism, to believe in Jesus as a Saviour, is to become an apostate, unclean and impure. No man can become a Christian without being cast off by his dearest friends; wife, children, father, mother, all hate and curse him; but no such consequences follow when idols and Shasters are rejected and the theology of Mr. Parker is accepted instead. I merely state the fact, leaving it for others to draw whatever conclusions they may arrive at from such phenomena.

I have not space in this letter to speak of missionary agencies; of what Government is doing, nor of what the natives themselves are doing in the matter of education, but it is evident to the most casual observer that the country is making great progress, and that for the two hundred millions of this land truly it may be said,

"The morning light is breaking!"

CARLETON.

Indice - Carlstadt V.

Aug. 1868

OUTCASTES.

THE MHAR.—THE MANG.—THE HALALCORE.

In the recent discussion in these columns on the subject of schools for the Dhed, the term low-caste has been used in a way misleading to the uninitiated. It seems therefore expedient to say a few words in explanation. The Parwadee, Dhed, Mhar, and Mang, with a few other classes of the same social grade, are all alike *out*caste, that is, unclean. Their touch conveys polution to the lowest man of caste. The lowest caste is that of the Koonbee or cultivator. But between him and all classes of outcastes, there is a wide and impossible gulf. No process of purification, not all the wealth of India, could cleanse the outcaste, or elevate him to the social position of a Koonbee. He is according to Hindoo law, hereditarily, unchangeably, unclean. Although thus altogether out of the pale of caste, the unclean classes are as essential to the Hindoo social system, as the less honourable members of the human body are to the integrity and completeness of the whole man. The caste community could not exist without the outcaste. As the latter is divided into several classes, each of which has its separate function, we shall consider the principal of them in detail.

Every one acquainted with the village system of Western India knows that *outside* of every town, there is a collection of huts called the Mhar village, larger or smaller according to the size of the town of which it is an appendage. This village has its own allotment of land, distinct from the town lands; and as a condition of the holding of these the Mhars are bound to perform certain services for the town absolutely essential, but which its exclusively caste population could not perform for themselves. The principal of these services is, the removal of all unclean things from the town, including the carcases of all beasts that die within its precincts; and all the dead cattle are the perquisite of the Mhars. They eat their flesh, and sell their skins to that section of outcastes called *Tsamhar* in Maharashtra, and Dhed in Guzerat, whose occupation is tanning, and whose huts are generally adjacent to the Mhar village. An epidemic among the cattle is of course a mighty advantage to the Mhars, who, while it lasts get meat to the full, and plenty of money besides. According to the Hindoo religion, unclean work is the proper work of unclean persons; and instead of the skinning and eating of the dead cattle by the Mhars being disapproved of by the caste people of the town, all of them, from the Brahmin downward, look upon it as a right, proper, and religious work.

Outside of the larger cities, there is, besides the Mhar village, a smaller collection of huts inhabited by the Mang class of outcastes. It is the peculiar privilege of this class to furnish the last executioners of the law; and as the work of hanging appertains exclusively to them, so, according to the genuine spirit of Hindooism which teaches every one to magnify his own position and function, the Mang glories in being hanged. It is the most honourable death he can die. Let those who cry out against blowing outcaste rebels away from guns, ponder this. The greatest objection, why Brahmins, on the other hand, have to being hanged is, that it has to be done by a Mang, whose touch defiles them. One of the customs of the Mang class deserves notice in these days of epicureanism. They are lovers of pork; and, being great connoisseurs, they opine that the delicacy of its flavour is impaired by the vulgar mode of first killing and then cooking the animal. They are skilful rearers of pigs; and under their judicious management the creatures attain to a large size. On the occasion of one of the fashionable civic entertainments which are of such frequent occurrence among the outcaste classes, they select a porker approximating in corpulency to a popular Wallabhacharyan Maharaj, and having arranged a quantity of wood, as for a funeral pile, they fasten the animal over it, with its four legs stretched out to their utmost extent by strong cords tied to each of its feet and attached to pegs firmly fixed in the ground. They then set fire to the wood and roast the animal alive, apparently enjoying its horrible shrieks and convulsive struggles; and when thoroughly cooked, they feast upon it with a zest that aldermen might envy. All this is regarded by the inhabitants of the caste town to which the Mang village is attached as a proper and religious work like the skinning and eating of the dead cattle by the Mhars. Moreover, Mang villages are to be found chiefly on the outskirts of the principal towns in the various collectorates, so that the English Judges and Collectors with their assistants ought to be well acquainted with this peculiar custom, yet we never heard of a single instance in which it was interfered with. Surely then no one will deny that throughout the country the outcaste classes enjoy the fullest toleration in all their social and religious predelections; while with strange inconsistency Koonbees and other industrious caste-men in this benighted city of Bombay are fined for twisting their bullocks' tails to encourage them to go.

There is a general impression among Europeans that the Brahmins are of all caste-men the most bigoted. This is a mistake, at least as far as regards Western India. Every one who has had much intercourse with the various castes will bear us out when we affirm, that the Brahmins are the least superstitious of all, and the most ready to receive new and more liberal ideas. As far as our experience goes, we have found the Koonbees the most superstitious, and the Bhattia and Bunnia, the most stubbornly bigoted. The Brahmins do indeed pride themselves in their caste, as in the Hindoo system they are immeasurably exalted above all others. They are also fully alive to their personal superiority, as being unquestionably the intellectual aristocracy of India. But their unquestioned superiority in those respects tends to raise them above the

rivalry and petty jealousy which produce excessive bigotry and exclusiveness among some of the other castes, who approach more nearly to social equality, with each other. Few Brahmins would scruple, except in circumstances of publicity, to drink any water within their reach when suffering severely from thirst ; but hundreds of Koonbees would die rather than drink water from a Mhar well.

If, however, students of Hindoo character wish to see pride of class or social status, as distinguished from caste, in its most extravagant manifestations, he must look to the outcaste classes. In the eyes of caste-men, those are all on the same dead level of necessary and irremediable uncleanness ; but in imitation of their superiors they affect distinctions of social grade among themselves. The Mhars, pluming themselves perhaps on their numerical superiority and their office as scavengers to the Brahmins, look down with disdain upon the Mhangs who return their despite with interest, and enjoy the hanging of a Mhar, when that falls to their lot, almost as much as the roasting alive of their own pet pig. But the Bombay bhungies or sweepers—halalcores is the euphoneous if not classical name by which Mr. Crawford delights to designate them—tower above all. They must originally have been

* Kunabi.
† Chambhár.
(3) I never heard of this custom before.
(4) This para: I think true in essentials.

the Mhars appertaining to the town of Bombay ; and as the town increased in size, and their work was proportionally augmented, they probably got accessions to their number from all classes of outcastes ; and they have gone on in a course of progressive prosperity as the scavengers of the ruling class from Governor *sahib* downward until at length, under the parental wing and through the fostering care of their great and munificent ~~aibap~~ Kaisar-i-Hind, the Municipal Commissioner, they have become the largest and wealthiest body of outcastes in Western India, and have been admitted into the uncovenanted service of Government. From this lofty height of place and wealth and honour they look down upon all other classes of outcastes as far beneath them. But they bear their honours meekly, as they can well afford to do ; and they do not disdain even to hold social intercourse with their less favoured quondam brethren of all classes, thus setting them a good example, which, however, they are slow to follow.

The superior self-conceit of the outcaste classes comes out strong when they make a profession of Christianity. The Brahmin, while he retains his caste, sees no difference among the outcastes ; so also when he becomes a Christian and recognizes the fact that *God made of one blood all nations of men, to dwell on all the face of the earth*, he regards them as all alike and partakes of the holy sacrament with them all as Christian brethren, caring not whether before their baptism, they called themselves Mhang, Mhar, or Dhed. Nor has he any aversion to social intercourse with them, beyond what may be caused by their rude manners and filthy habits. But the outcaste classes carry their class prejudices, into their Christianity, and the Christian Mhang and Mhar hold no social intercourse with each other, and sometimes, it is said, object even to partaking of the Lord's Supper together. Very true, as to Brahmans

Missionaries appear to have been the first to apply the term lowcaste to the outcastes, probably to conciliate them. But this, as well as the instituting of distinct schools for any particular section of them, everything indeed that involves anything like a recognition of their absurd pretensions to social superiority over each other,—cannot be otherwise than injurious to them. Their conceit of class is the chief obstacle to their benefiting by the Government schools ; for they object more strongly to enter schools where they imagine that they will be looked down upon, than the caste-boys in the schools do to their admission. Perhaps so, in some cases.

from Rev. A. Hayden

Rec'd. March 1. 1869.

Ans'd

THE BOMBAY GUARDIAN. January 2.] 1869

DEAR SIR,—I have recently returned from a very interesting preaching tour, extending thirty miles or more north from my station, on which I was accompanied by my family and by three native pastors. We pitched our tents, in only two different villages, remaining a number of days in each place. Believing that the single proclamation of the truth in a place, however desirable, and however beneficial in many individual cases, yet often, perhaps generally, fails to give the people any adequate conception of the great salvation that is in Jesus Christ, we devoted most of our time and strength to the people of the village where we were stopping. Meetings were held daily, in the evening, after the people had returned from their labors and had partaken of their evening meal. At these meetings addresses were made by several speakers, on subjects which were previously arranged, with a view to producing a unity of permanent impression. Much stress was laid on the evidences of Christianity, on which we rest our faith. The fundamental truths of the Gospel were plainly stated and enforced. Christ was presented in his life, his teachings, his miracles, and his death and resurrection, as God manifest in the flesh, and practical directions and exhortations closed the exercises of each day. The meetings were commenced with the reading of the scriptures and prayer, and several hymns were sung to native tunes, between the addresses.

The success of these efforts in interesting the people was varied in the different places. At the first place, the audience, though large at first, decreased each evening to the end. Two or three individuals were interested and attentive, but beyond that we could see no evidence that our instructions had reached the heart. But at the second place, the audience, large at first, was well sustained to the end, and perhaps somewhat increased. It speaks well for the interest of the people that they should sit, with their scanty clothing, in the cool evening air, for an hour and a half, to listen to the truths of the Gospel. Whether this interest will result in leading any to a more favorable consideration of the claims of the Gospel, or to a personal consecration of themselves to the Saviour, remains yet for the future to determine. May the Spirit's silent influence attend the seed that is sown and cause it to spring up and bring forth fruit to the glory of God.

Besides the evening meetings we generally visited one or more neighboring villages in the morning. We found the people for the most part very ready to listen. In some places friendly and exceedingly interesting discussions took place, but in one or two villages we were unable to get a respectful hearing.

After this and previous experiences I am decidedly of the opinion that the above method of touring, though it does not reach so many people, is yet preferable to the more common method of giving a single hasty visit to each one of a large number of villages. It gives the people of the chosen central village an opportunity to become acquainted with the missionary and his attendants, to learn more of Gospel truth, and is far more likely to produce a permanent impression upon their minds.

One evening near the close of our stay in each place was devoted to the exhibition of the Magic Lantern. Scarce anything could exceed the wonder manifested by the people on witnessing this exhibition. It so far surpasses anything that they have been accustomed to see that they are quite inclined to ascribe it to the supernatural. The Astronomical diagrams and Scripture scenes afford abundant opportunity for giving religious instruction, while the display of various animals amuses and interests the people. At the last exhibition I judged that there were from three to four hundred persons present. The following are specimens of their frequent remarks. One figure represented the moon in eclipse, with moving clouds above and below it. The next day a company of people met one of my helpers and said to him, "Now we have seen a veritable miracle, Saheb has caused the clouds to come, and now if he will bring the rain *within three days*, our whole village will become Christians." At the close of one of the exhibitions I heard a man exclaim with great apparent satisfaction, "Now I have seen it all. What is there left for me to see?" Poor man! If he will but receive the truth as it is in Jesus, he will behold greater things than these.

As a means of gathering the people and arresting their attention I have found the Magic Lantern very useful. For a single evening, at least, it is sure to bring nearly the whole village together to listen to our message.

H. J. B.

Rahûri, Dec, 21, 1868.

Slip from Bombay Guardian

Rec'd. Feb. 24. 1869.

Some reasons for extending the work of the A.B.C.F.M. among the Marathi people + inducements to lead young men to choose the Miss'y work there for their life-work.

To get some idea of this broad field that is all open for missionary activity + that has been as yet occupied only in some spots -

Open the Miss'y Map of India, (or of Hindostan as it is often called -

It contains 1.250.000 sq. miles + so is much larger than all the U.S. that are E. of the Mississippi.

The census taken of large portions, shows that the population is

not less than 200.000.000

Eighteen principal languages are spoken — of which the Hindústānī, written in the Persian or Arabic character is used for the most part by Mūsalmāns wherever they reside so is a "Lingua Franca" for the whole land.

The others, such as Bengālī & Uriyā to the East, — the Urdū & Panjābī to the N. — the Tāmil, Telugū & Malayālim to the S. & the Canarese (Kānāḍī) Marāṭhī, Gujarāthī & Sindhī to the West, are more local.

Open the <u>Missionary Map of the Marāṭhī Country</u> (which I send with this) This shows that part of India of which the Marāṭhī

is the principal language.
Bombay is the principal city
with a pop.n continually increas-
ing - now of some 900,000.
The Marathi is the principal
language on the coast for fifty
miles to the N. from Bombay &
for 250 miles to the South including
the territory of Goa. With
these 300 miles of sea coast as the base
it covers an irregular triangle
the apex of which is a hundred
miles to the N.E. of Nagpur &
about 700 miles N.E. by E. from Bombay.
Nagpur is near the centre of so
much of India as lies S. of the
Ganges. There is a border land,
in which Marathi is spoken to
some extent, beyond these limits.
On the N. this borderland extends
to Benares.
The Marathi speaking pop. is
estimated at ten millions &
this is doubtless below the
truth - Their country is as large
as N. Eng. States with N.Y. & Pennsylvania

As a mission field the Ma
ratta country is occupied in
spots by five soc's
Church of England with sta 6 mi
Free church of Scotland — 5 —
German (Basle soc) — 3 —
English Baptist — 1 —
London Mis. soc — 2 —
A.B.C.F.M. at present station 5 —
Total 22
(Mr Wilson has lately left Ko-
lapur on furlough to Am)
Less than 2 doz. mis's in all
For distribution see map.

The Am. Bd. mission occupies
Bombay, Ahmednuggur,
Satara & Sholapur & the vi
of the three latter, especially
of Sh.r. But the area
cultivated about Sh.r every
only over an ellipse that is 90
miles long N&S. by 60 miles wide.

2: sheet.

Open the Map of the Ah.r Collectorate -

This map is on a scale of 4 miles to an inch & the names of more than half the villages are found on it. The location of the 18 churches to which the 600 communicants belong is shown on this map by red figs. of chapels. These churches are much scattered but altogether they cot but a small part even of the Ah.r Collectorate.

This col.te is tinted red on the map of the Mazatlan Country & covers perhaps a tenth of that country. By putting these items together it will come forcibly to your convictions that a very small part of that country has been worked by us.

Suppose we did extend our operations into the unoccupied expanse to the E. from Ah.r, & take a strip 200

miles wide from the Godāvari River on the N. to Bijāpur on the South & 400 miles long to the E., going on till near the Bay of Bengal — we should not find a spot in it all that is occupied or claimed by any mis'y soc'y.

The desire to go & evangelize this broad & as yet unevangelized portion of India has always been oppressive to us. In 1854 we asked for 34 more mis's to occupy 26 places of special strategic importance in the Marāṭha country. Of these two were for Jālna, now occupied by a catechist of the Free Kirk, & two were for Aurangābād now occupied by a mis'y of the Church of England. The other places are still in the same need as they were then. Bui

we have ceased to hope for so many new men.

Now we ask for recruits to relieve the worn & weary veterans who are fainting at their posts. & for working the central part of the 120 miles between Sh.r & Sholapur. & at least one for a station in the valley of the Godavari that c.d be 25 or 30 miles E. of Sh.r & one for the region about Pimpla. Pimpla proved unhealthy, but there are healthy spots a few miles away from it, from which the fine & promising villages in that vicinity may be visited. Then there c.d be another ~~[illegible]~~ at Sh.r & another at Bir & one at Bhuing & another at some place exposport with Sholapur.

then, must Ratnagiri on the Sea coast & all the Konkan behind it be still left without a mission?

"Easy & safe access to the people.
"Entire security as to person & prop
"People courteous, at least civil, an
" – fond of religious discussi
" – accustomed to reading &
exposition of their own sacred book
"Population dense (comparatively)
& all living in ~~small~~ villages
that are usually walled &
entered by gates.
"Itinerancy with a tent not
expensive, & pleasant.
"For a tropical climate it is
a healthy country. So much
as is east of the ~~Sahyadri~~ Sahy
Range of Mountains, is a
table land about 2000 feet ab
sea level, with a dry climate
March 15 to June 10 usually is
uncomfortable by the great heat
but not unhealthy. All other
months pleasantly cool.

3d. Sheet.

Language is learned by many in one year so that they can converse freely & preach. If one should fail of getting the Marathi before the end of two years, it would show remarkable inability to acquire a new language.

The whole Bible has been translated into Marathi, but there is an unlimited demand for tracts & books, & a miss'y has literary tendencies & tastes, he will find their gratification an excellent way of utilizing the hot season (Apr.-May)

There is some material for collegiate & theologic classes & some miss's must be employed in training those who will become pastors &c. in the growing native community.

Can an earnest servant of the Master find a more needy, a wider, a more promising field?

Reasons for extending the work of the Board among the Mahrattas.

Rec'd from Rev. S. B. Fairbank

Nov. 1. 1869.

Ans. L. S.

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To the

Secretary of the American Board of Foreign Mission.

Dear Sir,

We beg to transmit to you the accompanying Resolution, and request you to lay it before your Committee.

We remain,

Dear Sir,

Yours in the Christian Bond,

Dhanjibhai Nauroji

President,

W. I. N. C. Alliance.

Shahoo Daji Kurkadey

Secretary.

Bombay, 1*st April,* 1871.

"At a Meeting of the *Western India Native Christian Alliance* held on Friday, the 31st March, the following Resolution was moved by the Rev. Narayan Sheshadri, and seconded by Mr. Shahu Daji, and unanimously agreed to:—

"That this Alliance—in view of the unspeakably great good done to this country, through Christian Agencies originated and carried on systematically for nearly a century by the different Missionary Societies of the United Kingdom, the United States of America, and the Continent of Europe—the British and Foreign Bible Society, the London Religious Tract Society, the Society for Promoting Christian Knowledge, and, latterly, by the Christian Vernacular Education Society—embrace the opportunity afforded by its inauguration to express its deep sense of gratitude to those Societies. The enterprise they have been engaged in, called forth by Christian love, sympathy, and devotedness, has borne such fruit as will lastingly benefit the country. The transition state into which its people are brought, in an intellectual, social, and religious point of view, is chiefly, if not wholly, owing to the faithful labours of the Agents of these Societies. These labours have also been fruitful in a still higher sense. Through the instrumentality of these labours thousands of souls have been added to the church of the living God, hundreds of Native churches have been planted in the country, and a Native ministry is being raised. In consideration of all this, and also of the fact that we ourselves are the fruit of these labours, we cannot allow this opportunity to pass without expressing to those Societies and to their devoted Agents among us, our profound sense of gratitude for all the inestimable blessings we and our country have received and are receiving through them. The debt we owe them can never be repaid, but we pray that the great Head of the church may compensate them by pouring upon them the richest of His blessings."

Western India Native
Christian Alliance

Bombay Apr. 1. 1871.

Rec'd May 27.

Thoughts about Religion.

There are many religions in the world. In this country people of various faiths and opinions are met with. Some are Hindus, some Mussalmans, some Christians, and some of other religions. These religions are not alike; but between them is as difference as great as that between heaven and earth. Those who profess Hinduism believe it to be true; but according to the Christian religion it is utterly false. The same thing in the case of other religions. There is but one Jehovah, who made us all, then there is but one true religion. If Jehovah says a certain people that this religion is true, then he will not tell some other people that another religion is true. So we plainly see, that there is from Jehovah but one true religion. Now which religion is true? This we should consider carefully. If Hinduism is true, then all other religions are false; or if Mahammadanism is from God, then we ought to become Mahammadans. But Christianity is true, then leaving all the false faiths, we ought to embrace Christianity.

Reader, consider this question carefully.

धर्माविषयीं विचार.

जगांत पुष्कळ धर्म आहेत. या देशात अनेक धर्मांचे व मतांचे लोक दृष्टीस पडतात. कोणी हिंदु, कोणी मुसलमान, कोणी ख्रिस्ती व या शिवाय दुसऱ्याही धर्मांचे लोक आढळतात. हे सर्व धर्म सारखेच नाहींत; परंतु यांच्यामध्यें जमीन असमानचें अंतर आहे. जे कोणी हिंदु धर्माप्रमाणें चालतात ते हिंदु धर्मांचीं मतें खरीं असीं मानतात; पण ख्रिस्ती धर्माप्रमाणें पाहातां हिंदु धर्मांचीं सर्व मतें अगदीं खोटीं आहेत. तसेंच इतर धर्माविषयींही आहे. जर सर्वांचा उत्पन्नकर्ता एकच ईश्वर आहे, तर तो सर्वांस एकच धर्म लावील. अमुकच धर्म खरा आहे, असें जर ईश्वर अमुकच लोकांस म्हणतो तर दुसरा कोणताही धर्म खरा आहे, असें दुसऱ्या कोणत्याही लोकांस ईश्वर कधीही म्हणणार नाहीं; म्हणून स्पष्ट दिसतें कीं, ईश्वरापासून एकच धर्म खरा आहे. आतां कोणतां धर्म खरा आहे? या विषयीं तुम्ही चांगला शोध करावा. जर हिंदु धर्म खरा आहे, तर दुसरे सर्व धर्म खोटे आहेत, किंवा जर मुसलमानी धर्म हा देवापासून आहे, तर आम्ही सर्वांनीं मुसलमानी धर्म स्वीकारावा; परंतु जर ख्रिस्ती धर्म हाच खरा आहे तर आम्ही दुसरे सर्व खोटे धर्म सोडून ख्रिस्ती धर्मांत यावें. वाचणाऱ्यांनो, तुम्ही याविषयीं चांगला शोध करा.

धर्माविषयीं विचार.

जगांत पुष्कळ धर्म आहेत. या देशांत अनेक धर्मांचे व मतांचे लोक दृष्टीस पडतात. कोणी हिंदु, कोणी मुसलमान, कोणी ख्रिस्ती व या शिवाय दुसऱ्याही धर्मांचे लोक आढळतात. हे सर्व धर्म सारखेच नाहींत; परंतु यांच्यामध्यें जमीन असमानचें अंतर आहे. जे कोणी हिंदु धर्माप्रमाणें चालतात ते हिंदु धर्मांचीं मतें खरीं अशीं मानतात; पण ख्रिस्ती धर्माप्रमाणें पाहातां हिंदु धर्मांचीं सर्व मतें अगदीं खोटीं आहेत. तसेंच इतर धर्मांविषयीं ही आहे. जर सर्वांचा उत्पन्नकर्ता एकच ईश्वर आहे, तर तो सर्वांस एकच धर्म लावील. अमुकच धर्म खरा आहे, असें जर ईश्वर अमुकच लोकांस म्हणतो, तर दुसरा कोणताही धर्म खरा आहे, असें दुसऱ्या कोणत्याही लोकांस ईश्वर कधींही म्हणणार नाहीं; म्हणून स्पष्ट दिसतें कीं, ईश्वरापासून एकच धर्म खरा आहे. आतां कोणता धर्म खरा आहे? या विषयीं तुम्ही चांगला शोध करावा. जर हिंदु धर्म खरा आहे, तर दुसरे सर्व धर्म खोटे आहेत, किंवा जर मुसलमानी धर्म हा देवापासून आहे, तर आम्ही सर्वांनीं मुसलमानी धर्म स्वीकारावा; परंतु जर ख्रिती धर्म हाच खरा आहे, तर आम्ही दुसरे सर्व खोटे धर्म सोडून ख्रिस्ती धर्मांत यावें. वाचणाऱ्यांनो, तुम्ही या विषयीं चांगला शोध करा.

Lowell, April 8th 1854

To the Secretaries of the A. B. C. F. M.

Dear Sirs—

Inquiries have often been made of me concerning caste in connection with the churches in the Missions of the American Board in India, and I have been surprised to learn what misapprehensions on this subject exist in some parts of this country. In answer to inquiries of this nature and in the hope of removing or correcting some of these misapprehensions, I send you the following communication which you are at liberty to use as you may think proper.

1 The origin & nature of caste.

There is nothing more remarkable in the history of the human race in any age or country of the world than the institution of caste in India. Orientalists & antiquarians have endeavored to ascertain the origin of these peculiar distinctions, but their researches & speculations have added little to our knowledge upon the subject. They are described in the Hindoo sacred books as already existing, and so their origin must have been previous to any pretended revelation, or authentic history of religion, or of society in India. But our present inquiry cannot have respect chiefly to the views which the Hindoos have of these distinctions — for their opinions are practical principles and the rules which govern their conduct in the affairs of life. And happily on this point

their sacred books are sufficiently full & explicit. In the Institutes of Menu (MENU) the origin of castes is thus given:—

"Yet the human race might be multiplied Brahma caused the Brahmans to proceed from his mouth, the Kshatriyas (Kshatriyas) from his arms, the Vaishyas (Vaishyas) from his thighs, & the Shudras (Shudras) from his feet."

The Jatimala (Jatimala), a work written to give an account of the origin of the castes and to describe the different duties belonging to each respectively, ~~thus~~ says:—

"In the first creation by Brahma, the Brahmans proceeded with the vedas from his mouth, the Kshatriyas sprung from his arms, the Vaishyas from his thighs, and the Shudras from his feet; all with their females."

In the Bhagavat Gita (Bhagavat Gita), a work of the highest authority with the Hindoos, Krishna says ~~it says~~:—"Mankind was created by me of four kinds, distinct in their principles & in their duties."

Many similar extracts from their sacred books might be given, were they necessary. These extracts show that the Hindoo sacred books teach that the distinction of castes is of divine origin and commenced with the creation of mankind. And such are the opinions of all orthodox Hindoos. They do not believe that the different castes ~~in their~~ among them were originally of one common stock which subsequently became divided as they now are, that we believe that Israels, Arabs, Turks & Kings were originally of one common stock, and that the differences we now see between them

X Krishna

have all subsequently in some way taken place. And not only were these castes created distinct at first but they were always required to remain separate: the first & most ~~sacred~~ sacred laws define the ~~most~~ respective duties of each caste, and inculcate the importance of their always continuing distinct. Those belonging to different castes must never intermarry with each other, and they must never eat together. Those of one caste must never eat any food which ~~[illegible]~~ was cooked or had been touched since it was cooked by any one of a lower caste. The same rule also ~~applies~~ extends to eating any cooked food or drinking any ~~liquid~~ kind of liquid from the vessels or hands of one ~~of one~~ of a lower caste.

All accounts are agreed that at first there were but four castes, but in the course of time the Hindoos have become divided into a great number of castes, each class now observing in their intercourse with the others the rules & usages originally given to all the four castes at their creation. There is nothing more remarkable in these distinctions than the mark ascribed to the highest caste and the honors conceded to them. "Since ~~the~~ brahman," says Menu (Menu), "springs from the most excellent part, since he was the first born, and since he possesses the Vedas, he is by right the chief of this whole creation". "The king must not cause a brahman to be put to death, though he should be guilty of all possible crimes". "Whatever exists in the universe, is all in effect though not in form, the wealth of the brahmans". "If a man of low caste should commit adultery with the wife of a brahman he must be put to death, but if a brahman should be guilty of the same crime with the wife

of a many low caste, he has only to pay a fine." — "Irreverence to the Brahmans, is irreverence to the gods."

The Kshatriyas or military caste is now generally believed to be extinct, though the Rajputs pretend to be descended from them, ~~and~~ the Vaishyas (Vaishyas) are not now generally distinguished from the Shudras. The Shudras are now divided into many classes, ~~the~~ have nearly as many rules of separation and are as tenacious in observing them as the four original castes could have been. The caste called in some places Pariahs (Pariahs) & in others Mhars (Mhars), are accounted so impure that they are not allowed to live within the walls of the villages but must have their residence outside by themselves. They are not allowed to come nearer than a certain distance to the Brahmans. If the shadow of a Pariah should fall upon a Brahman the latter must reach the spot covered by the shadow as soon as possible.

Caste is essentially a religious institution and not a mere civil distinction. This is evident from its origin as well as from the views & feelings of all classes of the Hindoo population. Caste is strictly hereditary and consists in supposed birth-purity or impurity. Wealth, honor, learning, piety, in whatever measure they may exist, ~~yet~~ effect no formation and make no change in caste. Nor does poverty or disgrace, or ignorance, or immorality degrade any man from his caste so long as its rules are observed. But caste though essentially a religious institution yet ~~because~~ its rules & distinctions are not founded upon any moral basis. A man may lie, steal, commit ~~adultery~~ adultery, forgery & murder, and yet not lose his caste.

And men do commit all these kinds of wickedness and yet retain their standing in their caste. A Brahman may live with a woman of a lower caste as his concubine and have a family by her and yet not lose caste. But should he marry her, or eat any thing she had cooked or touched after it was cooked, or drink any thing from her vessels, he would lose his caste. And these rules are described in the Hindoo sacred books as being far more important than any laws of a moral nature. Future rewards are promised to those who observe these rules, and the most fearful punishments are threatened for violating them. And these laws pertain to those of low caste as well as to those who belong to a high caste.

A custom or institution which secured such social advantages & religious influence, and which promised such future rewards, while yet it imposed no moral restraint, was well fitted to acquire & retain a strong hold upon a superstitious people like the Hindoos. And its influence has always been very great and it has always been held with extreme tenacity. It was chiefly owing to these distinctions of caste that the Mahomedans had no more success during their reign of several hundred years in their efforts to convert the Hindoos to their faith. The Hindoos would submit to any kind of oppression & persecution, and suffer even destroying themselves & their families, rather than embrace a religion in which ~~[illegible]~~ there were no distinctions of caste — a religion which, according to the doctrines of the Hindoo system, made all who embraced it, outcastes and exposed them to all the disgrace & sorrows of such a degraded state.

2 Caste among the Roman Catholics in India.

Christianity has never encountered a greater obstacle to its being received & professed, or to its producing that transformation of moral character which it is designed to effect, than the system of caste among the Hindoos. The Roman Catholics missionaries adapted their profession & practice ~~accordingly~~ to the prejudices & superstitions of the Hindoos so far as to admit the distinction of caste into their churches. One of the decrees of the Synod of Diamper held in 1599 at Malayalim, in which Archbishop Menezes presided, "permitted Christians to refrain from touching persons of an inferior caste, when in the company of brethren of superior caste; but forbids all such scruples when none but Christians are present." Some of the Roman Catholic missionaries professed to be "European Brahmans," who had come to India "for the double purpose of imparting & receiving knowledge from their brother Brahmans in India". To carry this deception into effect they imitated the Brahmans in their clothes, ablutions & ceremonies, and in the manner that they assumed. They refused to eat in the houses of the low castes, or admit to them the rites of their church. To carry on this system they had some missionaries who professed to be of lower caste, and so could associate with the Hindoos of low caste. The Hindoos were not required to renounce caste when ~~they were admitted into the~~ admitted to a profession of Christianity, nor afterwards in participating in the sacraments of the church. These distinctions of caste have not ~~In Malabar these distinctions~~ In Western India such distinctions are but little regarded but been equally observed or preserved in all places. In the southern parts of India they are nearly as great ~~as in Malabar~~ as they are among the Hindoos.

The Christians of high caste must have preachers & catechists of their own caste. They will not attend upon or admit among them the instructions of any man of low caste, however well qualified he may be in learning, ability & piety. The preacher, of the Parears must himself be of the same caste, for no one of a higher caste will associate with them. In some places the churches are divided into 2 or 3 parts with separate doors for the different castes. In other places they have separate places of worship, and if any man of low caste should enter any church of a higher caste, he would be at once expelled & severely punished. In southern India I was once for some time in company with a large number of natives, & I supposed from their dress & appearance all were heathen & idolaters, but I was surprised to find that most of them were Roman Catholics. On further inquiry I learned from them that in their marriage connections, their eating & drinking, and in all their social & religious intercourse they observed the rules of caste as much as the Hindoos did. I asked them how they could all partake of the same sacrament and yet preserve the rules of their caste. They replied that their Padre (Priest) put his hands upon what was to be eaten and consecrated it, and then it became prousad* and could be taken & eaten by persons of different castes without their losing caste. This word prousad is the name given to food cooked in heathen temples and then offered to the idol & consecrated with such rites that people of different castes can handle & eat it and yet preserve their caste.

(PRUSAD)
(* prusad)

3 Caste in the Protestant Churches.

The first Protestant Missionaries appear to have had correct views of the nature of caste. In 1712 their rule was, "When a heathen embraces Christianity he must renounce all superstitions connected with caste; for we admit no such distinctions but teach them that in Christ they are all one, none having a preference before the other."

In 1726 they ~~[illegible]~~ speak of some trouble ~~[illegible]~~ in the native Christian community having too much regard to some customs & usages of the heathen, and of being too desirous of appearing respectable in the view of the Hindoo population. Concerning these things they wrote, "Though ~~obliged~~ we are obliged to indulge them on these points as far as they are merely political, yet we do not in the least countenance such as are of a spiritual nature; on the contrary we admonish them on every occasion that they must be all one in Christ in order that he in them might be all in all."

In the course of two or three generations the community consisted chiefly of the descendants of converts, and many of these though attending upon the instructions of the missionaries yet not giving evidence of personal piety ~~they~~ were not communicants, just as it is in many religious societies & congregations in this country. In such a community the subject of caste became one of more difficult management and the missionaries appear to have yielded to some of the prejudices of these people. They could not "persuade the grown up Christians to forget the

distinctions of caste;" — Separate seats in the church & school-houses were allotted to those who or whose ancestors were originally Pariahs; and the sacrament was administered first to those of high caste in their seats, and then to those of low caste in their seats of the church. Once admitted within the sacred enclosure, this hydra-headed evil increased, and we find that, in some, another different vessels for the sacramental elements were used for the different castes, and the reason assigned for not ordaining a catechist of the Pariah caste who was every way well qualified for the ministry, was that such ordination would degrade the office of the ministry in the view of the high caste Christians, who would never receive the sacrament from his hands. The practice of some of the missionaries appears to have somewhat changed in respect to the admission of converts. In ~~the journal~~ from the Author a letter from a convert to his friends concerning his having embraced Christianity, he says, "I have changed my religion but not my caste — I am yet a Tondaman. TONDAMAN Never did the priest of this place desire of me any thing contrary to my caste".

The state of the churches when Sachartes joined the Danish Missions was as follows: — "The native converts sat at church in two separate divisions — those of high or respectable caste in one; the Pariahs and those still lower, in the other, yet in such a manner that a strange eye would not discover the distinction, but only the missionaries or those acquainted with the feelings & ways of the native Christians. They also drank from the same cup at the communion, yet in such a manner that those of the first division never drank after those ~~of these~~ of the other. ~~[illegible]~~ For this reason they always went ~~to~~ first

to the altar." Schwartz opposed the spirit of caste in his preaching & in his writings in the hope that as the native Christians acquired more knowledge of the Gospel they would have more of its spirit, and become willing cheerfully to renounce all distinctions not in accordance with it. But the customs above described appear to have been observed during all his ministry, and after his death the spirit in which they originated, and by which by such toleration was strengthened, developed yet greater evils. There were different opinions among the Missionaries in respect to the toleration of these evils, and there were also different opinions among them as to the agreed that they ought not to be tolerated, in respect to proper means of removing them.

In the mean time most of the native Christian communities originally in connection with the Danish & German Missionaries came under the care of Societies connected with the Church of England. The difficulties in these churches on account of caste were referred to Bishop Heber in 1826, and he instituted a series of inquiries concerning them, but he did not live long enough to take any decisive measures ~~concerning them~~ on the subject. Bishop Wilson, having the advantage of the information obtained in reply to the inquiries of his predecessor, soon after his arrival in India issued an official letter to the missionaries in charge of these churches in which he says, "The distinction of caste then cannot be abandoned decidedly, immediately, finally; and those who profess to belong to Christ cannot give the lie of their serving really God off concerning the former communion the all, and having put on

These Christian communities have been in an unhappy state much of the time since these reform measures were commenced and it will apparently be long before the evils of admitting & so long tolerating caste-distinctions into the church will be removed.

the new man in Christ Jesus." He then claims that no one be admitted to a profession of the Gospel by baptism without renouncing entirely & forever all distinctions & usages of caste — that the same renunciation be required of all the children of the native christian — and that all caste distinctions, as different seats in the chapel, the higher caste first partaking of the communion &c should be at once and entirely abandoned. — Subsequently the Bishop of Madras issued equally positive instructions upon the subject. These instructions show a determination that the ~~evil~~ distinctions of caste should be tolerated no longer in the church in connection with the church of England. These instructions and the measures which were used to carry them into effect, caused much excitement at Tanjore (Tanjore) & one or two other places in the native christian communities. This however was no more than was to be expected when we consider the nature of the evils to be removed, ~~and~~ that they had existed for more than a century, & been tolerated by some of the best men connected with the propagation of christianity in India. The history of these churches both before & since these measures ~~began~~ were commenced to reform them, shows the importance of excluding caste entirely from the christian church, and that there should be no effort at union between christianity & idolatry, between light & darkness, between righteousness & unrighteousness, and between Christ & Belial.

^ See the other page.

There are a few congregations of native christians connected with the Leipsig Missionary Society in which caste distinctions still exist, the missionaries entertaining views similar to those of their predecessors in the time of Schwartz. The continued toleration of caste in these communities has increased the difficulties of carrying into effect measures of reform in those communities which had become connected with the Church of England. It has encouraged the native christians who wished to retain caste distinctions in their opposition to reform, and has in various ways occasioned much trouble to the general missionary body in their efforts to repress the spirit of caste as often as it has appeared, and to extinguish it as speedily as possible in their churches.

The communities in which caste distinctions are now tolerated consist chiefly of the descendants of those who embraced Christianity several generations ago, and of those who left the churches with which they were formerly connected & joined these communities, because they wished to retain their caste and were unwilling to conform to the measures introduced to repress & extinguish it. These communities in 1852 amounted to 3090 souls, ~~of whom 768 are stated to be communicants~~ and they are under the spiritual care of six missionaries of the Leipsig Missionary Society.

*or Leipsig

Near Christian communities have been in an unhappy state much of the time since these reform measures were commenced, and it will apparently be long before the evils of admitting so many latitudinarian distinctions in the church will be removed.

Of all the Protestant Missions in India the Danish or German is the only one which can be justly charged with admitting or tolerating castes, or any caste-distinctions in their churches. The following is an extract from a communication from the Calcutta Missionary Conference signed by 24 missionaries, ~~of the~~ connected with five different Societies, to the Madras Missionary Conference: "~~Though the form~~

"Though the principles of caste be as pertaciously upheld by Hindoos in Bengal as by Hindoos in any other part of India, it has never from the first been allowed to exist under any of its manifested forms in any one of the Native Churches connected with any Christian denomination whatever; while in these churches there are many who were originally of good castes, and several were of the Brahminical order."

In a communication from the Bombay Missionary Conference to the Missionary Conference of Madras, signed by ten missionaries of different Societies, they say:—

"In our Presidency we rejoice to say, caste, among members of the Christian churches has not been tolerated by any Protestant Mission, and it is our earnest prayer and with the divine blessing our expectation that it never will be suffered in this quarter to lay waste the sanctuary of God."

The Madras Missionary Conference in a Minute of considerable length dated ~~1850~~ Feb. 1850, after stating that caste from its very nature must be inconsistent with the principles & spirit of Christianity, "proceeded to state what measures ought in their view to be adopted

to keep this evil out of the Christian church:

"1 Candidates for baptism from the heathen should be well instructed regarding the sinful nature & subterfuges of caste, and before receiving this ordinance ~~ordinance~~ they should be required to declare that they renounce caste usages forever, both in principle & in practice.

"2 The renunciation of caste ought also to be demanded of all native christians before their coming for the first time to the communion, and this occasion ought to be improved with a special view to the rooting out of caste-feelings & habits from the whole church."

This minute was signed by nearly 100 missionaries among whom ~~were~~ ~~[illegible]~~ eleven were connected with the American Board.

The Missionaries of the American Board in India & Ceylon have always required a renunciation of caste, just as much as of idolatry, & other parts of heathenism, of all converts before they were baptized. No arrangements, or accommodations, or changes have ever been made in the seats or the sitting in the churches, or in the administration of the ordinances on account of caste. Caste was in no respect recognized. All were treated as of one class, ~~just~~ as much as Christians in this country are so treated.

It would naturally be expected that such a public renunciation of caste and such subsequent treatment of it, would be sufficient to extinguish it in the church. But experience has shown

that it was not sufficient. Caste has been found to be surprisingly insidious in its influence, and to be capable of assuming almost any complexion & shape suited to the native character & their circumstances. In some places, as in the north part of Ceylon, caste, though religious in its origin, yet retains now but little of its religious character. It has now become chiefly a social distinction and is valued as conferring personal & family respectability. In proportion as it loses its religious character, it becomes easy for those who have abandoned it, to be restored to their former state. This state of feeling in the community presents a constant motive for those native Christians who were originally of high caste, to abstain from those things in their habits, and from those persons in their social intercourse, which affect their personal or family respectability. In such circumstances caste becomes analogous to the civil distinctions of society, and resembles those antipathies & aversions which exist between different classes or races of people, ~~as the Irish people & their neighbours.~~

The lower castes are also often very unclean in their food, drink &c. In some districts where I have been, their food consisted chiefly of cattle & other creatures that died of themselves in the adjacent ~~hills~~ & villages. They appeared almost to live on carrion, and their roads & houses were exceedingly offensive, disgusting & filthy. And I was sorry to have that in these respects there was but little, if any difference between those who had professed Christianity, and their heathen neighbours & kindred. Now the boatmen

never eat any kind of meat, and the Hindoos of all respectable castes hold the eating of beef in the greatest abhorrence. With such feelings (pariahs & others) their servants all such castes regard the pariahs & sakars, and that, in consequence of their contact or close personal ~~contact~~ intimacy with them. The brahmans & other high castes naturally & necessarily feel far more aversion to associate intimately with sakars & pariahs and to have personal contact with them, than the most refined & delicate ~~[illegible]~~ people in this country would feel in associating intimately with the most degraded & filthy ~~[illegible]~~ of this country.

It should not ~~be thought~~ appear strange then in view of these things, if persons recently converted from the darkness & ignorance of heathenism, should yield to the influence of the ~~[illegible]~~ which continually surround them, and exhibit the feelings and perform — or refuse to perform — the actions which are ascribed to caste, — especially when they have that respect ~~[illegible]~~ was formerly shown to such feelings & actions by some of the best men (as Schwartz & his fellow-labourers) were engaged in the missionary cause; and also how far such feelings & actions are still regarded in some native churches & by some missionaries. Feelings of this character are sometimes developed unexpectedly & in much strength where none were supposed to exist. These facts show the importance of constantly watching such a hydra-headed monster as caste. Various ways & means have been tried

to devulge these feelings and so to extinguish as far as possible the spirit in which they originate. The Madras Missionary Conference "recommend a love feast at which all the members of the church, including their pastors & teachers, shall partake of a simple & suitable repast." This custom has been observed in the missions of the Moravian Brand & with very good effect. When the spirit of caste at these meetings or on any other occasions, has appeared, it has been made the subject of admonition or suspension or exclusion from the church, according to the nature of the offence. Hence the cases of discipline mentioned in some No's of the Missionary Herald—as for instance in the No. for July 1848. These cases are stated to be "for attachment to caste," and "for adherence to caste." These were cases of persons who had entirely renounced caste at their admission into the church, but who afterwards in some circumstances yielded to its influence and this discipline of the church, instead of showing that caste was tolerated in the Mission churches, shows exactly the reverse—viz that they would not, & did not tolerate it. Had the church been disposed to tolerate this spirit as the German churches formerly did, and some of them still do, then these cases of discipline would not have occurred. To infer from such cases of discipline that these churches have admitted or tolerated caste of any kind, would be doing them as great injustice as it would be to infer from cases of discipline for drunkenness in any church in Boston or New York or Philadelphia, that such churches admitted intemperate persons to their fellowship & ~~the~~ then tolerated drunkenness

During a residence of more than a quarter of a century in India I had opportunities of seeing missionary operations & missionary churches in Bengal, in Madras, in Bombay, & in Bombay, and I can fully concur in the sentiments of the Madras Missionary Conference that "Caste is one of the greatest obstacles to the progress of the Gospel in India. It meets & thwarts the missionary not only in bearing the unsearchable riches of Christ to the unconverted Hindoos but in building up the native church in faith & love, and to tolerate it in any form is to oppose the law of Christ." And again in a communication of a subsequent date they say, "We have long regarded caste as a most formidable opponent to genuine Christianity and a deadly enemy in some respects ~~the~~ to the souls of this people than even idolatry.—We are called to unceasing efforts to extinguish its spirit & power in native christians who have openly renounced it."

"Caste is a "deadly enemy to the souls of the Hindoos than even idolatry" on account of its assuming, as experience shews, almost any complexion, adapting itself to circumstances & exigencies and then again assuming its pristine character. In the system of Hindooism it is decidedly religious in its nature, and yet in connection with the Danish & German missions it became so far divested of its religious character that it was admitted into the church and then tolerated for ~~many then a hundred years~~ a long time, as containing only ~~mere~~ civil & social distinctions not inconsistent with the principles and spirit of Christianity. But yet after it had ~~been~~ gained admission into the native christian communities, it again assumed a religious character, and those of high caste became as much attached to it and as reluctant to abandon

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its usages as the heathen around them. And considering how little was known of the nature of this peculiar feature of Hindooism, and the state of the Protestant churches in India in connection with the first dawning of the Gospel near to India & Ceylon with the high character & great reputation of Sechaerta & his fellow-laborers who formed these churches & presided over them, it is cause for gratitude & thankfulness that caste has never been knowingly admitted into any of our mission churches, has never been recognized by any arrangements to favor it, and when its spirit has been manifested in a manner which has called for the consideration of the Missions in & this church, discipline has been administered in the way of admonition, suspension, & excommunication, according to the nature of the offence. Thus still in looking back we see reason to thank God, the present state of this cause is such that in looking forward we see reason to take courage.

In the service & fellowship of our common Lord & Redeemer

Sincerely,

Dear Sir,

Yours sincerely

L. O. Allen.

Dr. D. O. Allen
Letter on
Caste
Mahratta.

Rev. Geo. Bowen 148

Rev. R. S. Anderson, D.D.

Secy A.B.C.F.M.

Bombay, Dec. 13. 1865.

My dear Dr. Anderson, Rec'd. Feb. 1. 1866.

At the meeting of the missionaries of the Marathi Mission, in October last, at Ahmednuggur, a resolution was adopted expressing their desire that I should again become a member of that Mission.

I was led to resign in 1855 chiefly through a feeling that my views on the subject of paedo-baptism might lead my colleagues to question the advisableness of my continuance in the Mission. A convert of the Ahmednuggur Mission had adopted similar views on the subject of infant-baptism; he was living in the house with me; I had had no conversation with him on that subject; his change of views had

been brought about by other agency altogether; but I feared that a feeling of uneasiness would spring up in the minds of my brethren; so I resigned, and you accepted my resignation.

During the few years that have since elapsed, I have been in constant intercourse with your missionaries, and have frequently been a fellow-laborer with them, without the slightest jar; and it is both their conviction and mine that the views referred to, constitute, in this case, no bar to co-operation. I cannot myself baptize any but those whom I regard as believers; I cannot make a secret of this inability; ~~but~~ if my connection with the Board placed me in the position of a master, some diffi-

culty might arise; but I do not think that this view is any way to hinder my acting as a missionary of the American Board.

During the last six years that I was connected with the American Board I declined receiving any salary. I have received none since 1849. During the greater part of this interval I earned the trifling amount necessary by giving an hour's tuition daily. For the last three or four years, guided by the Providence of God, I have not supported myself in this way; but Providence has kept me supplied with the necessaries of life. My expenses do not amount to 100 dollars a year. I am quite

sure that Providence will never fail me, and I do not seek any other provision.

I think it a matter of congratulation that Br. Munger is from Boston. The population of this place has immensely increased since you were here. There are three lines of railway connecting it with the interior (N.-N.-E.- and S.-E.) and its influence is more and more felt in every part of the Presidency. Notwithstanding the very unsatisfactory results of missionary labor here, I am persuaded that its importance as a missionary centre cannot be overestimated.

I am grateful to the brethren of the Mission for the honor done me in their Resolution. I have written this to show you that I cordially acquiesce in their proposition.

I am, my dear Dr. Anderson,

Your faithfully, Geo. Bowen

Bombay, Dec. 13/65

Malcolm Perth 1st June 1863.

I do hereby certify that the Revd. E. Bunger
is a broken state of health, having been
for some time past affected by general debility
accompanied with great prostration of the vital
powers. And the recent melancholy occurrence
of the decease of his beloved wife has tended
greatly to increase his sufferings. And I do
hereby declare that to the best of my
opinion a change of air is absolutely
necessary.

A most suitable change in my opinion

would be a boy born in his native
town in the space of twelve months.
I would further recommend that
he be allowed to give up his office in
the Navy and leave the station as soon
as possible.

Zebch W. Mundy Esq
Surgeon & Recorder &c

Minorca Spain

Stationed in the Mediterranean
Sent to Mr. Mundy
Milton Mass. April 1855

150

Boston Oct. 23 1864 -

Rev. Dr. Anderson

Dear Sir

It is with great pain and reluctance that I address to the Prud. Committee of the A. B. C. F. M. through you the following, an application for pecuniary assistance. But my circumstances compel me to do so. The essential facts of my case are as follows:

Rec'd Oct. 24, 1864
Ans. Oct. 26
Inf. Pres. Bd.

I returned from my missionary field in 1854, arriving in this country about the first of July in a state of severe prostration of health. I retained connection with the Board till October of 1855 (I think this nearly the time) when as it was becoming more and more apparent that I could not returned to India, I requested a dismission from the Board with a small allowance, which was increased

subsequently, so that the whole sum I received as sitting allowance was, if I recollect right, $450, a part of which, (not a large part,) was taken to meet back expenses. I was able to earn very little during the next year. In the autumn of 1856 I was invited to Centreville, in the Town of Barnstable. I preached there three months. The people were anxious that I should spend the winter with them. I declined on account of the state of my health. They invited me again in the spring to return, which I did. I could have been settled there, i.e. been installed, but I did not think it advisable, want of confidence in my state of health being the principal reason. I remained there a little over two years. But the continued mental application and feeling of responsibility required in an ordinary parish as that was, soon brought the recurrence of my headache from which I suffered so much in India. From this I would be nearly or

quite entirely incapacitated for any labor for one or two days each week on average, sometimes more. This of course seriously interfered with my ability to sustain myself and I was obliged to leave.

I scarcely met my own personal expenses for the next eighteen or twenty months. In ~~February~~ March of 1861 I went to Lansville in the town of Gloucester where my experience was much the same in regard to my old complaint. I left Lansville in April of 1863, having been there two years, influences from the war operating on the people (curtailing their means) being the prominent or ostensible cause. For eighteen months past I have made Boston my headquarters preaching and writing as health and opportunity would permit, but not meeting my personal expenses

My relatives have not been in circumstances that enabled them to assist me materially. They have been kind - but I have felt I must pay them ~~the~~ for boarding my children and myself when I have stopped with them. And particularly in regard to my brother in law with whom my children now are his circumstances have been such that he could not keep them without remuneration.

I have been living in the hope that I could be able to secure ~~some~~ some situations in which I could sustain myself and pay up for the past and secure the future, but as yet I have been unsuccessful, and now the exigencies of the times have brought upon me the necessity of meeting my liabilities, which amount, I believe to about $500. And I ask the committee to help me to that amount. i.e. if they can do it in consistency with the principles which governed them in their situation of high responsibility. All of which is respectfully submitted -

E. Burgess -

Rev. E. Burgess.

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Sandwich Mass. Jan. 18th 1848

Rec'd. Jan. 20.

Rev. Rufus Anderson D.D.

Ans'd. Jan. 21.

My dear Sir.

Some of my friends, as Dr. Thayer of Newport (a College and Seminary Classmate) & others have suggested to me and encouraged me to endeavor to obtain a course of Lectures to deliver before the Lowell Institute next Winter on the Subject of the Philosophy, Literature, Science and Religion of India - particularly Ancient India, with a glance at the changes and modifications from ancient to modern times.

And as the time is near when the appointments will be made of Lecturers, I write to ask you if you and Mr. Treat and perhaps Drs. Blagden & Adams & Thompson could not

give me a suitable note, which would give your ideas of my competency to deliver such a course. I of course need some vouchers to recommend me to those who have the responsibility of appointing the lecturers. John A. Lowell Esq. Office 60 State St. I believe has the principal responsibility in this matter. I called on him a short time since, when he informed me that he usually made the appointments about the first of Feb. He has already quite a number of applications, and it is uncertain, I suppose, whether I can obtain a course even with the proper vouchers.

The Translation of the Surya-Siddhanta - a work on Hindu Astronomy which was published in the Journal of the Am.

O. Soc. necessarily led me into an investigation of a part of the vast field of Hindu Literature & Science of great interest to myself and which has not been much investigated in this country. The comparative claims of the Hindu Astronomy as related to the Astronomy of the Greeks, Arabians and Chinese, and some other kindred matters, I think would furnish matter for an interesting course i.e. as interesting as the average of the courses delivered before the Lowell Institute.

I thus specify this particular that you may have some idea of field I should think of entering.

I have thought that a note from yourself and the other gentlemen named above would serve me a valuable purpose. Of course you would say only what you

can consistently with what you know of me.

The preparation of such a course in a year's time before me would be to me most delightful employment and I have no engagement which would interfere. My health endures quiet literary labors better than any others - The pecuniary avail would be most acceptable, and my work might be made available in other places and in other forms.

I shall be in Boston next week, probably Wednesday or Thursday, when I shall call on you to learn if you can aid me.

I suppose a very brief paper with your signatures stating what you may think of my qualifications for such a work is what I want.

With great respect
Yours very truly
E. Burgess

To the Prudential Committee
of the American Board of Commissioners
for Foreign Missions

Gentlemen.

In the Providence of God, I find myself in circumstances which compel me to ask for further pecuniary aid from the Treasury of the Board. I need not say that this occasions me sincere regret. The facts, which it is necessary for me to mention, and the statements I should make, in connection with this request, are briefly as follows:

I returned from my Missionary field in 1854 — with broken down health, and ~~took~~ my connection with the Board was dissolved in the following year, if I recollect right, — or at least in the early part of 1856.

Since ~~that time~~ then I have been preaching about one half of the time, but my health has been such that I have not been able, for any considerable period, properly to perform the labors of a pastor. Nervous prostration, my India headache &c, general debility, have been more or less my constant

attendants, and interfered, as an insuperable obstacle, to successful labor. During the whole period since my return from India — as it was in India — more or less headache has been a matter of almost weekly experience. And for the past few months, more so than usual.

My two children, daughters — who were at the age of about 5 and 3 years respectively when I returned from my missionary field — though I have had some little aid from friends, have been a source of constant expense — and for the last few years, an enormous expense. They are now at Mt. Holyoke Fem. Seminary entering on their second year, and I need aid to enable me ~~it is that I may be~~ ~~able~~ to meet their expenses this coming year. ~~that I need aid~~

While I am not able to take the responsibilities of a pastor, I am still able to perform a good deal of quiet literary labor if I can be in condition favorable for such labors, and it may not be irrelevant for me to me to say here, that I

have, in hand some important literary work — judged to be so by all my friends who know what I am doing), the preparation for publication of my Lectures last winter before the Lowell Institute on the "Antiquity of Man." ~~for publication~~ Some pecuniary aid is absolutely necessary — for my own personal support — for my best success in this work. I regard this work — and so my friends regard it, — if not the most important, yet as a very important part of the work of my life.

Finally & in general, if I can have the aid I ask for, it will not only be a temporary relief in a pressing exigency, but, I have every reason to believe, will be an important, if not essential means, for placing me in circumstances that will preclude the recurrence of such pecuniary exigency as that in which I now find myself. —

In view of all these circumstances, I ~~kindly & respectfully~~ ask the

committee for a grant of
$5.00.—
I should state, that about
three years ago, I asked for a grant
additional to what I received on
taking my dismission from the
Board — of $5.00. This was readily granted
— and the more readily as I was
told by Dr. Anderson, from the
signalling of the grant at first
made to me. Precisely what that
grant was I am unable to state —
the records of the Committee will
show —
I will simply say in conclusion
that I suppose I am not asking any-
thing which may not be granted in
entire consistency with the principles
on which the Missionary enterprise is
conducted — or on which the funds of the
Am. Board are particular are ad-
ministered. But of this the Committee can tell
all of which is respectfully
submitted —

To the Prudential Committee of the American Board of Commissioners for Foreign Missions.

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Rev. E. Hanges

Request for Aid

Recd – Sept. 17, '67

300 granted

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Mrs. H. D. Hume

Rec'd March 31.

$125. sent Ap 4/60

✓ Pd. ✓

Springfield March 29

Dr. Anderson

Dear Sir

In a letter from Mr. Gordon a few days ago he requested me to write to you about the matter of my allowance. Each year I have hoped another would be easier for me in money matters but I do not find it so yet. Katie has one more term at Meadowood and then she will graduate. It has

Rev. C. Temple

been an expensive School
for her, but the agreement of
her a gratuitous education
when she entered & after
was half through I thought
would be better to remain
to change schools.

Previous to father Hume's
I had some assistance from
him, but I have had nothing
for a year & this has brought
me in arrears.

If I can have from the Province
the same one year more I
hope through Katie's help I
need less, at least when
she is able to teach

We have had illness in

the family as I should
have written before.
I have deferred writing
about the volume of letters
you so kindly sent in hopes
of being able to send the pay
for them. But father Hume
died just before they reached
me & the family affairs are
not yet arranged but it
shall all be attended to as
soon as I can arrange it
My dear children all join
me in kind regards to
yourself & dear Mrs. Anderson
Yours ever sincerely
Hannah O. Hume

Dr C

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New-Haven Nov. 14th/63

Anderson

Dear Sir

According to your suggestion I write to say how acceptable the promised aid to Robert will be.

I had felt unable to ~~[illegible]~~ him back to East Hampton another term until your offer came.

If well, he will have to remain but 2 terms more, and I now feel able with the aid you mentioned to carry him through.

Please remember me aff.
t your dear wife. I hope
she rec'd a letter I wrote to
just before you sailed for
the Islands.

As ever Yours Sincerely
Hannah D. Hume

Mrs. H. D. Hume

New Haven, Nov. 14. 1863.

Rec'd Nov. 17.

✓

Mrs. H. D. Hume

New Haven, Nov. 21. 1865.

Rec'd Nov. 23.

Answered, Nov. 24.

New Haven Nov. 21st /65

Dr. Anderson

Dear friend

I do not know how to reply to your kind letter of inquiry and sympathy. Nothing in many days has done my heart so much good as your letter. These last three years have been very perplexing ones to me, but I had not intended to complain and I could not imagine how anything had reached you. Mrs. Chandler persuaded me when I removed to New Haven to take a house large enough to accommodate their family during her expected illness and also

while preparing for the voyage. Since
then the pressure for houses has been
so great that I have been unable to
secure another and if I had been but
that were remunerative I could
pay my expenses, but it has appeared
to be duty to make a home for Mrs
Chandler's two children & Mr. Wood
son. Beside these three young people
I have taken such boarders as I could
accommodate. Mr & Mrs Bingham
were with me nearly a year. Mr &
Ballentines & children were with me
the last Summer vacation and
this way my house has been full
my income small. I have been so
impressed that this was my duty to
these individuals, that I have not dared
say no, to the requests of my Miss's
and I would on no account give
you the impression that I have not
been kindly dealt with; My own
children are beginning to help themselves

nd from year to year I have been hoping
hen my daughters could help I could
elieve the Society wholly of ~~our~~ support
ut I cannot yet see how I can educate
y sons unless we have help a little
hile longer I do not feel willing to receive
more from the Board myself but if I
eep Mr. Chandler's children I shall be
bliged to ask them to pay me more
a brother uncle of Mrs. Chandler pays Sottie's
ills but John poor boy has been trying
earn a little & with that & the allowance
rom the Board is trying to keep in
chool. Sometimes he has paid his
oard & sometimes he has not, but he is
industrious & does his best, and is always
illing to do just as I advise.

My dear husband wanted his children
rained up to work, & do for themselves
ather than cast themselves upon the
harities of friends, and I am thankful
say each one is trying to do their
art, but as yet it is very little

each one can do. And so far
as I can I insist upon any of
the children of our Mis^ns com-
-mitted to my care shall
do the same.

Mr. & Mrs. Chandler have been
very much tried about the
children they left in America
and I am sure their comfort
& usefulness depends very much
upon what is done for these children.

Lottie I am thankful to say
is no longer an invalid, but
she is not likely soon to be a
healthy strong woman..

Remember me please off to dear
Mrs. Anderson & believe me
truly & gratefully yrs W. D. Hunnex.

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Mr. H. D. Hume,

New Haven, Nov. 26, 1865.

Rec'd. Nov. 28, 1865

New-Haven Nov. 26th/65

Dr. Anderson

My dear friend

I understand from your letter rec'd last evening better than I did from your first what motives prompted your inquiries, and I am really sorry I did not reply to your satisfaction nor give you the desirable information.

Now as to Mr. Wood's son in my family, I wish to have it understood that from the time he entered college Sept /64. he has paid me regularly for board fuel lights & most of the time washing $4.00 per week which was all I asked him, & all he could afford to pay. I never

I never intended to complain
of this or ask any one to make
up the deficiency and I should
grieved if anything was said a
to the boy or his father upon the
subject. He is a noble young mas
and taken the first scholarship
his class & now receives nearly $ 20
per annum from the college and
will no doubt have more if he re
it. He is anxious to room & boar
with the other students, but I hu
hoped his means would not per
him to & by making his board che
with me I could keep him fro
evil & do him good. He is young &
is no doubt the better of a Stan
Concerning Sattie Chandler
think I wrote you before that
uncle has paid all her bills an
I presume will continue to do so.
is a young woman that would

prefer to pay $10 per week for her board & receive its equivalent in care & good living, but I have felt it to be for her best good to learn lessons of economy & industry, and I have asked all in the circumstances I felt I ought. For nearly a year it was a great care & anxiety, but now she is nearly well, can wait upon herself & for the present at least I see no reason why she should be urged upon your care or special consideration. John Chandler has been here permanently only 4 months. His parents wished him to come here & wrote to him that if no other way opened to him they would send him money from India. His uncle allows him $60 the Board $80 & he has earned nearly $2.00 per week in distributing papers &c. But 2 weeks ago he sprained his

uncle badly & is now entirely bei
For 2 months he has paid all I
him which was $4.00 per week,
John is a good boy but I feel some
itation in recommending his boo
for a Collegiate education, but
course it is not for me to dec
I wish he could see it best to
some business in which he could
once support himself. He is a
good boy, but will need muc
polishing & finishing to be an accepta
professional man. I shall feel
ged to ask more for his board
hereafter, for he is an expensive
boy in the family, but I do not
think he can pursue his studies,
at least unless he can receive
aid from some source. If you think
best to write to his parents, I wo
not advise urging them to dec
upon some secular calling for him

so as to myself and children
I would only repeat what I have
intended to say before, If we can
be allowed $400 per annum one
two years more I shall be very
thankful, It is a large sum to
ask & if the last 4 or 5 years had
not been hard ones for living
I should have been able to decrease
my claims year by year.
I have some funds still of my
own and although I have made
large inroads the past year I do
not feel embrassed although
perplexed sometimes & I wish only
to convey the impression that I
am comfortable & grateful.
It is 11 years to-day since my
beloved husband went home and
the Lord has been more than husband
& brother & I can trust him for
all my future

I do most sincerely thank you for all your brotherly interest, and hope you will look charitably upon my matter of fact letter. I feel sorry you have been informed of these little separate interests, but it was never through any complaint of mine that these matters were crowded upon your sympathizing heart.

You have already too many burdens to bear & I regret that mine is added to them.

Remember me please with Thanks offer to dear Miss A. &

believe me Sincerely

Yours

Hannah D. Brown

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New Haven Dec. 2nd 1865

Dr Anderson

Dear Sir

Our afflicted sister Mrs. Ballantine with Julia arrived here this morning, overwhelmed but mercifully sustained. Lizzie from S. Hadley & Harry from Amherst arrived this evening and they will all remain with us until tuesday. From here they prefer to go to Mt Holyoke Sem. where they will remain D.V. a week or 10 days.

They need advice & sympathy very much and that I know you are ready to give & I write only to tell you their plans so far as they have been able to make any.

Yours ever Sincerely

Hannah D. Hume.

Mrs. H. D. Hume

New Haven, Dec. 2. 1865.

Rec'd Dec. 5.

New-Haven Jan. 11th/66

Dr. Anderson

Dear Sir

Mr. Ward has requested me to make a formal statement for the P. Com. of the sum I wish to have granted for the coming year

In view of the obligations I have assumed in behalf of Mr. Chandler's children, I cannot by the strictest economy live without $400 more than I can earn with the boarders I have. If this sum $400 can be allowed another year I shall feel very grateful.

As ever Yours Sincerely

Hannah D. Hume,

Mrs. Harriet Hume,

New Haven, Jan. 11, 1866.

Rec'd. Jan. 13/66

Ans'd. Jan. 24

Rule & Cards.

New-Haven Feb. 1st/66

Rev. Rufus Anderson D.D.

Dear friend

According
to your letter we are looking
for you in New Haven and
I write to say, We hope you
will come directly to 268 Crown st
as my family is small at present
and we can give you a warm
room, and our warmer sympathies.
Dr. Cleveland is sick and
Mrs. C. called to-day and wished
me to express to you her husband's
wish that you would remain in
N. Haven over the Sab.
You will have heard that death
has come very unexpectedly here

and removed one of the oldest pastors Dr. Dutton. It was a very unexpected summons.

We all here sympathise deeply with you & dear Mrs. Anderson and the husband & bereaved little ones so unexpectedly deprived of wife & mother. These are mysterious providences, but they are not mistakes.

May our loving Father soon bind up all your wounds pour in the oil of consolation and bring good out of what seems to us to be evil.

With Christian aff. & gratitude
ever yours Sincerely
Hannah D. Hume

P.S. If dear Mrs. A is with you I hope nothing may prevent her coming directly here where she will find those who can never forget

whose hearts were first opened
to us in our days of trial and
affliction when we reached
America

H.

Mrs. Hannah Hunt

New Haven, Feb. 1, 1866.

Rec'd May Feb. 3 / 66

New-Haven
Sept. 3rd 1867

Dr Anderson
Dear Sir

The long and distressing illness of my daughter has obliged our giving up all our boarders and I feel so much perplexed about meeting my rent &c that I turn to you to know if it would be proper to ask for an additional allowance to meet my immediate wants. Robert had proposed to leave college & seek some employment to aid us, but he has been offered

the Editorship of the
College paper and in
this way he can more
than support himself,
it seems best for him
not leave in this his
last college year.

I am greatly grieved
to ask this and if my
poor suffering daughter
is so much better that
we can take boarders
as we have done heretofore
we may not need it
after the coming month
two.

With kindest regards
Yours Sincerely
Hannah D. Ha

Mrs. H. D. Hemme

New Haven, Sep. 3. 1867.

Recd Sep. 5.

Ans " 11

Mr. Hamel

New Haven Sept. 15th/67

Dr. Clark

Dear Sir

The special allowance from the Prudential Com. through your kindness has been rec'd & has proved a most timely relief in my trying circumstances. The protracted illness of my daughter and the Dr's & Druggist's bills had all been unforeseen, & I felt unable to meet the bills that were coming in & in these straits I was forced to make the application.

My oldest daughter has b
obliged to give up her bu
to aid me in the care o
the sick one, and not o
were our expenses increas
but our income has
been diminished.

Gratefully & Truly
Hannah D. Hu

Dr

to you
to ha
fessu
you

mishe
with
dea

Let
as
We a
Let

No. Bacon
247, Ch. St.

New Haven Decem 2nd 1867.

r Clark.

Dear Sir.

If it is agreeable
you, we should be happy
have yourself and Mr
sup stay at our home while
on stop in N. H.

We have
hed to become acquainted
th you ever since you took
ear Dr Andersons place.

Mother is not at home,
t we will try to make it
pleasant as possible.
do not wish to be selfish,
t it would give us great
easure to entertain you

while in town.

Yours Truly

E. S. Hume.

P.S. Our home is on Crown St

No 268.

Mr. E. S. Hume

New Haven Dec. 2. '67

Rec'd Dec. 3.

Ans'd " "

New-Haven Feb. 21st 1870

Anderson

Dear Sir

I presume you know that
ward Wood eldest son, of our Miss's
Satara has lost his health, and
consequence has become so much
anged that those who had the
e of him, have placed him in an
ylum.

The younger brother William has
id his board the last two years, and
care in addition, during all this
ckness and depression, has been too
uch for this young man, and I
ish very much he could be relieved
least of the pecuniary obligations.
William is a noble young man
d willing to do a brother's part

but his own health is not good, and though not yet of age, he has the situation of Tutor in college. He has with economy and extra work met all the expenses of his own education with the aid given by the A.B.C.F.M. and in addition given $200 a year for his brother since he graduated.

But now his health is such, that he must rest, and he ought to leave work at once, But he, feeling a responsibility for his brother, compels him to hold on although admitting that he is losing groun

He can no doubt find some quiet easy position where he can take care of himself and recruit for a few months or a year, but he will not be likely to get the full benefit unless the responsibility he feels for his brother can be assumed by some one else.

I do not know as I am right in troubling you with this matter but I know William is too modest ever to tell of his struggles and I am afraid if the dear boy goes on in this way long, there will be two instead of one to provide for. It is a long time since we have heard particularly of you and dear Mrs. Anderson, but hope you keep as well as your ages allow you to expect.

Remember me please affectionately to Mrs. Anderson

& believe me ever yours in Christian affection

Hannah D. Hume.

Mrs. Hannah D. Horne

New Haven, Ct. Feb. 21, 1870

Rec'd. Feb. 24, 1870.

Ans March 26

For the Secretary.

New Haven
March 9th 1870

Dr. Clark
Dear Sir

Your letter concerning Mr. Wood's sons I handed to William and presume he will write you. I am glad this occasion will make an excuse for him to write to you. He is a young man of promise, but without judicious advisers and pio friends, and he needs them very much. He has resigned his situation in college and is looking for a Providence to indicate what he shall do and where to go to recruit.

I hope time will prove that Edward's case is not beyond remedy.

but there is a family idiosyncrasy that makes it less hopeful.

My own family are all in usual health. Robert is in the Theo. Sem. here. Edward in the Junior class in college.

They are both well and I believe improving their opportunities.

They unite with me in kind regards to yourself.

Yours Sincerely

Hannah D. Hunt

Mrs. Hannah D. Hume

New Haven, March 9. 1870.

Rec'd March 11.

Ans'd —

Blairstown Iowa Dec. 29th

Rev. L. B. Treat, D. D.

Dear Sir

Some weeks since
rec'd your very kind sympa-
thizing letter which did me
much good. Many thanks
for it. I did not have time
then to look over the Marathi
books. I find not so many as
supposed. There is a Lexicon
(Mahratta & English) several copies
different of the N. Testament by
different individuals. Some copies
the "Bombay Native Almanac"
copy of each of the books of the
old Testament so far as printed
when we left India, & some copies
the school books, or rather religious
books used in schools. Rev. Mr.
Kennedy, the agt of the A. H. & F. S. C.
was here a short time
since & I was talking with him

about some things I had to
dispose of & he suggested that
"our College" at Grinnell might
be benefitted by a donation of
some such things. He spoke
to Pres. Magoun about it, & the
President wrote me saying
that they would esteem it a
great favor to have the books.
Now I suppose you have a
of all these books at Boston &
expense of getting them there
will be great, & I doubt not you
will think best they should
be sent to Grinnell. I do not
know whether or not Mr. F
paid for the books.

I am so sorry to be
of Mr. Ballantine's death.
have written a letter to Mrs.
which I take the liberty to
send enclosed in this to

Boston to have it directed
her.

Please accept my thanks
for the Miss'y Herald. Perhaps
I ought to have written to you
about the books before saying
any thing to Mr. G. about them
I supposed you would not care
for them at Boston.

Please remember me kindly
to Mrs. Treat & to Dr. Anderson
& wife whose kindness to us
I do not forget when I was in Boston
many years ago.

Yours truly
Jane H. French

Mrs. Jane H. French.

Blairstown, Dec. 29. 1865.

Rec'd Jan. 3. 1866.

Ans " 3.

Blairstown Iowa
Feb. 19th 1870

Rev. S. B. Treat
Dear Sir

I take the liberty to send the enclosed letter to Mr. Abbott to you for direction I am not acquainted with the other men at the Mission House do not know to whom to send this. I have not forgotten the pleasant years we spent in the service of the Am Board when my husband was living. Any of the returned Missionaries from N. India should come to Iowa, please tell them where I live & ask them to come & see me.

Yours &c
Jane A. French

Mrs. Jane H. French

Blairstown, Feb. 19. 1870.

Rec'd Feb. 23.

Philadelphia Feb. 23: 1860

To the Financial Committee of the A.B.C.F.M.

Gentlemen,

Your account of Jan. 31st forwarded 11th inst. has come. It is impossible for us to receive your action severing our connection with the Society which we have labored & prayed for so long & loved so much, without the deepest grief. You will never be able to appreciate our feelings, unless God shall visit you with a like calamity to come upon you — like action by those you loved to crush, for a time at least, your fondest hopes of usefulness in the service of Christ. May you never learn from such experience the bitter sorrow you have caused us. You know our views of your action. May the Lord forgive you.

And you no kind word in parting for my dear wife? Has she not shown her love for the Board, & her love & devotion to our work among the Hindus, in a way to win your approval?

You offer "a retiring grant." I desire only a reasonable support for my family, till the Lord opens some door of useful labor in His service. I have always found it a pleasure to spare the funds of the Board as much as I could. I have drawn more this winter than before, & it has seemed unavoidable. I hoped to do more with my lectures, but the unavoidable anxiety resulting from your attitude towards me has unfitted me somewhat for lec-

turing, & a course I had been requested to give here was prevented by my journey to Boston at your call, so that I have given none since this year commenced.

The balance due on my last account was $120.61
& to meet this in part Mr. Gordon sent me $100.00
Balance $20.61
Three or four weeks board in Dec. was not included in that account, & including it now, with the bills that have accrued since, makes $225. to which add the balance above ($20.61) & it shows that $245.61 are needed to pay over bills to the present time. This $245.61 I hope may be sent soon, & not, of course, be included in any returning grant.

As to the future, we try to look up to God to observe are & whom we desire to serve. I do not think I am in so good a state of health now as I was a year ago last October when you abandoned my Mission & commenced this prosecution. I hardly feel equal now to the labors & cares of a parish, & cannot expect to resume my better ones this season. I cannot safely remove my family from here to any less expensive place before April or May. But the Lord will provide.

If your sense of justice & propriety leads you to consent to my drawing from the Treasurer what may be necessary for our current expenses, say for the coming six months, as in case of Mr. Pettingill, Dr. Malin & others, please kindly inform me.

Yours Respectfully

R. G. Wilder

Philadelphia Feb. 23. 1860.

Rec'd. Feb. 27.

and Feb. 29. –

✓ Pub. Co.

$300
$400 [illegible]
$700 [illegible]

Philadelphia March 1: 1860

To the Prudential Committee of the A. B. C. F. M.

Gentlemen

Yours of 21st ult. covering date has come. In a letter of Jan 5: 1860, the Rev. Ashbel Parmelee D.D. of Malone N.Y. speaks of a letter which he addressed to your Secretary April last before the last annual Meeting, & expresses a wish that I should see it. Will you be so kind as to send me the original letter for perusal & I will return it if you wish.

Let me respectfully repeat my request of 23d ult. that the balance (viz $245.61 – 100 since rec = $145.61) due on a/c be sent soon, & not be included in any returning grant.

Yours Respectfully

N. G. Wilder

Philadelphia March 1. 1860.

Rec'd. March 3.

Ans'd. March 20

Rec'd. Cpd.

Sent copy of this P's letter, dated by Mr. Worcester, to the Paymaster March 12, 1860.

Paid quotas by Mr. Miller.

Rev. Mr. M'Kee, Surat

F. L. Yonge Esq Kolapur

~~Major R. P.~~

Mr. I. T. Molesworth

Dr. A. Rome

Dr. I. W. Winchester

Rev. T. Spring

Rev. Dr. Wilson

Rev. H. H. Breneton

Col. A. Hazelwood

Rev. James Aitken

Rev. A. Mitchell Bailey

Rev. S. Hislop, Nagpore.

E. Chesbly Esq

Mr. Wilkins

Light bark to Mr Hazen
Dec. 17, 1856.

Philadelphia April 16: 1860

To the Prudential Committee of the A. B. C. F. M.

Gentlemen

In reply to Dr. Anderson's letters of Feb. 29, & March 20, & also to Mr. Aikens of March 30 (Ult.) let me say, it still seems to us best that you only meet our current expenses so long as may be necessary & proper.

As you recognize the propriety of continuing our support, will you kindly ask Mr. Gordon to send us $100 the present week for current expenses, & I will send him my accounts as often as you may direct.

With kind regards, believe me

Yours Sincerely

R. G. Wilder

Philadelphia Ap. 16. 1860

Rec'd Apr. 20.

✓ Pd Ack

Malone N.Y. May 3: 1880.

To the Prudential Committee of the A.B.C.F.M.

Gentlemen

Some of my brethren in the ministry in this vicinity have kindly arranged to meet at Champlain N.Y. on Thursday sept 16th inst. 9 o'clock A.M. to hear your correspondence & action in dissolving my connection with the American Board. Your refusal to allow me "a fair trial" or even the presence of two or three friends at my interview with your sub-committee compels me to refer the correspondence to other christian judges, & if you would like to be represented, & will send any of your number or an accredited agent I will use my influence to secure him a fair hearing. With kind regards, believe me

Yours Sincerely

A. G. Wilder

Malone, N. Y. May 3, 1860

Rec'd. May 7, 1860.

Pub. Cert

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New York May 16. 1860

To the Prud.l Committee of the A.B.C.F.M.

Gentlemen,

I am in need of money for the current expenses of myself & family, & arrears for some months past. You have recognized the propriety of supporting us for the present & voted us a "retiring allowance". As we have not retired, either from the Board or the work of Missions, we fail to see the propriety of receiving such an allowance. If there is anything in this term designed to constrain a seeming acquiescence in your action in my case, it is wrong to use it, & would be wrong in me to receive the money under this designation.

If you voted the money prom-
tness regard to the necessities
of my family, you will be
ready to send it for our cur-
expenses, as under that partic-
designation. The amount
need for the present emerg-
is three hundred dollars.
You can kindly send this sum
for our necessary expenses.
I have been preaching & la-
-ing for India & the Board
Please do so, & oblige
Yours Respectfully
R. G. Wilder

P.S. If you kindly send the money
needed, please let it meet me
next Thursday or Friday in New York
c/o of A. Merrein Esq. W.

Rev. R. G. Wilder.
New York May 16. 1860.
Rec'd. May 21.

Ans. May 24.

Prof. Cat.

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Malone N.Y. Aug. 3. 1860

udential Committee of the A.B.C.F.M.

nen

ll it be consistent with your regulations
ews expressed on the 4th page of the
unication of your sub-committee
pril 17th 1860, to send us two hundred
dollars for our current expenses
ecent emergency? If so, will you
ind as to ask Mr. Gordon to send the order
lace, & oblige

ns Respectfully

R. G. Wilder

Melbne. N.Z. Aug. 3/60

Rd. Augt. 8/60,
ans. Augt. 14/60

✓ Rd. Lord

Financial Commissr
Wellington
Dunedin
Chch.

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Malone N.Y.

August 18: 1850

e Prudential Committee of the A.B.C.F.M.

ntlemen,

In reply to your favor of 14th inst. let me

Will it be your pleasure to receive my

ments, duly audited, from Jany last to the

ent time, or to the close of this year, & such

balance as may be found to exist?

I asked for the $200. simply because we

ot it to use in meeting our own incidental

enses, & if consistent with your views

gestations to send it we shall thankfully

ive it. Believe me

y truly yours

R. G. Wilder

d my letter Aug. 14. the Lord direct & prosper it.

Malone Aug. 18, 1860.

Rec'd Aug. 22.

Ans. Aug. 29.

✓ Pub. Ad

West Rutland Vt. Sept. 20: 1860

To The Prudential Committee of the A. B. C. F. M.

Gentlemen,

Devoting my whole time & strength to the Kolapoor Mission, & anxious to support my family without using any of the contributions received for my Mission; – inasmuch as you decline (in your letter of 28th ult.) to assist me any more, let me ask your attention to the following consideration, viz.

When I left Kolapoor in broken health, I had not time or strength to dispose of our furniture. We have, there, chairs, beds, tables, couches, crockery, books &c. to the value of some three hundred dollars ($300.) Since regaining my health sufficiently to go back, your action has thus far prevented our return to our work, & exposes us to pecuniary loss for want of our personal presence & attention there.

Now in consideration of the inconvenience & loss to us occasioned by your action, will you take this furniture, & pay us its value for our present

use; as you did in case of Rev. Orro French?
I will give you a list of the articles in de-
-tail if you desire it.

Yours Respectfully
R. G. Wilder

P.S. Direct to Malone N.Y.

W. Rutland, Feb. 10, 1866
Rec'd Feb. 12, 1866.
Ans'd Feb. 19
R.S.C.

APPEAL

IN BEHALF OF THE

KOLAPOOR MISSION.

This Mission was established in 1852, by direction of the A. B. C. F. M. It is situated some 240 miles south-east of Bombay, on the western coast of India. It was successfully prosecuted some five years, when broken health compelled the Missionary, Rev. R. G. WILDER, to leave and come to America. After he had been here more than a year, and his health so recruited that he proposed to return, the Prudential Committee of the A. B. C. F. M. strangely abandoned the Mission! At its last Annual Meeting, in Philadelphia, Mr. WILDER presented an Appeal urging the following reasons why the Board should at once resume and sustain the Mission, viz :—

1. IT IS A LARGE AND INTERESTING FIELD OF LABOR.

Just under the window of my "*home*," in India, is the City of KOLAPOOR, with a population of 44,000 idolators. So frequent and flourishing are the villages around it, that within ten miles of my door is a population of 120,000. And beyond, on every side is a wide region of unbroken Hinduism, embracing three or four millions.

2. IT IS A NEEDY FIELD.

Darkness reigns there such as may be felt. Human victims have been offered to their cruel gods within the memory of many still living.*** A few years ago, British Officers canvassed the whole kingdom, and found only 400 boys, and no girls, receiving any education. They need the Gospel, and this alone can elevate and save them.

3. IT IS AN UNOCCUPIED FIELD.

No other Missionary Society is laboring in that whole region. I am the only Missionary who was ever sent to live and labor in it. My nearest missionary neighbor, is at *Satara*, seventy miles distant.

4. IT IS A PROMISING FIELD.

It is true that at first the people showed great prejudice and determined opposition.—They sent to their king a numerously signed petition praying him to banish us from his kingdom. And when they found we were not banished, they adopted a rigid system of non-intercourse. Our best efforts to gain a hearing from the people were quite in vain. But when, at length, we succeeded in gathering some of their children into schools, their

prejudices and opposition rapidly disappeared. The very men who petitioned our banishment came in numbers to converse and listen, and with the nucleus of the schools we were always able to secure an audience of eighty to two hundred hearers.

More than a dozen became enlightened, and admitted their convictions of the truth.—Of these, five were baptized and admitted to Church fellowship.

Not less than 500 youth became well instructed in the fundamental doctrines of our Christian faith, and an amount of Christian knowledge was widely disseminated among the people, at thought of which our hearts always swell with gratitude and hope. We left some fifty girls able to read the Bible, recite catechisms, and repeat and sing Christian hymns, where before not a respectable girl or woman in the whole kingdom knew her letters. Here was progress which gladdened our hearts, and we know of no Mission of this Board in India, upon which the Lord has bestowed a larger blessing, in proportion to the amount of labor, in its first years.

5. IT HAS A GOOD CLIMATE.

Situated a little east of the mountains, it is free from the very heavy rains of Bombay and the Coast, while its proximity to the Ocean secures a sea-breeze to modify the intense heat of the hot season, and thus the climate is a little more favorable than that of any other station occupied by our Board in Western India.

6. THE NATIVE GOVERNMENT IS FRIENDLY.

The King did not banish us at the request of his subjects. Myself and wife have always been cordially welcomed at the Palace.

After our schools convinced the people that we desired to do them good, four or five children and youth from the Palace attended them *till they were suppressed by your late deputation.*

At the outbreak of the late terrible mutiny, when the houses of some of the British officers were plundered and burned, our Mission Buildings remained unharmed. We never lacked protection for ourselves or our converts. When your Committee authorized us to build a Mission House, the King offered us all the ground we desired. The day we were obliged, in broken health, to leave Kolapoor for America, he sent his Court officers to express his regrets and a kind farewell, and some hundred natives gathered around our house, remaining from early morning till four o'clock P. M., and then accompanied us some distance from the city, repeating their kind wishes and hopes for our return, mingled with their touching farewells.

7. A GOOD FOUNDATION HAS BEEN LAID.

The special difficulties involved at first, in the prejudices and opposition of the people have been outlived. A dwelling house, chapel and school house have been built. A beginning has been made full of promise.

Col. R. PHAYRE, Quarter-Master-General of the Bombay Army, a man in character and piety quite of the Havelock stamp, sending a monthly subscription for our schools, wrote as follows:—"I wish particularly to support your work, which I look upon as second in importance to none that I have seen." "I must say that I have nowhere seen a more satisfactory state of matters than I witnessed that Sunday in Kolapoor." "When I visited your Mission house, and saw the practical working of your own and Mrs. Wilder's faith and love, I could not help offering heartfelt thanksgiving to God, who had implanted so promising and flourishing a nursery in the very heart of one of the most bigoted, and perhaps hostile cities in the Southern Mahratta Country."

Similar statements have been sent to me by some twenty or thirty devoted Chaplains, Missionaries, and Christian Laymen in India.

The Oriental Christian Spectator, an able periodical published at Bombay, making a kind note of our departure, from India, after speaking of our life and labors several years at *Ahmednuggur*, adds: "Of the *Kolapoor Mission*, in the same province, Mr. Wilder has been the father and founder, laying by wise educational and other evangelistic measures, a good foundation for the time to come, and on which, we trust, he will in after years be spared to build.

Here, then, is your *Kolapoor Mission.—A large field—A needy field—An unoccupied field—A promising field—With a good climate—A friendly native government, and "A good foundation for the time to come," already laid.*

Your Committee entered upon this field of their own free will and accord. Are there

not strong reasons for holding on and prosecuting the Mission with vigor? I need not speak of the pernicious influence, upon the minds of the Hindos, of fickle and hesitating efforts,—of beginning to build and not being able to finish. I need not remind you of the scriptural estimate of those who put their hand to the plough and look back,—but I do urge that Kolapoor is a noble field for missionary effort. It is embraced in the title-deed of Christ and his great commission to the Church. The idolaters there *need* the gospel, and must have it, or perish forever. You have voluntarily entered the field. Are there not weighty reasons why you should prosecute your mission there with increasing energy?

In urging this Appeal, I present only such arguments as remain valid whether I live or die. I say nothing of our own personal attachment,—of the closeness with which our heart strings have become entwined around the dear children and youth, and all the interests of that forsaken Mission. Our years of toil, discouragement and suffering, while continuing to hope against hope till we outlived the peculiar prejudices of the people, have only bound our hearts more closely to them and the work to which we have devoted our lives. But the arguments here urged will remain valid in any possible event.

With becoming deference to your honorable body, this appeal is respectfully submitted; and I sincerely hope the Lord may incline your hearts to pass a resolve at once, unanimously resuming the *Kolapoor Mission.*

But, if not—if you disregard this appeal—when the memory of our forsaken Mission comes over our souls with sorrow, we shall at least have this consolation, that *we have done for it what we could.* R. G. WILDER.

This appeal was referred to the Committee on the Mahratta Missions, who reported as follows—viz:

EXTRACTS FROM THE REPORT OF THE COMMITTEE ON MR. WILDER'S APPEAL.

"The Prudential Committee have judged it best not to re-occupy the field, (Kolapoor,) for the reason that four independent centres of operation, in Western India, are found to be too many for the amount of funds that can be devoted to that part of the heathen world. The cause here assigned, is one of those financial trials overtaking the Committee, in the pressure of the times and the exigencies of the Board in regard to funds." * *

"Your Committee heard, with great interest, the appeal of the worthy Missionary, (presented with so much ability, zeal and earnestness,) whom ill-health forced from this important field; and they would urge, in view of all the facts of the case, that amid other, and even more important fields in Western India, the one in question should be kept in sight by the Prudential Committee, and be re-occupied when the funds of the Board, and men at its command, shall justify such action."—*An. Report for* 1859, *p.* 18, *and Missionary Herald, p.* 333.

Mr. Wilder and his friends have waited some eight months, hoping the Prudential Committee would comply with the above recommendation, re-resume the Mission, and return him to his labors, but as they decline doing so we cordially approve of Mr. and Mrs. Wilder's purpose to go back to their Mission independent of the Am. Board, and we heartily commend them to the prayers and contributions of all who love the cause of Missions.

We are glad to find several Ecclesiastical bodies take the same view of this case, and we quote, in brief, the following:

EXTRACTS FROM THE ACTION OF THE CHAMPLAIN PRESBYTERY.

"Whereas, from long and intimate acquaintance of some of us with the Rev. R. G. Wilder, and in view of his present circumstances and his earnest desire to return to his missionary field, we feel it to be a matter of justice to him and to the cause of our Lord Jesus Christ to express our sympathies and sentiments, therefore,

1. Resolved, That we have implicit confidence in the Christian and ministerial character of Brother Wilder, his strict integrity and exemplary fidelity while in the service of

Rev. R. G. Wilder's Appeal

Rec. Sept. 11, 1860.

the A. B. C. F. M., [15 years,] as well as in his assiduous efforts to excite and increase in our home churches the true spirit of Christian Missions.

2. Resolved, That we consider him possessed of rare qualifications for the Missionary enterprise, &c.

3. Resolved, That as Brother W's health is now so far restored that he deems it safe, ** to return to Kolapoor, *** we consider it very desirable that the way be opened to secure this important object.

4 Resolved, That we will cheerfully assist him ourselves, and we cordially commend him to all whose hearts the Lord may incline to aid him with their prayers and contributions."

ACTION OF THE ST. LAWRENCE CONSOCIATION.

"Resolved, That having listened to the statements of Rev. R. G. Wilder, returned Missionary from Kolapoor, India, we commend him to the sympathies, prayers and contributions of the Churches of Consociation, and to all who love our Lord Jesus Christ, in the hope that he may be encouraged and sustained in his noble determination to return and resume his labors among the perishing Hindus of Kolapoor."

May these sentiments find a ready response in many hearts, and the necessary funds be speedily furnished for re-establishing the *Kolapoor Mission.*

Contributions may be sent directly to Rev. R. G. Wilder, or to the Hon. W. A. WHEELER, Cashier of the Bank of Malone, N. Y. Arrangements are made to receive and transmit funds to India without charge.

Rev. ASHBEL PARMELEE. D.D. Ma
Hon. W. A. WHEELER. "
" HIRAM HORTON. "
Rev. MOSES THACHER. Fort Co
" JOHN BRADSHAW. Crown

P. S. That Kolapoor is a very desirable centre for Missionary labor, is abundantly attested by the Officers of the A. B. C. F. M. The Secretary, Rev. Dr. Anderson, writing to Mr. W., Nov. 3, 1851, says "Kolapoor *is a better place than* Aurungabad, and when I read Mr. Hume's communication, *I could not but hope it would take the place of* Aurungabad, *in our plan of enlargement.*" And again Jan. 29, 1855, "*you have one of the most eligible posts in the Deccan.*" "In my own mind, its aspects stand related to the very delightful ones of Satara, *one of the finest Missionarg localities, I have seen in India.*"

How *could* the Prudential Committee abandon *such* a field? Were not the sentiments expressed by Dr. Anderson, in his last Special Report, true?—viz.

"We shall discover that a withdrawal from any considerable field already occupied, and long enough in existence to create an interest at home, will more or less weaken the hold of the general cause upon the Churches, and the influence of our appeals."

"Better not begin a Mission, than afterwards to fail of sustaining it."—*An. Report, p.* 14, *and Mis. Herald, pp.* 329–30.

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West Rutland Oct. 20: 1860

To the Prudential Committee of the A.B.C.F.M.

Gentlemen,

Yours of Sept. 19th reached me after some delay. In regard to its contents let me ask, Did you not pay the Rev. Otis French for his furniture when he resigned? And if you do this in case of a Missionary who resigns, is there not a much stronger reason why you should do it in case of one whom you dismiss & detain here against his wishes? I suppose I have a moral & a legal claim on you for all personal losses caused by this detention. Disinterested men, who understand the facts of the case, unhesitatingly recognize this claim.

Yours Respectfully

R. G. Wilder

W. Rutland, Oct. 20, 1860

Rec'd. Oct. 26/60

✓

✓ Publish

New York Nov. 5: 1860

To the Prudential Committee of the A.B.C.F.M.

Gentlemen,

In reply to yours of Oct. 11th let me ask, is there any limitation of time for an appeal? Your presumption seems to me without foundation, & your action hasty. I certainly do not acquiesce in your former action, & suppose I have the right & privilege of appeal whenever I may think best.

As to your present action in case of Mrs. Wilder, let me say,

1. It seems to me that it involves a wrong to the Board & to the cause of Missions. She is in good health; in the prime of life; with a good knowledge of the Mahratta language; & special facilities for labor in the Mission field. Her heart is there, & you bear testimony to her "zeal & fidelity" in this service. How can you justify yourselves in dismissing her against her wishes, & thus depriving the Board & the cause (so far as you can) of her services?

2. It involves injustice to her & to her children.

W. P. Ward, Oct. 20, 1860

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your Regulations & usage accord to the children of Missionaries fifty or sixty dollars a year till they reach maturity; & to their widows something when needed for a support. Instance, among others, the case of Mrs. A. D. Horne, supported by you from the Treasury of the Board since 1854, at the rate of some $500. a year.

Now testifying as you do to Mrs. Milders "Real & fidelity", how can you justify yourselves in depriving her (in case of my death) & her children (now & henceforth) of this support which you accord to others?

3. Mrs. Milder desires me to say that she has loved & served the Board too well & too long to wish to be released from it, & she does not accept your action.

As to your action in my own case I might say much & point out many mistakes in your letters, but not now knowing just what is wise in this matter I will only add, as before, "the Lord forgive you".

Yours Respectfully R. G. Milder

Rev. R. G. Wilder

New York Nov. 5. 1860.

Rec'd Nov. 6.

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✓ Pub. Cal

Copy of a letter from R. G. Wilder to Mr. Wood of Putnam.

New York, Feb. 21, 1861.

Dear Br. Wood,

It has been a long time since we have heard from you. I believe I wrote you since we have been favored with a letter from you but you will excuse a hasty line though we know nothing special to communicate. We have been here in New York since Dec. 1. We were about to sail in Dec. and our plans became known in some way so that the Boston papers announced our time of sailing early in December. But while waiting for our kit and getting all things ready, excepting to embark in a few days the ungracious card of the Prud. Com. appeared in all the prominent religious papers, designed, it seems, to have appeared just after we had sailed. I have evidence that it was planned some weeks before it was issued, and held in reserve to fire after us. My Presbytery and friends, felt the

injustice of the card more keenly than we ourselves, I think, and the feeling it awakened has not yet subsided. It was thought best for us to wait a little and give our friends in Boston opportunity to say all they wish to of that sort before we sail. It would certainly be more manly in them to say every thing of that sort to my face rather than after we are out at sea. We have waited now two months but nothing more appears. We are now ready to sail and purpose to embark as soon as our friends think it expedient. We long to (be) back at Colapoor. Had much rather be preaching the Gospel to the poor Hindoos there than warding off public slanders, from those brethren whose ——— ought to bid us God speed and help us in our work. How much two or three of our dear old associates in India must share in the wrong doing of Dr. A. & the Prud. Com. in

this case. I don't rightly know. Some doubtless. The Lord forgive them all. It has brought a grievous trial upon us but the Lord helps us to trust in Him and keep our faces straight forward to what seems duty, come what may. If Dr. A. and those two or three brethren have acted a noble, manly Christian part; the Lord will make it so appear.

We love to remember your kind assurance of a cordial welcome back to India. We have felt for you much in your severe affliction. We hope you are well and prospered in all your labors. I have met Br. Munger repeatedly; He meets us with apparent cordiality, but seems a little unhappy. The Elys where he stays in the city are very kind friends to us and they invited us to come and spend a day with them a few weeks since. Br. M. was there but his words were few. When he remem-

bers our kindness to him at Ahmednuggur, taking him into our family for a twelve months & now thinks of the part he has taken against us, and more than all remembers how certain brethren took a similar part towards him & how Dr. A. refused for two or three years to send him back to India between 1841 and 1846 how must he feel! Oh Lord forgive him. xx

We may sail soon and may not till July. Don't know. just as Providence seems to direct. We love to feel that he is guiding our steps & ~~have~~ leave all to his care. x x x x x x

Yours affectionately

R. G. Wilder.

New York Feb. 21. 1846
Resid. from June 22.

Rev. R. G. Wilder
Mr. Durant
Rec'd Nov. 2, 1866.

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KOLAPOOR MISSION, 1865.

With devout gratitude we record the Lord's mercy to our Mission another year—a year of continuous labour, with increasing evidence of God's blessing on our work.

I.—Preaching.

Our daily and Sabbath services, with Bible classes, and catechetical exercises at the Mission House, and our stated services in the Town, have continued as heretofore, interrupted only when we have been absent in the villages.

Our new Chapel was completed and dedicated in August, *out of debt*, much to our joy and thankfulness. Our Mussulmen neighbours, to whom our former Chapel had been sold in our absence, and who had transformed it into a Mosque, having zealously opposed our building this new Chapel, repeatedly stopping our work by their petitions to Government, it affords us special gratification to find a firm and conciliatory course has so far changed their feelings that several of them are among our most regular hearers. The chief owner of the Mosque—a powerful pugilist—came in at our dedicatory service, taking a prominent seat on the right of my preaching-desk, and I have missed his imposing form at only one service since.

Our audience has gradually increased from 100 to 200 and upwards, and with glad hearts we record our thanks to God and the dear friends who have helped us to build this Chapel to His praise. May His presence fill it and make it the birthplace of many precious souls.

II.—Preaching Tours.

We have spent some two months of the year on tour, and have been able to preach the Gospal in 130 different villages. We have found audiences varying from half-a-dozen to 300, and they have listened to our message with much attention and respect.

Of the 130 villages visited, we have found schools assisted and directed by Government in 10 villages; independent schools with some half-a-dozen boys in each learning to write on sand-boards in 16 villages, and in the remaining 104 villages no schools at all.

In 30 villages, in the more mountainous parts of our parish, we found no one able to read our Tracts.

The expense of these tours was furnished by a dear Christian lady in England, and if this meets her eye, she will accept our warmest thanks, and help us with her prayers to God that this labour may not be in vain. By means of our preaching, and the Scriptures and Tracts left among the people, a large amount of Christian truth has been widely communicated, and we rejoin in the assurance that

"The precious seed shall not be lost,
For Grace ensures the crop."

III.—Tracts and Books.

Our Tracts and portions of Scripture have found a larger demand, owing mainly to our tours. The number put in circulation during the year has been—

	Volumes.		*Pages.*
Tracts and Books	2,484	=	136,278
Scriptures and Portions	465	=	156,729
Total ..	2,949	=	293,007

Avails of those sold and brought to Mission credit is Rs. 47.

Last year we mentioned the case of a Hindu whom we met on one of our tours, who had kept his Tracts and Bible with much care for nine years; had committed to memory portions of Scripture, the entire Catechism and Christian Creed, and avowed his conviction of the truth. We hoped he would soon confess Christ before men, but he has not yet done so. He has visited us once at Kolapoor, writes often, and still claims to be a true believer, but shrinks from the test and trial of giving up all for Christ. We still hope and pray for him.

IV.—Schools.

Our Schools are among the poorer people, who suffer most from the continued high prices, and the School rolls show less regular attendance than formerly.

Our 3 Boys' Schools have..	180	pupils.
1 Girl's School	54	„
Total..	234	pupils.

The attendance and progress of the girls are very satisfactory, and Mrs. W. continues to find great pleasure in this part of her work. If India is ever to be evangelised, these dear youth and children must have a Christian education.

V.—Native Church.

We closed 1864 with six communicants. This year we have been permitted to welcome five adults to the sacred ordinances of the Church, and to baptise five children. We are still a feeble band, our

hearts longing to see more of these idolaters coming to Christ; but for these few we thank God and take courage, praying that they may endure to the end and be saved.

Our *Bible Reader* has continued to be useful both among the other women of the Church and inquirers who seek to know more about the Gospel, and some of the time she has been able to gather women at their own houses who will not come out to a more public service.

VI.—Finances.

The Lord has enabled us to carry on all branches of our work and close the year *without debt*. The dear friends and Sabbath Schools who encouraged us to establish this Mission by pledging annual subscriptions for five years have fulfilled their pledges with a fidelity which rebukes all distrust of Christian integrity, and makes their subscription papers Missionary records of special interest. A few subscriptions remained unpaid at our last advices, but we have little doubt every pledge will be redeemed.

We have no wish to hold these dear friends responsible for the future support of the Mission. We desire all who have paid their five years' subscriptions to feel entirely free from further obligation. We choose to leave ourselves and our dear Mission in the hands of Him whom we try to serve. At the same time we need not conceal our hope that old friends will cherish a permanent interest in our work; and if they continue to help us with their prayers and contributions we shall thank God on their behalf.

We greatly need an associate. Our field is immense. The harvest here is perishing for want of labourers. To our younger brethren in America, who are seeking to know where they can do most for Christ and the salvation of men, we earnestly commend the facts and present condition of this Mission. Will not some young brother, willing to "endure hardness as a good soldier of Christ," come and share with us in this toil. We will gladly pledge him his full share in such means as the Lord may send us for carrying on the work, and in the rich rewards promised by Him who gave our commission to "GO TEACH ALL NATIONS," and with it the blessed assurance—

"LO, I AM WITH YOU ALWAYS."

We owe special thanks to dear friends here in India who have helped us as follows, viz :—

	Rs.	a.	p.
Indian Female Normal School and Instruction Society, London	50	0	0
Rev. G. Deimler	8	0	0
Rev. G. L. Fenton	15	0	0
N. Spencer, Esq.	20	0	0
F. H. Plumptre, M.D.	15	0	0
W. Johnstone, M.D. and Medical attendance	10	0	0
Lieutenant W. Waller	5	0	0
„ J. T. Ferguson	5	0	0
„ G. R. B. Drummond	10	0	0
„ F. J. Wise	30	0	0
Mahadoo Kudum	1	0	0
Ana Saheb Putwurdhun	20	0	0
Captain A. Davidson	25	0	0
„ P. A. Elphinstone	30	0	0
Major F. J. Oldfield	35	0	0
Captain G. R. C. Westropp	36	0	0
John Mills, M.D.	50	0	0
Lieutenant G. A. Jacob	50	0	0
Mrs. B. Brock	50	0	0
Mrs. H. B. Boswell	50	0	0
Mrs. Schneider and Ladies at Belgaum	93	2	0
Colonel W. B. Gray	50	0	0
Charles M. Shaw, Esq., C.S.	100	0	0
"T. C." for 1864 and 1865	100	0	0
Major W. C. Parr	100	0	0
Captain J. G. and Mrs. Fife	110	0	0
Mrs. Mary Leith	100	0	0
Colonel J. Field	100	0	0
Colonel R. Phayre	120	0	0
Colonel J. T. Barr	100	0	0
Sir Bartle Frere	100	0	0
Miss Esther Sturge	300	0	0
R. G. W., Avails of "Mission Schools in India"	373	0	0

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R. G. WILDER.

Kolapoor, December 31*st*, 1865.

Receipts for the Kolapoor Mission by Rev A. E. Campbell, D.D., from November 1st, 1864, to October 12th, 1865.

**Hopkinton, N. Y.*	$ 37·		
**Gouveurneur, N. Y.*	46·		
**Potsdam, N. Y.*	5·		
Champlain, N. Y.	20·		
**Malone and vicinity, N. Y.*	298·82		
		$	406·82
**Syracuse, N. Y.* by *Mrs. Maltbie		„	75·00
Greenbush, N. Y. *V. P. Douw, Esq.		„	30·00
**Utica, N. Y.* by *Miss Julia Sampson		„	29·00
**Glens Falls, N. Y.* by *Rev. Mr. Fennel		„	25·00
**Schenectady, N. Y.* by *Rev. Dr. Backus		„	65·00
Plattsburg, N. Y. by *Rev. J. R. Young		„	5·00
**Beekmantown, N. Y.* by *W. H. Chatterton, Esq.	45·		
*Mrs. H. S. Chatterton.	10·		
		$	55·00
**Albion, N. Y.* *Charles C. Paine, Esq.		„	10·00
New York City *Mrs. E. W. Chester	5·		
*Mrs. T. D. Sherwood	5·		
*Mrs. A. O. Brown (154-4)	150·		
*Miss McWhorter	15·		
		$	175·00
Columbus, O. *Rev. L. Kelsey		„	10·00
**Newark, O.* *M. Newkirk, Esq., for Sab. School		„	63·88
**West Rutland, Vt.* by * Dea. Wait Chatterton		„	100·00
**Brandon, Vt.* by *Dea. E. B. Selden		„	202·00
Castleton, Vt. by *Chas H. Slason, Esq.		„	75·00
Brattleboro, Vt. *R. Burditt, Esq. 10+8=		„	18·00
**Monroe, Mich.* by *Rev. E. J. Boyd		„	40·00
**Craneville, N. J.* by *Rev. Hollis Read		„	20·00
Newark, N. J. *Dr. I. Ward	25·		
*W. A. Myers, Esq.	40·		
High St. Church	80·39		
		$	145·39
**Englewood, N. J.* * D. Hoadly and others by Rev. Mr. Dwight		„	63·00
**Iowa City* *Rev. B. Talbot		„	5·00
Springfield, Mass. by *Rev. Mr. Parsons		„	20·00
**Washington, D.C.* *Rev. W. B. Evans, "a thank offering"		„	50·00
Philadelphia, Pa. *Mrs. D. Malin	$ 10		
Mrs. Wetherell	30		
Ladies' Heathen Youths' Society	130		
Missy. Society of 1st Ind. Pres. Church	100		
Sabbath School of Tabor Church	50		
Sabbath School of Clinton St. Pres. Church	50		
*Sabbath School of Buttonwood St. Pres. Church	50		
*Sabbath School of Western Pres. Church	100		
*Geo. W. Mears, Esq.	100		
		$	620·00

**All* subscriptions paid.

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My dear Mr. Dwight

I beg to thank you for the He
which have come to hand for
Feb. March April & May. It is a
pleasure to get them again.

Will you also thank the indiv
who in the name of the A B
M. recently sent me a copy of
"The Hawaiian Islands" by Dr.
derson which I am reading
great interest.

Please accept this short a/c of
mission work the past yea
& let us share in your prayers
a large blessing on our eff
to raise these isolated ones to clu
in the love of the Gospel

Yours Sincerely

R. G. Wilder

P.S. Will you do me the favor
to forward the enclosed?

W.

Rev. R. G. Wilder. 179.
Secretaries Am. Tract Soc'y
Boston, Mass.
Hoping God is greatly blessing
our Society. W. Rec'd May 3, 1869.

KOLAPOOR MISSION,

1868.

"FAINT, yet pursuing" (Judges 8 : 4) is our fitting motto as we close another year of uninterrupted labour.

I.—Preaching.

Our stated services at the Mission Bungalow and City Chapel, occasional preaching at other points in the City, prayer meetings, Church meetings, Bible classes, catechetical exercises, and a service with the poor who come for alms, have all been continued as last year, and with no diminished interest on the part of our hearers.

II.—Preaching Tours.

We have continued to prosecute this part of our work with strength and interest beyond what we dared to anticipate. Three years ago we found we had visited the villages around our station so extensively that we became conscious of an earnest desire to complete the work of carrying the Gospel message, once at least, to every town, village, and hamlet in this kingdom. This work we have now been enabled to accomplish. The official list contains 1 city, 47 towns, and 1,004 villages, under the immediate control of Kolapoor, and its subordinate principalities. We have found all these but *four* small villages which have probably become depopulated, and their sites escaped our notice.

We are devoutly thankful for strength to have accomplished this work. And yet we would not attach too much importance to it. Our hearers in these villages have not discarded their idols nor openly professed their faith in the Lord Jesus. The work of their enlightenment has only been commenced. But for once at least they have heard the Word of Life, and under its temporary influence most of them have been deeply moved. For once they have seen and felt the folly of idolatry, and thousands of them have admitted the superior excellence of the Gospel, especially their need of a sinless Saviour. In many instances their admissions have been accompanied with kindling emotions, starting tears, and demonstrations which forbade all doubt of their spontaneity and sincerity. In every village have been left some pages of Christian truth to recall, and perpetuate as far as possible, the truths

taught and the impressions awakened by oral statements. This was deemed wise even in case of villages where there were no readers, inasmuch as such villages often have visitors who can and will read these pages to them. It is a comfort to feel that the Spirit of God can take of the things of Christ and reveal them more clearly, even with saving efficacy, to the hearts of those simple-minded idolaters, though they may never again hear the voice of the living preacher. And yet our experience on these tours impress us more strongly than ever with the necessity of such agencies as shall bring our hearers under stated, permanent Christian instruction, and hence with the necessity of twenty missionaries where now we have but one.

The number of villages visited since our last Report is 603. These, added to the number previously visited since our return to India in 1861, make the sum total 1,580. Our estimate of the population of these towns and villages, made from careful observation on the spot and the figures given us by the village officers, amounts to 1,051,140. The whole 1,580 include many villages in the neighbouring *Putwurdhun States*, and the *Satara and Belgaum* Collectorates. Among them are 44 towns, varying in population from 2,000 to 30,000, each of which should be occupied by one or more missionaries, and many of the surrounding villages by native preachers and helpers. Let this be done and the promises of God guarantee the speedy evangelization of the whole population thus reached. Of other facts recorded with the names of these villages in our touring journal, we have space here for only the following, viz. :—

Of the whole 1,580 villages, 1,375 had never been visited before by myself, or by any other missionary so far as I could learn. In only 60 of them were found schools under Government patronage ; and in only 120 others were found indigenous schools, each with a few boys learning to form letters and figures on sandboards under the teaching of some old superannuated Brahman. In 1,400 of these villages we found no school at all, and in 865 of them none of the permanent inhabitants could read our Mahratta Tracts and Books. We leave these facts without comment to convey their own impression.

III.—Tracts and Books.

This branch of our work has continued to prosper. Our circulation during the year has been—

	Volumes.		Pages.
Tracts and Books.....	3,595	=	146,275
Bibles and Scripture Portions	467	=	332,396
Totals...	4,062	=	478,671

The proportion of these sold can only be inferred from the Rs. 42 credited to the Mission after deducting all cost of selling them. Our total circulation since resuming this Mission in 1861 is :—

	Volumes.		Pages.
Tracts and Books..	22,733	=	1,194,761
Bibles and Scripture Portions	3,045	=	1,379,849
Totals...	25,778	=	2,574,610

The total credit for sales deducting all cost of selling them is Rs. 306.

We continue to find gratifying evidence that our Tracts and Books are kept and read with much care, and are having an influence on many minds. On a recent tour having stopped at a village where four years ago we found but one reader, and gave him a New Testament, we now found some twenty able to read it and one of them able to repeat 200 pages of it from memory. May God bless His own Word to their salvation. We have spent some time, during the year, in preparing a Mahratta commentary on the *Gospel of Mark*, and have revised and sent to press *The Shepherd of Salisbury Plain* and *Jane the Young Cottager*, for new editions by the Tract Society. These beautiful Tracts are full of the sweet essence of Divine Truth and rich Christian experience, and we are thankful to see an increasing demand for them, and that they are becoming more appreciated by our native converts.

IV.—Schools.

A generous donation from " A Friend" in April enabled us to resume one of the boys' schools we had dismissed the previous year, and it now has 67 pupils in quite regular attendance. The other has 30 most of them young men. Our schools therefore are :—

2 Boys' Schools with	97	pupils.	
1 Girls' „	49	„	
Total	146	„	

We value these schools as a most important help in securing the spiritual objects for which we labour. One of the pupils in the Girls' School has recently been received into the church, and others show much interest in the Truth. Mrs. Wilder's most interesting and hopeful efforts are in connection with this school. We beg to thank Lady and Miss Frere of *London* for their kind interest in this school, and the Christmas treat they have repeatedly given the girls ; also Rev. Mr. and Mrs. Boyd of *Monroe Mich*, who support " *Ella*" ; the Ladies of *Kentucky* who support " *May McElroy*" and " *Bell Green*" ; " The Ladies' Society of *Philadelphia* for educating Heathen Youth" for their generous donation of 125 dollars ;

and the *Philadelphia* branch of the " Women's Union Missionary Society" for their generous gift of 100 dollars. The Lord reward these dear friends and all who so kindly help us with their gifts, and their prayers.

Recalling the difficulty we found in establishing our first Girls' School in Kolapoor sixteen years ago, it is with special pleasure we now notice the efforts of our local Government, and the increasing interest of the more intelligent people, in behalf of Female Education. The measures adopted the past year by our Political Agent have been successful in bringing some 67 girls into a school under the patronage of the Queen, and Mrs. Wilder has been happy to visit this school occasionally and give to it all the encouragement and aid she could. Its existence and prosperity thus far is one of the hopeful signs of progress in this part of India.

V.—Native Church.

Last year we had to speak of the discipline of two of our Church members. One of them has since been excommunicated, and the other still remains suspended, some of the time attending our services, and seeming penitent, and again neglecting covenant obligations. During the year four adults from the heathen have been baptized and received into the Church, and one pupil of the Girls' school baptized in childhood has been admitted to Church fellowship, making our present number 20 communicants and 6 baptized children. We spend much time daily in teaching these native converts, and holding prayer meetings with them. Some of them are growing in knowledge and we hope in grace. One of them, a blind girl, has committed to memory much Scripture, and about 100 Christian Hymns. Her progress and daily conduct show that she loves the Truth. We trust those who have at heart the interests of this Mission will help us pray for these converts, that the grace of God may abound in them more and more, and that many may be added to their number of " such as shall be saved."

VI.—Finances.

Our faith is so weak that we begin each year with anxious apprehensions—ready to exclaim with the disciples, *whence can we find bread here in the wilderness?* (Mark 8, 4) and yet the Lord provides, giving us reason to feel rebuked for our little faith and thankful for His abounding mercy. The generous donation (Rs. 800) of Mr. F. in London is still in the hands of Rev. Mr. A. of Bombay, his embarrassments having hitherto prevented his remitting it to us, and yet means have come sufficient to enable us to keep up all departments of our work and to close the year with a balance in hand of Rs. 20. 14. 0. (dollars 14·36.) Surely we have

new reason to trust in the Providence and promises of God, and give our hearts and lives to the work He has committed to us. One anxiety presses—our invalid child is nearly 11 years old, and should be in a cooler climate. If the Lord sees it best to provide means for the voyage Mrs. W. will doubtless soon feel it her duty to take him to America.

Nor is this our only or chief anxiety. What is to become of this dear Mission when we can work no longer? Our anxiety on this point a year ago constrained us to write :—

We are sorry we can report no progress in the matter of a reinforcement. Our "marching orders" are positive, "Go ye into all the world;" but evidently the young men of our home churches deem it prudent to stipulate for "rations." We blame them not; but we cannot cease to plead for our dear Mission. A special providence has thrown upon us this responsibility. We commenced this Mission, not at our own wish, but "under orders." God has blessed our endeavours. The work has grown upon our hands, and we need help. Openings for efforts, with bright promise of large results, present themselves on every hand, but we cannot enter them. Failing health and strength, after 22 years' labour in India, remind us that our working days are fast passing; and the question presses—sometimes with painful force—what is to become of this band of native converts, these Mission buildings, and these perishing idolaters around us, when we can work no longer? *Must this dear Mission die with us?*

We cannot do less than repeat this importunity now *with the added urgency of another year.* We have become still more conscious of failing strength, and with our larger band of believers and the encouraging prospects of the Mission we are still more anxious to see measures adopted to reinforce and perpetuate it. But thank God that even this "care" also we are permitted to "cast on Him," (1. Peter 5 : 7.) knowing that

"HE GIVES POWER TO THE FAINT, AND TO THOSE THAT HAVE NO MIGHT HE INCREASETH STRENGTH."

Dear friends will accept our warmest thanks for their generous help the past year as follows, viz. :—

	Rs.	a.	p.
W. B Rix, Esq	20	0	0
Mrs. Macdonald	10	0	0
Rev. R. Stothert	10	0	0
Major J. W. Lester	30	0	0
Major T. Candy	40	0	0
"A Friend—G."	20	0	0
Mrs. Muirhead	3	0	0
"A. M. G., and J. G."	25	0	0
Miss Westropp	8	0	0
Rev. James Wallace	10	0	0

	Rs	a.	p.
Rev. W. Dixon	10	0	0
Captain T. Kettlewell	10	0	0
Lieut. H. M. Fullerton	10	0	0
Rev T. S. Burnell	10	0	0
Col. F. J. Oldfield	50	0	0
Captain A. Davidson	50	0	0
F. H. Plumptre, M.D.	50	0	0
Col. J. G. Fife	50	0	0
Col. Kirby	50	0	0
Major C. M. W. James	50	0	0
Major-General Sir George Malcolm	50	0	0
R. Howard, Esq., (England)	50	0	0
Mr. and Mrs. W. Hart „	50	0	0
Hon. and Mrs. J. Farish „	60	0	0
Mr. and Mrs. Brock	85	0	0
Col. J. Field	100	0	0
Rev. C. Laing	100	0	0
Captain Thos. Leith, (England)	100	0	0
Major W. C. Parr	150	0	0
Col. G. S. A. Anderson	200	0	0
Col. R. Phayre	200	0	0
H. B. Boswell, Esq., C.S	200	0	0
John Sands, Jr., Esq	500	0	0
"A Friend"	1,000	0	0

R. G WILDER.

Kolapoor, January 20th, 1869.

APPENDIX

TO THE KOLAPOOR MISSION REPORT, 1868.

American Receipts for the Kolapoor Mission from Oct. 1867 *to Oct.* 1868.

		Dolrs.	
Philadelphia Pa. Tabor S. S. Missionary Society ...		86	
Buttonwod St. Pres. Church	Ditto ...	100	
Clinton „ „	Ditto ...	50	
Western „ „	Ditto ...	50	
Ladies' Society for Educating Heathen Youth ...		125	
Women's Union Missionary Society		100	
Rev. J. W. Mears		50	
Geo. W. Mears, Esq.....		100	
Mrs. Mears		25	
J. K. Freedley, Esq.....		100	
Mrs. Malin		20	
F. L. Bodine		25	
		——	831
Kentucky. Ladies by Women's U. M. S.			80
Monroe Mich. Rev. E. J. & Mrs. Boyd		60	
Detroit „ „ „		25	
		——	85
Hamilton College. Society of Inquiry		20	
Rev. Jasiah Brewer		1	
New York. Mrs. A. C. Brown		120	
American Tract Society.....		300	
		——	441

We have notice that the following sums have been paid to the Rev. A. E. Campbell, D.D., for us, but his account has not yet come, viz :—

		Dolrs.
Mrs. Hilah Chattertown	(Beckmantoun N. Y.).....	17
„ Babcock	(Syracuse „).....	50
„ Beach	(Saratoga „).....	20
S. E. Bushnell, Esq.	(„ „).....	20
Rev. H. Read	(Elizabeth „).....	30

The dear friends who sent the above sums will please accept our warmest thanks. W.

Rec'd
Secretaries of Am. Tract Soc'y
Boston, Mass.